A LEARNED

SVMMARY

VPON THE

FAMOVS POEME

OF VVILLIAM OF

SALVST LORD OF

BARTAS.

Wherein are discovered all the excellent secrets in Metaphysicall, Physicall, Morall, and *Historicall knowledge.*

Fit for the Learned to refresh their memories, and for younger Students to abreviat and further their Studies: *Wherein Nature is discovered, Art disclosed, and History laid open.*

Translated out of French, by *T. L. D. M. P.*

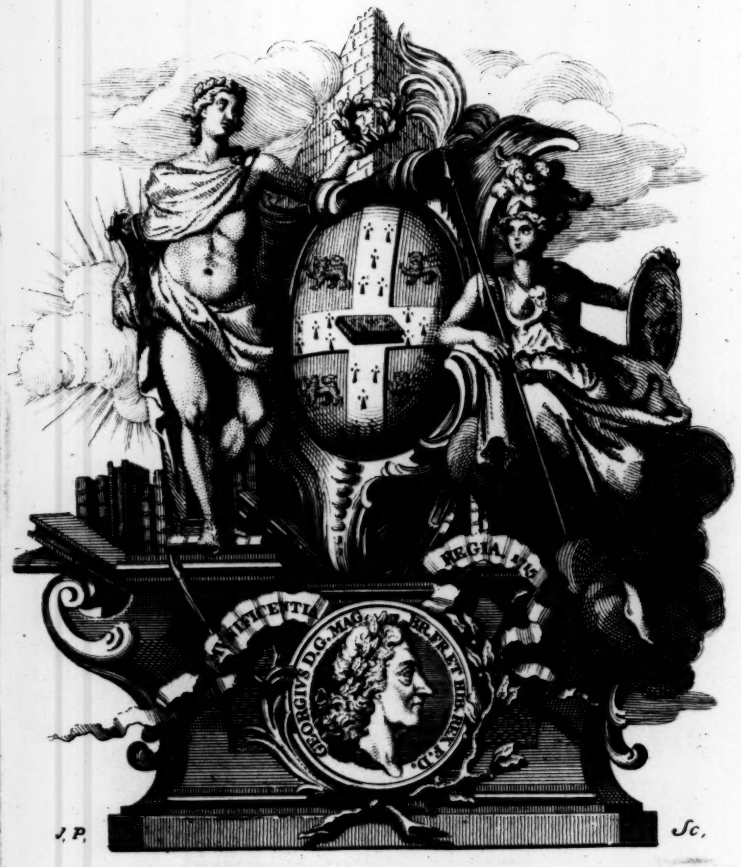
UNIVERSITY LIBRARY CAMBRIDGE



Y. 7.43

LONDON,
Printed for *Andrew Crooke.* 1637.

CAMBRIDGE UNIVERSITY LIBRARY



352.03
56..509.10
CAMBRIDGE UNIVERSITY LIBRARY

TO THE RIGHT HONOVRABLE SIR IVLIVS CÆSAR, KNIGHT, Mr. OF the Rolles, and one of his MAIESTIES *most Honourable Priuy Councell.*

UNIVERSITY LIBRARY CAMBRIDGE

RIGHT HONORABLE,

THE true knowledge of your piety towards GOD; your Noble disposition; your forward affection to imbrace men of good deserts, and carefull industry to countenance Learning; my particular proofe of your goodnesse in your Youth; your apprehension and iudgement in increasing yeeres; your maturitie in knowledge during your liuing in *Oxford*; your diligence and piety in executing publique Offices; your sinceritie in all affaires of State; hath imboldened me to present you with this learned Summary, wherin the Map of Nature is discouered, the no-

blest

bleſt Arts are illuſtrated, and the ſecrets of all Sciences are vnfolded. A VVorke that heretofore hath been countenanced, and graciouſly accepted by two Kings of *France*, (Princes of happy memory) and reſpected by the learnedeſt King now liuing. Accept it, I beſeech you, as it is intended, to the end that as you are reputed learned in Sciences, forward in all things that concerne your Countries good; ſo likewiſe you may be ſtiled (and that iuſtly) the true *Mecænas* and Patron of Learning. Thus hoping (as *Appion* did) that in preſenting you with this Booke, I ſhall (in a manner) indow you with Immortalitie: I humbly take leaue.

Your Honours,

T. L. D. M. P.

TO

TO THE READER.

IT hath beene the cuſtome of many men (gentle Reader) to make their Introductions to their bookes, like to ſome Grecian Cities gates; ſo ample, that (as the Prouerbe ranne) their Citie was ready to ſteale thorow the ſame.

Large Poems to petty deuices, are as monſtrous, as to prepare clouts for the childe before it be gotten, and to flouriſh ouer a Painters Table, before the Picture be drawne.

This good wine I preſent, needs no Iuy-buſh; they that taſte thereof, ſhall feele the fruit, to their beſt content, and better vnderſtanding; The learned ſhall meete with matter to refreſh their memories; the yonger Students, a Directory to faſhion their diſcourſe; the weakeſt capacity, matter of wit, worth and admiration.

Heere you may gather the Subiects and Principles of all Sciences, deliuered by ſuch a ſpirit, that I may iuſtly ſpeake of him as Picus Mirandula did of Philip Beroaldus: that he is a certaine liuing and ſpeaking Library of all Learning. That the Summary and Poem are not annexed, let no man maruell; the Argument and Titles of both being in ſeuerall mens hands, is the cauſe of their diſiunctions: Till time may vnite both, make vſe of this one, which being fitly compared with the Poem (according to the originall) and both of them well conſidered of; the price of the Poem will not proue ſo much chargeable, as the Contents of the Summary will bee beneficiall, and your preſent eſteeme of the one, will make you a happy poſſeſſor of them both.

Accept of my Labours as I intend them for the common good; I haue affected, proſecuted, and effected it, making my Labours exemplary, to awaken thoſe Droanes that would ſucke Hony without labour.

To the Reader.

If any Aristarchus *step in to calumniate what he cannot better, I suffer him to sinne to his owne shame, whilest the learned deliuer their Sentence.*

Thus wishing all men to reade and digest, to ruminate and vnderstand, before they reproue and condemne; I commend you to industry, that with little eye-labour and serious meditation, will well acquaint you, how rich the Iewell is which heere I present you with.

Yours, *T. L. D. M. P.*



TO

TO THE READER, HEALTH.

BEthinking my ſelfe ſometimes of Gods bounty, who by an infinitie of admirable gifts hath aſſayed to tame our vnbridled vnderſtandings, (eſpecially in theſe latet times) and to draw vs after a merciſull manner to his Seruice: I know not which of the two amazeth mee moſt, either the excellency of happie ſpirits, (who amidſt the darkneſſe of ignorance and errour, haue enlightened our ſteps) or the loathſomeneſſe of wicked ſoules, who in gnaſhing their teeth againſt the light, haue taken no other pleaſure but in vanities and lyes, wherewith they fatten and inebriate themſelues, and ſo become wholly inſenſible. But when I ſee ſuch ſoules grow in contempt of that which is eaſily ſubiect to their apprehenſion: I ceaſe to wonder why thoſe great bleſsings that are fartheſt diſtant from them, are contemptible and odious vnto them. We are now falne into ſuch a time, wherein the ſtudy of Piety, of Sacred and true Antiquitie, of Liberall Sciences and true Philoſophy, are miſprized, & reiected. In their place Satans Impoſtures are admitted, who by his ſubtilties hath in ſuch ſort bewitched the moſt part of men, that nothing is in more eſteeme with them, then that which is fabulous, and obſcene; neither any thing in leſſe repute then the fruitfull luſtre of truth. This furious, perpetuall, and irreconciliable enemy of mankinde, trauerſeth our thoughts, ſtudieth how to diſtract vs frō the reuerence of the true Good, dazeleth our eyes with the diſcommodious apparance of the world preuailing ſo farre, that amongſt one hundreth men there are ſcarcely found fiue, that contemplate, embrace, and follow that which is good.

When I caſt mine eye vpon the Chriſtian Muſes; and namely, when I call to memory the Lord of *Bartas* his *Vrania*, inſtructing vs in ſo magnificent a faſhion in his workes; I thinke vpon the Harpe-Player (of whom *Strabo* maketh mention) who hauing begunne to make proofe of his ſufficiency in the Theater of the *Iaſsians* (who pretended to take ſome delight in that kinde of Muſique,) as ſoone as they heard the Fiſh-market-

bell

bell ring, all of them presently slipt out of the Theater, and left the Musician there alone, with whom there remained onely one deafe man, who had not heard the sound of the Bell. The Musician turning himselfe towards him, said vnto him; Good Sir, I am much bound vnto you for the honour you haue done my Musique and me, in suffering the rest to runne vnto the Fish-market, rather then to abandon me my Musike, & the Theater. But the blinde man hauing his hand on another halfe-penny, said, What is that you say, Sir? Hath the clocke strucken? The other with a loud voice crying out that it had; God yeeld you Sir, said the deafe man, I will walke after the rest, leauing the Musician and his Harpe. I could alledge another example beyond exception, taken from the same Author: but this of the *Iassians* shall sufficiently serue to put me and others in remembrance of the misery of this Age, which spetteth in the face of diuine and humane sciences. Each one runneth after dishoneſt gaine, or seruilely subiecteth himselfe to infamous passions; and in ouer-many places there is no other God to be found but the belly. How rare is the number of those that enrich and embelish the better part of them which is their soules? Euen as in a Tauerne, where many Tables are seene repleniſhed with ghests, halfe soaked and sowsed in Wine; all the house resoundeth with laughters, cries, whoopings and strange noises, wherein the sweeteſt Musike of the world, is both neglected, and mocked. So our Age, inchanted with rude and ridiculous pastimes, jibeth at the seuerer and more Sacred sort of Muses. They whose power, authoritie, and meanes should be imployed to support, aduance, and incourage learned men, become friends to the ignorant & insolent, who sound nought else in their eares, but the proscription of Sciences, and of all those that make profeſsion thereof. And as wee reade of *Herodotus* (the *Idumean*) who being mounted from base obscuritie to Royall Maieſtie, caused all the Records and bookes of Genealogies to be sought out, and burned, to the end that hauing extinguiſhed all the distinctions betwixt Nobilitie and Plebeiance; his discent might remaine vnknowne both to great and small: So the vnlearned sort (Tyrants in the Commonweale of the Muses) hate all Sciences, desiring nothing more then the ruine of them, vnder this supposition, that by their subtiltie they may gaine a couer & cloake for their ignorance. Thus good letters are abandoned by the one, persecuted by the other, and both of these seeke nought else but to satisfie their desires, because they admire nought but imaginarie goods, which breed them an infinitie of miseries. The Spirit of lyes so neerely locketh vp the vnderstanding of his vassailes, tosseth and turneth them after so strange a manner, that at this day it is a certaine kinde of imputation, to loue good Letters, and the learned Sciences.

But such disordinate distraction ought not to diuert honeſt hearts from the loue of laudable and vertuous things: amongst which is the knowledge of Supernaturall, Naturall, and Morall Philosophy; of which if I could as pertinently write in some Pages, as the subiect deserueth, I should thinke that I could not more worthily imploy both my time and study. The *Lord of Bartas* in these his Workes (now gathered together as it were into a body,) hath discharged and ridde mee of that labour, with

with ſuch humor both to himſelfe and his poſterity, as that we had need of another *Bartas*, in as happy words to diſcouer his worthineſſe. And that which I annex heere is not to plant his ſtatue vpon a Baſe of fiue foote, to the end he may be diſcouered a farre off, but to content my ſelfe and thoſe ſpirits of the meaner reach, who will take and ſhall haue the leaſure to ſit neere me, to heare the wiſe Diſcourſes of ſo great a Philoſopher, who in a few lines, and namely, in two Weekes, hath done more then diuers other Poets haue done in all their liues-laſting time. I enter not into the deſcription of thoſe excellent parts wherewith the Lord of *Bartas* was endued, nor of his ciuill and domeſtike vertues, much leſſe into the conſideration of his piety, whereof the World hath ſo many worthy euidences of his. It ſhall ſuffice mee in a few leaues to ſpeake of his poeticall Workes, and of the benefit which the Reader may with great eaſe and delight gaine thereby. For they who onely ouer-read *Bartas* for their delight ſake, or to cull out ſome Words and Elegancies which pleaſe them moſt, reſemble him who would plow vp and manure a rich plat of ground, to the end only he might gather flowers to be garlands, & Noſegayes of little countenance, reſpectleſſe of ſuch wholſome and neceſſary fruits, as are more commodious for mans life, and whereof he might better make very good prouiſion. I proteſt that *Bartas* is as much delightfull as any Greeke, Latine, or French Author that we can light vpon, who euer hath beſtowed his ſtile and ſtudy to ſpeake of God and his Workes. Moreouer, I auow him in the firſt ranke of Writers, either ancient or Moderne, that euer intermixed profit with pleaſure, and whoſe euerlaſting *Genius* diſcouereth it ſelfe to all poſterities. But I rely on the principall; and following the example of the wiſeſt fathers of families in reading an Author, I conſider alwayes the honorable profit I may draw from him. Let vs do the like in *Bartas*, and in a ſhort ſpace we ſhall beare away the treaſures of diuine and humane Science, which if humane vnderſtanding will diſcipher, he will ſay,

The gladſome Spring hath not ſo many flowres,
Nor Summer, Sun-ſhine heates to ſcorch our coaſts,
Nor Autumne, rip'ned Grapes, nor Winters lowres
So many nipping windes, and chilly froſts;
As thou, deare Bartas, *in thy heauenly Layes*
Doſt yeeld vs fruits to thine eternall praiſe.

To ſpeake the truth, I am not ſo forgetfull of mine owne weakeneſſe, as to vndertake the charge to praiſe this our great Poet, ſo as to make his worthineſſe knowne both farre and neere; this would be too ouer-weighty a burthen for me: and I am of the number of thoſe, who ſpeake of this honorable Poet and thrice-worthy perſon, that which an ancient wrote of renowme, that in aduancing her ſelfe, ſhe becommeth more vigorous. I dare thinke and ſay, that if the age wherinto we now are but newly entred, ſhall grow to a period, and that Barbariſme hath not inuaded the body of the whole earth, *Bartas* ſhall be more admired then he is at this preſent. Entring into this great and rich Cabinet of the ſacred Muſes, I aſſure you

that

that the aboundant beauties which I obſerue in it, is the cauſe, that I know not which yeeld me moſt content, and I find in me both a couetouſneſſe and want, at ſuch time as I retire my ſelfe.

Soiourning there, I am aſtoniſhed at ſo many wonders as I behold enſtated and packeted vp in a paucity of Verſes, knowing neither where to beginne, nor where to end. I feare me leaſt my fortune ſhould bee like theirs, who being to chooſe in a rich and ample Treaſury ſuch Iewels as beſt pleaſe them, and being confuſed in vncertaine thoughts, doe ſometimes leaue the better pieces, to ſelect the leſſe. But one thing comforteth me (if my fortune fall croſſe) that I can returne thither ſometimes, and chuſe ſuch things as are better. The beames of the Sunne, blemiſh and dazle the eyes; and the ſplendor of *Bartas* his Poem, cloudeth the cleereſt of my thoughts. But from ſo many rayes I only light ſome little Torch, to quicken mine owne feeble ſight, and ſuch as are my like.

In all that which I haue ſaid and ſhall ſay, I alwayes except the holy Scriptures, comprehending the doctrine of our ſaluation in all perfection, written by *Moſes*, the Prophets and Apoſtles. They are the Oceans of diuine Wiſedome, and *Bartas* is a ſweete booke. But beſides this compariſon, I ſuppoſe that a man ſhall not find any ancient Author, neither any in our time, in which (in ſo few leaues; and namely, in a Poeticall ſtile) he may finde ſo much delightfull and profitable inſtruction. It is too much, and ouermuch ſpoken, will ſome man ſay. But I beſeech him to diſcouer vnto vs the contrary; if he cannot, let him with vs taſte the ſweetneſſe of *Bartas* Poems, and I doubt not but he will imbrace our opinion. If we will ſpeake as we ought (that is to ſay) ſoberly and reuerently of the Eternall God, the Father, Son, and Holy Ghoſt; the firſt Weeke propoſeth vnto vs in diuers places many excellent inſtructions: if all the Workes of the creation, and of the nature of things created, of good and euill Angels, of the diuine Wiſedome and Prouidence; we ſhall almoſt light vpon no thing more amply, exactly, properly, or cleerely expreſſed, and that in ſo fitting tearmes, as it is impoſſible to better them. In briefe, let vs caſt our eyes vpon the greater and leſſer World; there is no humane Pencill can better repreſent it vnto vs, then that of *Bartas*.

Let vs enter into the Garden of Eden, and behold the beauties of the ſame; the happy eſtate of *Adam* and *Eue*, vnder the obeiſance of God, the cautelous fury of Satan, his policies and impoſtures, the miſerable fall of our Father and Mother, their inditement, the puniſhment of them and their race, ſinne in his roote and in his fruits, the furies of Hell, and their whips to chaſtiſe ſinners inwardly and outwardly, the eſtate of the firſt World vntill the time of the Deluge; then the liues of *Noah*, & his deſcendents, who haue peopled the whole Earth vntill this preſent, and the changes that hapned; briefely, the inuention of mechanicall Arts and liberall Sciences. In briefe, all that which is either excellent or wonderfull either in heauen or earth, *Bartas* deſcribeth it vnto vs in his ſecond VVeeke. His fragments of the Fathers, of the Law, of the Trophies, of Magnificence, diſcouer infinite treaſures of celeſtiall Wiſedome, preſenting in a certaine manner before our eyes, all thoſe great Perſonages that are therein decyphred, rauiſhing, on each occaſion,

our

our thoughts towards the apprehenſion of the true goods which we hope to obtaine in a better life.

If now the Reader would inſiſt vpon one of the Articles which we haue touched, and examine here and there ſome deſcriptions of our Poet, what Riuers of doctrine ſhall hee meete with? In a word, whoſo would vnderſtand the wiſeſt Philoſopher that euer was (that is to ſay, *Moſes*) may boldly make vſe of theſe two Weekes: In a few houres he ſhall reape an infinite profit, if he bring with him an humble and docible ſpirit. May a man ſee a more liuely and expreſſe Anatomy of mans body and ſoule, then is in theſe bookes? Is there a queſtion to forme manners, and from the ſchoole of beaſts, to lead vs into that of men and God? VVho doth it better then our Authour? VVill you ſee the praiſes of vertues, the diſpraiſes and deſcription of vices, the liuely portraitures of all things, the tables of nature? You haue them heere. The contemplatiue and actiue life, the duties of Princes and Magiſtrates, of Churchmen, of Fathers and Mothers in Families, of great and ſmall, rich and poore, young and old, they are richly repreſented in proper and ſignificant termes, enriched with all that likewiſe which an entire Poem requireth. Heere ſhall you meete with infinite and excellent tracts of all the patts of Philoſophy, either rationall, naturall, or ſupernaturall, Phyſike, Law, Politike, Military and Oeconomike Science, as well in Cities as in Fields, with a million of exquiſite Epithites of words haply inuented, and ſuted to the ſubiect of his Verſe, and new and exquiſite inuentions, embelliſhed with the proceſſe of a fitting and vnaffected ſtile. In briefe, our Poet

Hath in his learned Writs (moſt wittily deuiſed)
All kind of knowledge curiouſly compriſed.

As touching that which ſome haue obiected againſt him, he himſelfe hath ſufficiently anſwered them. And the harſhneſſe of ſome of his rimes, which he might haue eaſily either bettered or changed (had he ſoiourned as yet ſome time in this world) can as little hurt the beauty of his *Vrania*, as a little Wart in the temples of an excellent and amiable face. Let vs further adde, that the Maximes of all Sciences are incloſed in *Bartas*, who outſtrippeth and exceedeth all the ancient Poets, Greeke and Latines, in that which concerneth the Science of ſaluation, and the true and naturall Philoſophy; and as touching the Morall, hee leadeth vs to the true ſources of the ſame. Thus in all that whereof the vſe is requiſite, and extendeth it ſelfe to the vſe of humane life, hee teacheth graciouſly, admoniſheth wiſely, powreth into the hearts of yong men many honeſt and goodly precepts of modeſty, temperance, ſimplicity, and vprightneſſe, maketh the elder ſort enamoured with Wiſdome, Iuſtice, and Verity, diſcouering Vices and Vertues in their true poſture, and all in a better manner and method then thoſe, who in times paſt haue beene commended to vs in our Schooles. *Plato* called *Homer*, an excellent inſtructer of humane life; and *Pliny* named him father of Antiquity, and of all liberall Sience. Others haue affirmed that the Stoiques, and other ſe-

uere Philoſophers haue witten in praiſe of Vertues, and diſpraiſe of Vices poorely and defectiuely, in compariſon of that firſt Poet, whoſe bookes haue beene inriched with all the excellent titles which a man could imagine. Be it ſo as they pretend, and that *Virgil*, amongſt the Latines, appeared great in all ſorts, as indeede he did. But I am confident that our wiſe poſterity in France will one day ſay of our Poet:

France hath a Bartas, *for her Poet rare,*
whoſe Schoole breeds vp great wits, beyond compare.
And through the world his eloquence doth ſpred,
himſelfe the Ocean, whence theſe ſprings are fed.

This is that which I place in the front of this great mans euer-admired VVorkes, wiſhing that ſo many excellent wits, as France hath bred vp and maintaineth, would daine ſometimes to thinke of the admirable purity, and worth, and excellency of the Poems of the Lord of *Bartas*, to the end to aſſay to follow, accompany, and outſtrip him, to the profitable and honorable content of their Compatriotes.

THE

THE ARGVMENT OF THE TWO VVEEKES OF THE LORD OF BARTAS.

God the first Day created the Earth, the Waters, and the Light of nothing. In the second Day hee made the Firmament. In the third, the Water and the Earth were separated and distinguished by their proper names, and it was ordained that the Earth should fructifie. The Sunne, the Moone, the wandring and fixed Starres were made in the Firmament on the fourth Day. On the fifth Day God commanded that the Sea should bring foorth Fishes, and Birds should bee created. The earth brought foorth all foure-footed Beasts and Wormes; Man and Woman were created according to Gods Image; this was the worke of the sixth Day. God the Creator rested on the seuenth Day, he blessed, and sanctified it. This is that which Moses intreateth of in the first Chapter of Genesis, and in a part of the second, which our Poet hath expounded in his first weeke.

In his second, he pursueth that which Moses declareth in the rest of the second Chapter, and after in that which followeth, vntill the tenth verse of the eleuenth Chapter. To which we adde for the present, that which Saint Augustine writeth in his twelfth booke of the Citie of God, and last Chapter, touching the Ages of the World in these termes: As touching the number (saith Saint Augustine) of the ages, as of the dayes, if wee count them according to the points and distinctions of times, which seeme to bee expressed in holy Scriptures; this Sabbatisme, or repose will appeare more euidently, because that some finde seuen. So as the first age (as the first Day) is from *Adam* vntill the Deluge. The second from thence vnto *Abraham*, not by quality of time, but by number of generations; for we finde that there are ten. So that hereby (as Saint Mathew the Euange-

liſt determineth) three Ages inſue vntill the comming of Ieſus Chriſt; each of which extendeth to fourteene generations. From Abraham *vnto* Dauid, *one. The other, from thence vntill the Tranſmigration into Babylon. The third, from that time vntill the Natiuitie of Ieſus Chriſt according to the fleſh: They then make fine, we are now in the ſixth, which ought not to be meaſured by any number of generations, in regard of that which is ſaid;* It is not for you to know the times, which my Father hath ſet in his power. *After this (as on the ſeuenth day) God ſhall repoſe himſelfe, when hee ſhall bring to paſſe that on the ſeuenth Day, that which we ſhall be, ſhall repoſe in himſelfe. But it would be ouerlong to diſpute diligently on euery one of theſe Ages; yet this ſeuenth ſhall bee our Sabbath, or Eternall repoſe, the end whereof ſhall not be the Veſpre, but the day of Sunday, as the eighth Eternall, which is Sacred by the Reſurrection of* Ieſus Chriſt, *prefiguring the eternall reſt, not onely of the Spirit, but alſo of the bodie. There ſhall we reſt in quiet and ſhall ſee: we ſhall ſee, and we ſhall loue; we ſhall loue, and we ſhall praiſe. Behold that which ſhall be the end without end. For what other end haue we, but to attaine vnto that Kingdome which hath no end?*

THE

THE ARGVMENT OF THE VVEEKE OF VVILLIAM OF SALVST, *Lord of* BARTAS.

Because our Poet hath proposed to himselfe this scope to expresse in French Verse, and to comprehend in seuen Bookes or dayes of his Weeke, that which Moses *briefely reciteth in the first and second Chapter of* Genesis, *touching the Creation of the great and leßer world; I could not set an argument more rich and better fitting, then that which is inclosed in the proper termes of the holy Prophet and Historian.*

1 In the beginning God created the Heauen & the Earth.

2 And the earth was without forme and void, and darkneſſe was vpon the face of the deepe, and the Spirit of God moued vpon the face of the Waters.

3 And God said, Let there be Light, and there was Light.

4 And God saw that the light was good, and God separated the light from the darkneſſe.

5 And God called the light Day, and the darkneſſe he called Night; and the Euening and the Morning were the first Day.

6 And God ſaid, Let there be a Firmament in the midſt of the waters, and let it diuide the waters from the waters.

7 And God made the Firmament, and diuided the Waters which were vnder the Firmament, from the waters which were aboue the Firmament: and it was ſo.

8 And God called the Firmament, Heauen; and the Euening and the Morning were the ſecond Day.

9 And God ſaid, Let the waters vnder the Heauen bee gathered together vnto one place, and let the dry Land appeare: and it was ſo.

10 And God called the dry land, Earth, and the gathering together of the waters called he Seas: and God ſaw that it was good.

11 And God ſaid, Let the earth bring forth Graſſe, the Hearbe yeelding ſeede, and the fruit Tree yeelding fruit after his kind, whoſe ſeed is in it ſelfe vpon the earth: and it was ſo.

12 And the earth brought forth Graſſe, and Hearbe yeelding ſeede after his kinde, and the fruit Tree yeelding fruit after his kinde, whoſe ſeede is in it ſelfe after his kinde; and God ſaw that it vvas good.

13 And the Euening and the Morning were the third day.

14 And God ſaid, Let there be Lights in the Firmament of the Heauen to diuide the day from the night; and let them be for Signes, and for Seaſons, and for dayes and yeeres,

15 And let them bee for Lights in the Firmament of the Heauen to giue light vpon the earth: and it was ſo.

16 And God made two great Lights; the greater Light to rule the Day, and the leſſer light to rule the Night; he made the Starres alſo.

17 And God ſet them the in Firmament of the Heauens, to giue light vpon the Earth,

18 And to rule ouer the day and ouer the night, and to deuide the light from the darkeneſſe: and God ſaw that it was good.

19 And the Euening and the morning were the fourth day.

20 And God ſaid, Let the waters bring forth abundantly the moouing creature that hath life, and Fowles that may flye aboue the earth in the open Firmament of the Heauen.

21 And God created great Whales, and euery liuing creature

ture that mooueth, which the waters brought forth abundantly after their kinds, and euery winged Fowle after his kind: and God ſaw that it was good.

22 And God bleſſed them, ſaying, Be fruitfull, and multiply, and fill the waters in the Seas, and let the Fowle multiply in the Earth.

23 And the Euening and the Morning were the fifth day.

24 And God ſaid, Let the Earth bring forth the liuing creature after his kind, Cattel, and creeping thing, and beaſt of the Earth after his kind: and it was ſo.

25 And God made the beaſt of the Earth, after his kind, and Cattel after their kind, and euery thing that creepeth vpon the Earth, after his kind, and God ſaw that it was good.

26 And God ſaid: Let vs make man in our Image, after our likeneſſe, and let them haue dominion ouer the Fiſh, of the Sea, and ouer the Fowle of the Aire, and ouer the Cattel, and ouer all the earth, and ouer euery creeping thing that creepeth vpon the Earth.

27 So God created man in his owne Image, in the Image of God created he him, male & female created he them.

28 And God bleſſed them, & God ſaid vnto them, Be fruitful and multiply, and repleniſh the Earth, and ſubdue it, and haue dominion ouer the Fiſh of the Sea, and ouer the Fowle of the aire, and ouer euery liuing thing that moueth vpon the Earth.

29 And God ſaid, Behold, I haue giuen you euery Herbe bearing ſeede, which is vpon the face of all the Earth, and euery Tree in which is the fruite of a Tree yeelding ſeede, to you it ſhall be for meate.

30 And to euery beaſt of the earth, and to euery Fowle of the Aire, and to euery thing that creepeth vpon the Earth, wherein there is life, I haue giuen euery greene Herbe for meate: and it was ſo.

31 And God ſaw euery thing that he had made, and behold it was very good: And the euening and the morning were the ſixth day.

From the ſecond Chapter.

THus the Heauens and the Earth were fininſhed, and all the Hoſt of them.

2 And

2 And on the ſeuenth day God ended his Worke which he had made: And hee reſted on the ſeuenth day from all his worke which he had made.

3 And God bleſſed the ſeuenth day and ſanctified it, becauſe that in it he had reſted from all his worke which God created and made.

A little after.

7 And the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a liuing ſoule.

Then a little below.

18 And the Lord God ſaid, It is not good that man ſhould be alone, I will make him an helpe meete for him.

19 And out of the ground the Lord God formed euery Beaſt of the field, and euery Fowle of the aire, and brought them vnto *Adam*, to ſee what he would call them, and whatſoeuer *Adam* called euery liuing creature, that was the name thereof.

20 And *Adam* gaue names to all Cattel, and to the Fowle of the aire, and to euery beaſt of the field; but for *Adam* there was not found an helpe meete for him.

21 And the Lord God cauſed a deepe ſleepe to fall vpon *Adam*, and he ſlept, and he tooke one of his ribs, and cloſed vp the fleſh in ſtead thereof.

22 And the rib which the Lord God had taken from man, made hee a woman, and brought her vnto man.

23 And *Adam* ſaid, This is now bone of my bones, and fleſh of my fleſh, ſhe ſhall be called Woman, becauſe ſhee was taken out of Man.

24 Therefore ſhall a man leaue his Father and his Mother, and ſhall cleaue vnto his Wife, and they ſhall be one fleſh.

THE

THE ADVERTISEMENT OF WILLIAM OF SALVST, Lord of BARTAS, vpon the first and second WEEKE.

ALthough I am not ignorant with how great and many indignities ſome malignant perſons would intreat me, who pretend by detraction and impugning of other mens reputation, to increaſe their owne; and vnder the maske of controlement aſpire to the perpetuall Dictature (I will not terme it tyranny) ouer all thoſe that loue Learning; yet for all, that my intention is not (courteous Reader) to vſe any contre-inuectiues, repaying iniuries with iniuries againe. This manner of proceeding is not onely vnworthy a Chriſtian man, but farre leſſe befitting my naturall ſweetneſſe; and (if it be lawfull for me to ſay it) my accuſtomed modeſty: much leſſe will I buſie my ſelfe with a long Apology. For although a ſufficient number of good ſpirits haue offered themſelues, not onely to ſecond me in this quarrell, but make it their particular cauſe; yet haue I alwaies thought, that certaine ſtrokes are better auoided by ſhunning, then by reſiſting them. For which cauſe I muſt contend, and be content to be ouercome with patience, ſeeking by a ſilent taciturnitie to thwart the malignancy & malice of thoſe, who neuer caſt their eye vpon the works of their time, but to bite at them (if they finde in them any cauſe of contradiction) examining them letter by letter; meaſuring the ſyllables, weying the words, controleing the points, and cenſuring the Periods. Euen as Spiders and Caterpillers doe, who from the ſame flowers whence the Bees labour out their Hony, compoſe a mortall venome:

venome: and therefore it ſhall ſuffice me for the preſent, to reſolue you of certain doubts and ſcruples which haply may make my poore Poems leſſe pleaſing: caſting therefore (as it were a leuell to clenſe the way of ſuch obſtacles, and inequalities as may make you ſtumble, for feare leaſt ſeeing but with other mens eyes (which are all faſcinated and blinded with enuy) matters ſhould appeare vnto you otherwiſe then they are; and finally, leſt embarking your ſelues confidently vnder a falſe hope, you ſhould ſuffer your ſelues to be borne away by the current of their miſ-reports. I therefore write vnto thoſe, who are better pleaſed to apprehend, then reprehend; (and who after they haue ſet many queſtions on foote, are willingly content to take reaſon for their paiment;) not to a touch of turbulent and temporizing ſpirits, who would not be aſhamed to play the Zoiles & Carbiles, with Homer and Virgil in their incomparable and inimitable Verſes: Hoping how ſo euer it happen, that if they were liuing in this age of ours, the ſong of the Nightingales will be heard, for all the loathſome crooping of Rauens, or croaking of Frogges.

Some ſtumbling vpon the firſt Leafe of this building, finde the title to be very ſtrange; but heere I might alledge that they, who are accuſtomed to the language of the holy Spirit, can aſcertaine vs, that the myſticall dayes, and Propheticall weekes are not meaſured by the ordinary courſe of the Sunne; but more vſually comprehend diuers yeeres and Ages. But for a fuller ſatisfaction, I referre them to the laſt Chapter of S. Auguſtines Workes of the City of God, from whence I haue borrowed both the Title, Argument, and Diuiſion of this Booke. And I doubt not but the authority of his Text ſhall ſerue me for a Patronage, at leaſtwiſe in reſpect of thoſe men that are of temperate condition. Others there are that blame the diſpoſition, and ſuppoſe that there are ſome prodigious members. But tell me where you haue learned to iudge of a whole Palace by the onely forefront? I haue not yet laid the foundation of two thirds of my building: you ſee, but onely certaine imperfect walles, and ſuch as ſhew the outſide, and the indented ſtones that muſt be vnited with the reſt of the building. Yet dare you aſſure your ſelues, that there is no Symmetry, no correſpondence, no proportion in the parts of this fabricke. He that ſhould ſhew you the head of the great Coloſſus of Rhodes, ſeparated from the body, would you not ſay that it were dreadfull, monſtrous, and huge? But he that ſhould haue let you ſee this wonder of the world in his perfection and greatneſſe, you would haue confeſſed

feſſed (as I ſuppoſe, becauſe we haue cauſe to beleeue it) that Charles *had obſerued exactly a iuſt dimention in all the members of ſo monſtrous a Maſſe. Others (not much differing from theſe) accuſe me either that I was ignorant, or that I haue neglected the Rules which* Ariſtotle *and* Horace *preſcribe as proper to heroicke Poets. If I perſiſted in my Negatiue, it may be they ſhould be very much puzzled to proue their intention: but to put them out of all doubt, let them learne of me, that my ſecond Weeke is not (no more then my firſt) a worke purely Epique or Heroique, but in part Panegyricall, in part Propheticall, and in part Didaſcatique. Heere I ſimply ſet downe the Hiſtory, there I moue affections: Heere I call vpon God, there I yeeld him thankes: heere I ſing a Hymne vnto him, & there I vomit out a Satyre againſt the Vices of mine Age; Heere I inſtruct men in good manners, there in pietie: Heere I diſcourſe of naturall things, and other-where I praiſe good ſpirits.*

Then in ſo great nouelty of Poeticall ſubiect, let a new and vnaccuſtomed method be permitted me (ſince it pleaſeth them ſo to name it.) And truely many men (no leſſe cleere-ſighted then learned) ordinarily teſtifie for me both in their Diſcourſes, as alſo in their Letters, that in continuation and connexion of this Poem there ſhineth farre more iudgement, induſtry, and dexterity, then the malignant detractors can finde. In the opinion likewiſe of theſe more learned, and leſſe paſſionate Iudges, as their authority counſaileth me not to appeale; ſo the knowledge which I haue of my ſmall knowledge, permitteth mee not to ſubſcribe.

Others thinke that I haue induſtriouſly ſought out diuers digreſſions, & far from the purpoſe, to make a vaine oſtentation of my ſufficiency, and to make my ſelfe admirable among the common ſort. They ſet down the Furies *in this ranke; the Dialogue between* Adam *and* Cham, *and all the Treatiſe of the* Columnes. *But I deſire them to be aduertiſed, that hence-forward I enter into ſo great a Sea of Hiſtories, that I cannot chooſe, (although I contract my diſcourſe, and rack my ſtile) but make of euery one of the dayes following 4. Bookes ſufficiently great; and that deſiring (as I ought) that there ſhould be ſome proportion in all the parts of this Worke; I haue been conſtrained to annex diuers diſcourſes to repaire the breaches, and cloze vp the dayes, which appeare in the deduction of the geſts which hapned in the two firſt Ages of the world (where I had, as euery one knoweth, very little ſubiect) which aboue all things I pray & repray them to conſider.*

Fur-

Furthermore, ſince that ſo it is, that Poeſie is a ſpeaking picture, and that the office of an ingenious Writer is to marry pleaſure with profit; who is he that will thinke it ſtrange, that I haue made the paſſages in this Table as diuers as Nature her ſelfe? And if to make theſe wholſome potions more taſtefull and pleaſing, which the holy Scripture preſenteth vnto the ſicke and diſguſted ſpirits of this time, I haue intermixed the Hony and Sugar of humane letters; yet dare I promiſe my ſelfe, that if it ſhall pleaſe them exactly to obſerue both the diſpoſition & ſequel of my Booke, as alſo the nature of the Argument, they will iudge that theſe digreſſions ſeeme not onely to be engraffed in, but borne with the ſubiect. For firſt of all, the diſcourſe of my Furies, *what other thing is it, but the interpretation of the horrible iudgement pronounced againſt Man in the* 3. *Chapter of* Geneſis? *which is heere and there diſcouered and diſcourſed at large in the Bookes of the Prophets and Apoſtles? So that with good conſcience I can aſſure them, that this is no deuiation, diſport, or out-walke; but the Road and Royall way, which (will I, nill I) I muſt needly paſſe. In regard of the diſcourſe betwixt* Noah *and* Cham, *they that are exerciſed in Poetry, vnderſtand how farre the diſcreet licence of a Poet extendeth it ſelfe; who vpon the pyles of Hiſtory ſettleth many probable circumſtances. And who would beleeue, that this holy Patriarke hath remained in a manner gagged and mute for the ſpace of many moneths in the priſon of a Carrick? And if he hath diſcourſed, was it not of holy things? And of what more holy, then of the wrath and mercy of God, in conſideration that the preſent feare, and the hope of impendent deliuerance, ought to fix his minde in euery moment vpon this ſubiect?*

As touching the deſcription of the Mathematiques, which I haue introduced in the laſt Canto, Booke, or Treatiſe, let them know, that ſince that Moſes *ſimple recitall furniſhed me not with ſufficient matter to finiſh (in following the general deſſeigne of my Work) the fourth part of my ſecond day, I haue beene conſtrained to haue recourſe to* Ioſephus *liberality, to whoſe labours all Antiquity hath iuſtly giuen one of the firſt rankes, after the Canonicall and Sacred Bookes. In briefe, I preſent not heere a confeſſion of my faith, but a Poem, which I adorn as much as the ſubiect will permit, with all thoſe moſt excellent Iewels, which I haue pillaged and picked out of all Sciences and profeſſions. And in truth I ſhall not bluſh, in boaſting my ſelfe that I haue not filled this cranny with rubbiſh, or groſſe ſtuffe, but*

with the richeſt Marbles that might be gotten out of the Quarries of the Mathematiques; I meane, of thoſe that were lyable to the moulding and meaſure of Poeſie.

Others contrariwiſe complaine, that the deſcription of the Deluge (which deſerued a whole Volume, and which might receiue very much ornament and light of eloquence) hath beene by me ouer-ſlenderly and ſtrictly deſcribed in the laſt part of the firſt Day. To this I anſwere, that if I had done it in any other ſort, I might iuſtly haue been taxed with want of iudgement. For in that place I bring in Adam, who foretelleth things to come. And euery one knoweth how the manner of the Oracles anſweres is commonly ſhort and obſcure; in a word eſtranged from a Poeticall ſtile, who finding a faire way, giueth himſelfe a long Cariere, and tyeth himſelfe very often to the leaſt circumſtances of things which he repreſenteth. Moreouer, good workemen at all times packe not vp in one blocke all the excellent draughts, and delicacies they could expreſſe vpon the ſame point. They husband the matter better; for heere and there they diſperſe and diſpoſe them continually to ſeaſon the Readers taſte; yea, which is more, to excite their admiration in ſpeaking in certaine places, where there was leaſt expectatiõ of them. If thou bundle vp into one body, all that which I haue ſung of the Deluge, vntill the end of the third Day of my firſt Weeke, in that place, and in the Treatiſe intituled, The Arke, thou ſhalt findẽ ſufficient to ſatisfie thy thirſt. Others taxe me with obſcurity, and others except againſt the rudenes of my Verſe. Heere adiure I them in the name of the ſacred Muſes, that they ſentence me not before they haue aſſayed to handle a ſubiect that neerely reſembleth mine. No, no. I aſſure my ſelfe, that the onely apprehenſion of the future trauell will cauſe and call out of the moſt part of them a cold ſweat, and the leaſt aſſay will ſerue for a cautery to burne and teare out of their mouthes this confeſſion, that an infinity of Mathematicall, and Metaphyſicall points (ſcattered in my bookes) could not be couched in Verſes more cleerely, or more ſweetly. The ſtatelineſſe of my ſubiect requireth a magnificent Diction, a high-raiſed phraſe, a Verſe that marcheth with a graue pace, and is full of Maieſty, not feeble, not faint nor effeminate, and that runneth on laſciuiouſly like a country Ballad, or an amorous Song. But to conuince me both of the one and the other error, they alledge theſe Verſes: Le champ plat bat and ſo forth; Likewiſe this, Bruyant errant, &c. with the two or three precedent. But (O good God)

ſee they not that I haue purpoſely made them thus, and that they are two Hipotipoſes, wherof the one expreßeth the courſe of a Horſe, the other, the noiſe of a Chariot of Steele, which I make to rowle vpon a bridge of Iron, in imitation of that of Salmonee. Others obiect againſt me my affectation of new words, and the ouer-frequent vſe of compound Epithites. I am not of their opinion who ſuppoſe that our tongue hath for theſe twenty yeeres attained the fulneſſe of perfection; but contrariwiſe I beleeue, that it hath but newly ouer-paſt the terme of her infancy. So that no man ought to finde it ſtrange & vnfitting, that it ſhould be (following Horace his counſaile) inriched either by the adoption of certaine ſtrange termes, or by the happy inuention of new. Truly, I cannot remember that in all this later Worke, that I haue giuen letters of naturality to any ſtrange word. For Alme, Iſnel, Quadrelle, and ſuch like, are familiar enough vnto thoſe who haue gone before me; I haue onely made of ſome Nounes which are truely French, certaine Verbes, as of Limaçon, Limaçonner, Dedale, Dedaler, &c. Or elſe to augment the ſignification, and repreſent the thing with better life, I haue repeated the firſt ſyllable of the word, as pe-petiller, ba-batre. And as touching the compoſition of words, our tongue hath a great conformity with the Greeke, as ſome learned men of our Age haue worthily verified. So that it is no leße capable of this ornament then her Siſter, or (as ſome would) her Mother. O how the Italians (who contend with vs for the palme of eloquence) would reioyce that our Language were diſpoiled of this rich ornament, which theirs cannot fitly attain vnto with any grace! What, will we giue place to the Almaines, whoſe Language glorieth in nothing more then this? But thou wilt ſay, that I ought to ſow them with the hand, and not from the ſacke, or basket, quaintly, not confuſedly. I confeſſe that in my firſt Weeke they are very thicke ſowne, and that oftentimes a man ſhall reade 7. or 8. one vpon the necke of another; yet ſuppoſe I, that I haue done it to ſome purpoſe: for hauing to intreat by occaſion of the nature of all things that are in the world; to the end, that with greater rauiſhment the Reader might apprehend the infinite wiſedome of the workeman; my booke had been as great as the world, if I had not found out theſe abridgements, and ſhort wayes, the ſooner to attaine thither whither I would. But who is he that perfectly vnderſtandeth not, that a compound Epithite ſometimes ſpareth me a whole verſe, and ſometimes two? In this (becauſe the argument inuited me not) I haue vſed them more

ſoberly.

ſoberly. So that thou maiſt ſometimes ouerpaſſe 300. verſes, and ſcarcely meete with one. Yet it is true, that in ſome places where the demonſtratiue gender hath the greateſt place, that is to ſay, when I praiſe or blame with ſome vehemency, thou ſhalt finde fiue or ſixe in a row, which I haue dared to aduenture in imitation of Orpheus, Homer *and* Marullus, *whoſe Hymnes are repleniſhed with them. And that which contenteth me more, is, that the learned giue mee to vnderſtand, that if a man will well and carefully examine it, he ſhall obſerue very few idle words, whereof all the moſt renowmed Poets cannot bragge of. It is ſaid, that the Lesbians builded with ſo good a grace, that they meaſured their Squires and Rules with their walls, and not their walles with their* Squires *and* Rules. *Truely theſe goodly Maſons haue not found but ouer-many ſignes among the Poets. For how many ſee we that accommodate their ſentences to the words, and not the words to the ſentences? O how eaſie a thing is it to know when any ſtolne or well-forged word, long bred and laboured, is waxed and wrung in by the eares, or, as it were with great ſtrokes of the Mallet wreſted and beat into a place which is vnproper for it? Where contrariwiſe, rare, and exquiſite termes without either trauell or Art, ſmoothly foote it and ſteale away (yea almoſt inſenſibly) from the pen of an excellent writer. For his ſtrong, liuing, and profound imagination preſently furniſheth him with vnaccuſtomed words, for Characters and liuely Images of his extraordinary and rare conceptions.*

Others ſay that my Rimes are licentious, and offenſiue to the eares of ſuch as are truely French. I dare auow, that they are not rich, but furthermore, that they are rare, and ſuch as the moſt renowmed amongſt vs haue vſed, and that in ſo great a worke ſomething ought to be permitted, and that thoſe who are well acquainted with the manner of my writings, know how religious an obſeruer of cadences and fraternities of words I am, which meete and fall in the end of my Verſes. I promiſe, as Apelles *did, to lye hidden behind my Table, and liſten the opinions of all men, and to conforme my ſelfe to the Cenſure of the moſt learned.*

Others would that theſe words of Flora, Amphitrite, Mars, Venus, Vulcan, Iupiter, *and* Pluto, *&c. were baniſhed out of my booke. Truely they haue ſome reaſon: but I beſeech them to conſider that I haue ſowne them ſlenderly; and when I vſe them, it is by a Metonymy, either making ſome alluſions to their Fables, which*

hath been practized till this time by thoſe who haue written Chriſtian Poems. Poeſie hath been ſo long times ſeaſoned and ſeized of theſe fabulous termes, that it is impoſsible to diſpoſſeſſe her but by little and little therof. I haue attempted amongſt the firſt to reforme her, ſome other will come after me that will wholly purge her, and will interdict (as the Ciuilians ſpeake) theſe monſtrous ieſts from fire and water. Behold a little (O welbeloued Reader) how farre the loue of my Worke hath tranſported me. I know well that I haue broken my promiſe, & that I cannot impoſe ſilence to my ſelfe. For concluſion then, I beſeech thee to ballance theſe reaſons without paſsion, and reading my booke, remember thy ſelfe that I am a man, yea, the leaſt of men, and conſequently ſubiect to many infirmities and ignorances. I haue onely this aduantage ouer the moſt part of thoſe that runne in the ſame liſt with mee, that I haue ſet no falſe and adulterate ſtones to ſale, nor counterfait Iewels (as diuers doe) but true Diamonds, Rubies, and Emeraulds, gathered out of the Cabinet of holy Scripture: and that I contribute that little (which God hath giuen mee) to the ſtructure of his holy Tabernacle. And I beſeech him, that as he repleniſhed the ſpirits of Bezeleel *and* Oliab *with wiſedome and vnderſtanding, he will be pleaſed henceforward to guide my pen, and make it cleerely appeare, that it is he that hath ſet mee on worke. To him be praiſe, honour and glory for euer.*

THE

THE NAMES OF THE Authors cyted in this SVMMARY.

A.

AElius
Alciate
Aluarez
Alexander of Alexandria
Albert Crantzius
Albertus Magnus
A. Veſalius
A. Galataeus
S. Ambroſius
Abbote of Vrſperge and Bouſin
Andras Bacius
Ammianus Marcellinus
Ambroſius Paraeus
Anthony Natta
And. Duditius
Anth. Gueuara
Ardea
Arnobius
Apollonius
Arrianus
Anaxagoras
Arias Montanus
Aratus
Ariſtophanes
Angelus Burgonienſis
Ariſtotle
Aulus Gellius
S. Auguſtine
Auenarius
Auerroïs
Auicen
Athenaeus
Althamer.

B.

BAptiſt Fulgoſius
Baßentine
B. Briſſon
Bacon
S. Baſil
Beda venerab.
Beroſus
Benzo
B. Tileſius
S. Bernard
Boetius
Boccace
Bonſin
Boiſteau
Bodinus
Boſcan
Byas
Blaiſe Vignier
Blanchinus
Buchanan
Beroaldus
Bartholomew de las Caſas.

C.

CAelius Rhodiginus
Cedrenus
Cæſar
Cellarinus
Cardan
Ciſalpinus
Cirenus
Cicero
Ch. de L' Eſcluſe
Clauius
Claudian
Cluſius
Columella
Chalcondile
Clement Marrot
G. Calcagninus
Cirillus
Cl. Minos
Cromerus
S. Cyprian
Chryſoſtome
Chriſtopher Eſtienne
Cyprian Leouitius
Cartari
Contarius
Clemens
Cornelius Tacitus
Copernicus
Caninius
Caineas

Cle-

The Names of the Authors

Clemens Alexandrinus
Carion.

D.

Daniel Cellarius.
Dalechampe
Democritus
Demosthenes
Desgorris
Diodorus Siculus
Dionysius
Diogenes Laërtius
Dioscorides
Dodonæus.
D. Dowland.

E.

Gesippus
Epictetus
Empedocles
Epiphanius
Eutropius
Erasmus
E. Vagrius
Eustatius
Eugubinus
Eusebius
Euripides
Erastus.

F.

Arnelius
Fallopius
Fracastorius
Francis Petrach
Fra. Patritius
Fra. du Ion.
Florus
Fuchsius
Fernando
Flaccus
Festus Pompeius
Foxius
Fran. Teraphe.

G.

Galen
Ganric.
Galatæus
Garcilace
Garcæus
Gaspar Peucer
Garsias de Orno
Gomara.
Georgius Wernerus
Gemma Frisius
G. Agricola
Gonzala
Gesner
Giraldus Cartari
Gregory Nazianzen
Grenado
Goropius
Grinæus
George de Feare
Guydo de Feare.

H.

Hesiod
Heliodorus
Herophilus
Heraclitus
Herbestein Baron
Hortensius
S. Hillary
Hyginus
History of Portugall
Homer
Horace
Hypocrates
S. Hierome
Herodotus
Histories of England and Britaine.

I.

Iacobus Millichius
Iaques Wecher
Ilirus
Ierom Bezo Millanois
Iohn Greuin
I. Amiet
I. Cassagnon
I. Leo
I. de Billy
Iosephus
Irenæus
Isocrates
Iohannes Pierius
Iuuenall
I. Acosta
I. de Locampius
I. Reuclin
I. Paré
I. Picus Prince of Mirandula
I. de Tillet
I. Peter de Mesmes
Ioachim Vadian
Indian History
Iohannes de Sacro Bosco
Iosephus Chesnensis
Iunctinus
Iohn de Seres
Isodorus
Iulius

Iulius Firmiſus
Iulius Pollux
Ioachim Axonius
Iohn Damaſcen
Iornandes
I. de Leri.

L.

Lactantius
Laurentius
Leonius
Leander
Leucippus
Lewes Launey
L. de Serces
Lipſius
L. Danæus
Liuius
Lod. Viues
Lucretius
Lewis Arioſto
Lucan
Lucius Mariniu
Luther
Lycoſthenes
Lucas Gaunſus
Lazius
L. Regius.

M.

Macrobius
Mathiolus
Marcus Paulus
Martinus Polonius
Martial
Marcilius Ficinus
Manilius
Maximilian
Menander
Mercator
Mela
Metrodorus
Michael Bentherus
Marinus
Marullus
Minetus
Moſes Bar-cepha.

N.

Nauclerus Goner
Nicander
Nicephorus
Niphates
Nicholaus Damaſcenus
Nigidius
Noel de Condes
N. Vignier
N. Monardis
N. de Comtes.

O.

Oderic
Ocellus
Ocrecken-fuſchius
Olaus Magnus
Oſorius
Orus Apollo
Ouetanus
Oppian
Orontius
Odid
Ouiedus
Ortelius.

P.

Pauſanias
Paulus Diaconus
Paulus Iouius
Peucerus
Peter Breutric
Pleßis Marley
Pindarus
Peter Lombard
Perſius
P. Oroſius
Peter Martir of Millain
Pierius Valerius
Peter Cieze
Pena
Plantinus
Pigafette
Peter Medina
Poſtellus
Piccolimini
Pemptadius
Peter Belon
P. Gillis
Plotinus
Pontus de Thiard
Purbach Lo. de Montroyall
Philo Iudæus
Pimpoint
Philip Melanchthon
Pliny
Philoſtratus
Plautus
Procopius Gazæus
Philip Sidney Knight
Philip de Morney
Polydore Virgil
Plutarch
Plato
Pythagoras

Ptolomey
P. Meßias
Pontanus
Prudentius
Phocilides
Pagninus.

Q.

QVintilian
Quintus Curtius.

R.

RAmnuſius
Rembertus
Remi Bellean
Ruellius
Rhinoldus
Rondolet
Ronſard
Rulandus
Rupertus
Richard Stanihurſt
Rhenanus.

S.

SAbellicus
Saxon Grammaticus
Seruius
Seneca
Silius Italicus
Solinus
Sigebert
Saluſt
Sleidan
Sextus Aurelius Victor
Squarcialupus
Skonerus
Sophocles
Stobæus
Socrates
Stephan Garinap
Stofflerus
Suidas
Suetonius
Stadius
Staſichorus
Strabo
Stilpho
Stephanus.

T.

THales Mileſius
Tatianus
Thomas Porcachi
Tho. Iordanus
Tho. Aquine
Theophraſtus
Theo. Swinggerus
Theodoret
Tertullian
Theatrum ciuitatum
Titus Liuius
Thuſidides
Theuet
Tzerzes
Torguato Taſſo
Tho. More Knight.

V.

VAdian
Vaupriras
Valerius Maximus
Velcurio
Velleius Paterculus
Verazan
Vincentius
Vidas
Virgil
Vitruuius
Vitellio
Valerian
Volateran
Vopelius
Vaſæus
Vrbain Cauueton.

W.

Wierus.

X.

Xenophon.

Z.

ZIeglerus
Zonaras.

THE

A SVMMARY

Or,

BRIEFE EXPOSITION OF ALL THE NOTABLE passages in the first Day of the first weeke, of WILLIAM of Saluſt, Lord of BARTAS.

UNIVERSITY LIBRARY CAMBRIDGE

The Summary of the first DAY.

THou glorious God of Heauens Starre-glıſtring motion:] The moſt renowned Poets, as well Grecians as Latines, haue accuſtomed to doe two things in the beginning of their Poems. The one, to inuocate ſome god, who inſpireth and addreſſeth them in the buſineſſe they vndertake. The other, to propoſe in few words, and ſummarily the contents of their whole Diſcourſe. *Homer*, Prince of Grecian Poets, doth both the one and the other in his *Iliads*, and *Odiſſea*. *Heſiodus*, *Pindarus*, *Steſichorus* and others, haue followed him therein. Amongſt the Latines, *Virgil* both in his *Georgicks*, as alſo in the beginning of his *Æneas* doth the ſame: and thoſe that haue ſucceded them, haue followed this agreeable and eaſie ſtile.

Our Poet well inſtructed in Chriſtian Religion, calleth vpon the true God, oppoſed againſt the Pagan Idols, wherewith the French Poets haue for the moſt part ſoyled their bookes: and for that the Subiect of this Worke, is to conſider the Heauens, the Ayre, the Sea, the Earth, not without cauſe, in his foure firſt Verſes magnifyeth he the power of Eternall

nall God, in the conduct of these creatures. That which he attributeth to God, to be the guide of the course of Heauen, may bee taken in a double sence: to wit, that the diuine Wisedome giueth such motion and stay, as it pleaseth him to the starry Heauens; as the dayly course of the Sunne, and the History of the stay of the Sunne, in the time of *Ioshua* and *Ezechias* doe declare. *Item*, that he maketh vse in the same (if it pleaseth him) of the second causes, and of the order which he hath established from the beginning, and that he maintaineth, and will maintaine in his Workes, as long as it pleaseth him. But in the fourth Booke, wee will speake of the course and motion of the first Heauen, and of the others likewise together with their names. This Epithite, of Star-bearing, agreeth with the Greeke word ἀστροφόρος, and with the Latine word *Stellifer*. Some suppose that the Heauen hath beene called by the Grecians πολύμπος, as if a man should say πολλαμπὴς, that is to say, wholy shining, by reason of the great number of Torches that it beareth. This word is ordinarily found in *Homer*.

Touching the Latine word *Stellifer*, *Cicero* in his *Scipio's* dreame: *Quam ob causam summi ille cæli stelliferi cursus, cuius conuersio est incitatior, acuto & excitato mouetur sono.* *Seneca* giueth him the same Epithite in his Tragedy of *Hercules Oeteus*: and *Statius* in the twelfth of his *Thebeida*, calleth the Heauen *Polus Stelliger*; and *Silius* in the third of his mixture, *Axis Stelliger*: the Starres are called, by reason of their distinct & sparkling lights of the Latines: *Faces & facula*; of the Grecians, λαμπάδες & λαμπάδια.

2. *Thou, thou true* Neptune, *tamer of the Ocean:*] The prophane Poets haue fained, that *Iupiter*, *Neptune*, and *Pluto*, the sonnes of *Saturne*, diuided the world; and that *Neptune* had the Sea for his part, in which hee hath a great number of children: hee being naked, blue in colour, hauing a Trident, or three-forked Mace in his hand, and being carried vpon a Coach: By such fictions their intent was to describe the Sea, distinguished from the Heauens and the Earth. For the colour and nakednesse of *Neptune*, signifieth the Water; his children are the creatures breeding in the Sea, farre more then on the Earth; his Trident the floate, the ebbing and flowing of the Sea; his Chariot, the noise and rowling of the waues, being raised by tempest, and diuided or furrowed by those vessels that swimme thereupon.

Some suppose that this name was giuen him *à Nando*: that is to say, of swimming, by reason of Nauigation; others of *Nubendo, id est, Tegendo*, which is couering, because the Sea couereth the Earth. The Poet calleth God, true *Neptune* very properly, and followeth the Prophet in the *Psalme* 65. 8. in the 104. 10. and especially in the 107. verse 25. 29. Where these words, that God *the true* Neptune, *holdeth the moist bridle of the waters in his hand*, are expounded. The Greeke and Latine Poets take almost ordinarily this word *Neptune*, for the sea it selfe, as our Poet likewise doth in his 1. Booke 15. 76. and 2. 299. 325. and 3. 203. and 4. 546. and fift, 55. 387. 373. 461. and sixt 13. and hereafter in the verse 82. of the third Booke, there is a speech of *Neptune* Arabian; that is to say, of the Sea of Arabia; and in the 111. verse of the fift Booke, by the two *Neptunes*, are vnderstood the sweet and salt waters, wherein the fishes take their delight.

3. *Thou*

3. *Thou earths dread shaker* : The third Testimony of the power of the Creator, wherof we wil speake more at large in the second part of the third Booke, verse 411. and those that follow. See the 33. verse of the Psalme 104.

4. *At whose only word the Æolian Scoutes are quickly [illegible] and stird*:] This is the fourth Testimony of the infinit power of God, who stayeth and looseth the windes, when, and how it pleaseth him, as it appeareth by that which is said in the passages following of the holy Scripture, *Gen.* 8. 1. *Exod.* 10. 13. and 14. 21. *Numbers* 11. 31. *Psalme* 104. 4. and 135. 8. *Ier.* 10. 13. & 58. 16. *Amos* 4. 16. *Ionas* 1. 4. and 4. 8. *Mat.* 8. 26. *Mar.* 4. 39. *Luke* 8. 24. He calleth the windes Posts of *Aeolus*, who was supposed to be the sonne of *Iupiter*, and raigned in *Aeolia*, wherein he found and taught, what the windes and Nauigation were: by reason whereof, hee is called by the Poets, the King and Master of the windes. See *Virgil* in the 1. and 10. of his *Aeneas*. *Seruius* vpon this word *Aeolus*, writeth, *Rex fuit Insularum, ex quorũ nebulis & fumo, Vulcaniæ Insulæ: prædicens futura flabra ventorum: ab imperitis visus est ventos in sua potestate retinere.* Whosoeuer would know further of *Aeolus*, let him reade *Homer* in the beginning of his 11. Booke of *Odissea*, *Diodorus Siculus* in his 5. Book, *Strabo* in his 1. booke, *Tzerzes* the Commenter of *Licophron*, *Valerius*, *Flaccus*, *Apollonius*, *Dionysius de situ orbis*: and amongst those of our time, *Noct. de Condes*, the Venetian in the 8. Booke of his Mithologie the 10. Chapter: *Goropius*, in the fourth of his *Hermatheme*, and *Cælius Rhodiginus*, in the 20. booke *de antiquis lectionib°* chapter 18. where he reporteth that which is said of *Aeolus* and his children, to the yeere and to the moneth: and addeth, *Ventis creditur*, Aeolus *imperare*, *nunc laxans*, *nunc comprimens*, *quia*, ἔμμηνοι αἱ πᾶσαι φοραὶ ὑγρὰ πνεύματα πέφυκε. But God is the true *Aeolus*, of whom it is said in the Psalme 104.

And of the winds both diligent and light,
Thou mak'st thy Heralds to expresse thy might.

And in the 135. Psalme.

And from his treasures he doth draw
The strong and rudest windy flaw.

The Ayre hereafter in the second Booke, verse 391. is called the Kingdome of swift *Aeolus*, and the Store-house of the windes, because that therein it is, wherein they post and range at liberty.

5. *I lift vp my soule to thee*: An Inuocation, wherein hee requireth a celestiall thought, a cleerenesse and purification of Spirit, a dexterity in his verse, to the end hee may more worthily sing the workes of God. And vpon good grounds requireth hee to be raised aboue the bruites and tempests of the world, to intend so excellent an occupation. The Christian Poets speake thus in the beginning of their workes; as *Prudentius* doth, and other Ancients beare witnesse. Amongst the moderne, *Cæsar Scaliger* in his first Hymne, and *Vidas* in the beginning of his *Christiades*, speaking vnto God: *Fac mihi te duce mortali immortalia digno ore loqui, interdumq; oculos tollere cælo, & lucem accipere ætheream, &c.*

6. *O Father.*] This maner of ſpeech is familiar vnto Poets, which is as much to ſay, as Doe me the grace: *Boetius*, in his third Booke of Philoſophicall conſolation, the 9. verſe.

Da pater augustam menti conscendere sedem,
Da fontem lustrare boni, da luce reparta
In te conspicuos animi deficere visus.

Seruius, the Commenter vpon *Virgil*, ſaith, that this word, Father, is a religious name, and ſheweth in the expoſition of theſe words of the third of the *Æneides*, *Da Pater augurium*, that *Virgil* in diuers places applyeth this name, (as alſo the other Poets doe) not onely to the Pagan gods, but alſo vnto men, to Mountaines and Riuers: See *Aulus Gellius* in his fift Booke, and 12. Chapter: and *Lactantius*, in his fourth Booke of Diuine Inſtitutions: but principally B. *Briſſon* in his firſt Booke, *De formulis & ſolemnibus populi Romani verbis*, *pag.* 48. To conclude, the name of Father, appertaineth moſt properly to the only true God, frõ whom, & in whom, we haue life, being and motion; as alſo all other creatures haue that with an eloquent voice: that is, with a decent and magnificall ſtile. The Latines deriue this word from another, which ſignifyeth to ſpeake & expreſſe properly the conceptions of the Spirit. *Os facundum, lingua facunda, docta facundia.* Manners of ſpeaking in diuers places of *Ouid. Voice*, becauſe hee will publiſh like a Herald the wonders of Almighty God: and alſo becauſe that *quanto maior auctior q; eſt facundia, etiam tanto laudatior eſt*: as *Aulus Gellius* ſaith, in his 4. Booke, and 9. Chapter.

The French Poet hath *Que d'une voix faconde.* Whereupon he expreſſeth the ſignificancy of the word.

7. *I ſweetly warble forth vnto our ſeed, the worlds renowned birth.*] *Homer*, in the beginning of his *Iliade* and *Odiſſea*, hath comprized in a few words the long Diſcourſes incloſed afterwards in 48. Bookes: And *Virgil* writing more exactly his *Æneas* in 12. Bookes, hath propoſed the ſumme in theſe words; *At nunc horrentia Martis, Arma virumq; cano, Troiæ qui primus ab oris, Italiam fato profug° Lauinaq; venit littora.* In like ſort our Poet comprehendeth in theſe Verſes, all the Contents of the 7. bookes, wherein he ſingeth to his Nephewes; that is to ſay, propoſeth in meaſured words vnto poſterity, the birth or creation of the World. To ſing, is a familiar word to Greeke, Latine, and French Poets; as alſo this word Nephewes, for their followers and ſucceſſors. The World is ſaid to haue taken birth, becauſe that appearing in the Creation by the powerfull will of God, a man may ſay of the world, and of the parts thereof, that it was a faire body borne, which before had no being, and was remaining hidden in the thought of the Creator, to produce and expreſſe the ſame in a determinate time.

8. *Grant, gracious God.*] A repetition of his propoſition, conioyned with a prayer to him whom he had called Father, in the precedent verſe, and whom he calleth great; not onely for that he is ſuch in himſelfe, as for that he appeareth great in all his works: although that ſometimes the corrupted vnderſtanding of man eſteemeth them ſmal for the moſt part. Giue me, doe me this fauour, that I may inſtall in my Verſe, which I preſent to all mens eyes in this Poeme: A manner of ſpeech, taken from the faſhion

fashion which Merchants wont to vse, who expose their Merchandize, to draw and allure men to buy their prouision of them.

9. *The rarest beauties of this Vniuers*:] The things must be remarkeable in the world, for it being impossible for a mortal man to specifie them all it is sufficient to touch the principall and lesse knowne, whereto our Poet hath fitly yeelded satisfaction.

10. *Vouchsafe therein thy power I may discerne*: Vouchsafe mee this good, that considering the world, I may perceiue at first the testimonies of thy puisant Maiesty. To reade in the browe, is a manner of speech, taken from the consideration of persons vpon whose browes we incontinently discouer, as if written, that which may be dispenced in the rest of the body: or of buildings, the magnificence whereof, and the riches of the Masters appeareth, as soone as a man casteth his eyes vpon the gates and forefront of the same.

11. *That teaching others, I my selfe may learne.*] This Verse sheweth with what spirit he ought to be led, whosoeuer desireth to profit others by good aduertisements, that is, that hee first instruct himselfe. Herein lyeth the difference, which a man may see among the prophane Writers, (who speake well sometimes, where in the rest of their life they are nothing worth) and those men that feare God.

12. *As fond* Democritus:] *Plutarch* in his first Booke of the the opinions of the Philosophers, the third Chapter, speaking of the beginning of all things, after diuers aduice, addeth: The Epicure following *Democritus* opinion, saith, that Principles of things, are the *Atomes* of all things: that is to say, indiuisible bodies, perceptible, by reason onely; solide, hauing nothing void in them; not ingendred, immortall, eternall, incorruptible, that a man cannot breake them, nor giue them other forme, nor otherwise alter them, and that they are not perceptible nor comprehensible but by reason: yet that they moue in an infinitie, which is the *Vacuum*, or void, and that these bodies are in number infinit, and haue three qualities; Figure, Greatnesse, and Weight.

Democritus setteth down but two; Greatnesse and Figure: but the Epicure added Waight. *Aristotle* debateth vpon their opinion very amply, and reciteth their arguments, principally in the fourth Booke of his Physiques.

The Poet in a word speaketh that which is truth: that is to say, that *Democritus* hath beene a meere mad man in that opinion; as they also, who after him haue intreated of naturall Philosophy more purely, haue with one accord, and inuiolable reasons, ouerthrowne this false and detestable opinion, which subuerteth the Article, and pure doctrine of the Creation. Aboue all others, *Aristotle*, who in his third Booke *de Cœlo*, and in his first Booke *de generatione*, refuteth him very pertinently.

13. *Th' immutable diuine Decree*:] As soone as God would that the world should be made, his will gaue the same a beginning, in a time not as yet distinguished by yeeres, ages, seasons, moneths and dayes, as it was after the first day, and those that followed, measured by the defined motion of the Starres: that is to say, by the course of Heauen. And when the world was created, it was not in time, nor before time, but with

the time, which at that time tooke his being, and became the measure of all that motion which appeared in nature.

14. *God:*] The Poet speaking of God in diuers places of this Poeme, followeth the stile of holy Scripture, without extrauagant ayme at friuolous speculations. Here is intreated of the essence, then of the nature or properties of God.

As touching the first point; he considereth God, before and after the creation of the world. Hee sheweth that God was, and what hee was, and that which he did before he created the world. After the creation, God is by him considered as the Gouernour, entertainer, quickner, and conseruer of creatures, which are distinguished. His Prouidence, Wisedome, Iustice and Bounty, discerned from the confusion brought by sinne into the world. This is diduced in diuers places.

In regard of the second: the properties attributed to God in holy Scripture, are distinguished, in a sort, into two orders: The one, are in such sort proper (as his Eternity, Immensity, &c.) that they cannot in any sort, nor in any whatsoeuer respect be attributed to creatures. The other, although not communicable, if a man consider them simply, and in so much as they are in God (as his Wisedome, his Power, his Bounty, &c.) yet in part and relatiuely, men and Angels may haue some taste of this great and incomprehensible goodnesse, which is in God in all perfection.

As touching men, Gods Elect are said to be formed according to the Image of God; because that by holinesse, iustice, and vertues which proceede from him, they resemble God, and shall resemble him as yet farre more, especially in the eternall life, but in part onely, because that they cannot be infinitely good, being themselues finite and comprehensible.

In this sense Iesus Christ saith, that God is onely good; that is to say, perfectly and simply in himselfe, and by himselfe. We say likewise that it is by similitude and conueniency, because that in truth the wisedome and bounty which we consider in God, cannot be communicated to vs, to say that we are good in the same measure of goodnesse, wherein wee say God is good. For God is no otherwise good, but of his immeasurable and eternall goodnesse: but we cannot be good, but by an accessary and increasing goodnesse; not essentiall, but created, and hauing farrefet Relation to the diuine bounty. The Poet here and there entreateth of his properties; which being well distinguished, will recommend as yet farre more that which is said, especially in the first and last booke. And as touching the particular explications of the properties which the Poet toucheth heere, they require a very large Commentarie, as well vpon this first weeke, as vpon those that follow, I will onely ayme: and in this place a learned Tract of *Tertullian*, in the 17. Chapter of his *Apologie*. Where speaking of God, he saith: *Inuisibilis est etsi, videatur: incomprehensibilis, etsi per gratiam representetur: inestimabilis, etsi humanis sensibus æstimetur; adeo verus & tantus est. Cæterum quod videri communiter, quod comprehendi, quod æstimari potest, minus est & oculis, quibus occupatur, & manibus quibus contaminatur, & sensibus quibus inuenitur. Quod vero immensum est, soli sibi notum est, hoc est, quod Deum æstimari facit, dum æstimari non cupit. Ita eum*

vis

vis magnitudinis, & notum hominibus obiecit & ignotum.

15. *God raign'd alone.*] This Tract hath Relation to that of Saint *Augustine* vpon the Psalme, *Ad te Domine, &c.* Where hee saith, that before the creation of the world, *Deus in se habitabat, apud se habitat, apud se erat.* God dwelt in himselfe, dwelleth in himselfe, and was with himselfe.

16. *A hell to punish.*] A good Father, as the Ecclesiasticall Histories record, being asked by an importunate fellow, what God did before hee created the world; answered grauely, He builded Hell for the curious: See Saint *Augustine* in the 11. booke of his Confessions, the 11. Chapter, and his booke *de fide contra Manicheos* 37. Chapter.

17. *Scipio.*] The *Apophthegme*, mentioned by the Poet, is recited at the very end of the life of the wise and valiant Roman Captaine, who hauing obtain'd the Title of *African*, because he had conquered *Carthage*, and done many seruices to his Nation, receiued in the end but shame and ignominie for his seruice, and retired himselfe to his manner of *Linternum*, as if banished from *Rome*, where he passed the rest of his dayes in a Country Life. *Pliny* speaking of his exercises in that estate, in the 44. Chapter of his 17. Booke: *Ex arboribus quas memoria hominum custodit, durant in Linternino Africani prioris manu sata Oliua.* *Cicero* in the beginning of his third booke of Offices: *P. Scipionem dicere solitum scripsit* Cato, *nunquam se minus otiosum esse, quam cum otiosus: nec minus solum, quam cum solus esset.*

18. The Physicians number amongst the sorts of Melancholy, one disease which they call *Licantropeia*: the effects whereof amongst others are such, that hee who is attainted therewith, forsaketh his house, running and crying by night amidst the fields like a Wolfe, and seeking out no other places but desart and solitarie. They which haue written of Sorceries, amongst others, *Wierus*, *Peucer* and *Bodin*, speake thereof at large. The Poet saith, that God had not beene alone, although he had beene without the creatures before he had made the world: the Greekes, to expresse the word Mankinde, call them ἀνθρώπους: the *Piccards* following the Greekes, call them *Loups Ouarous.*

19. *Pyrenien.*] *Bias*, an ancient Philosopher, ranked amongst the number of the seuen Sages of Greece, Prince of *Pirene*, and for his vertues termed (and that worthily) by the Poet, The honour of his Countrie, when it hapned that his Citie was taken in Warre, and himselfe was constrained to retire vnto another place, departed thence without carrying any of his moueables: and being demanded wherefore he departed thus dispoiled of his goods? I beare, saith he, all my goods with me; vnderstanding hereby his science and vertue: a treasure which wee cannot make pillage of, and which a good man beareth with him alwayes with a singular content. *Cicero* in his 1. *Paradox.* *Val. Maximus* in his 7. Booke 2. Chapter: *Seneca* in his fift Chapter of the second booke, *de tranquillitate animæ*: *Laertius* & *Plutarch* in the Tract, *How wee ought to nourish our children*, alleadge this *Apophthegme* from *Stelpho* the *Megarian.* That which the Poet applyeth of *Bias* to the sufficiency of God, before he had created the world, is easie to be vnderstood.

20. *Yet*

20. *Yer* Eurus *blew*:] *Gregory Nazianzen*, a Greeke Father, in the Hymne of the world, after a manner of ſpeech common to the Poets, addreſſeth himſelfe to the world it ſelfe, and ſaith according to the Latine Verſion:

Quod ſi poſterius te condidit ille quid ante
Quam eras? variaſq; tibi Deus vndiq; formas,
Inderet imperitans tam multa in ſæcla patrabat,
Imperfectum itenim non eſt mihi numen inerſq;,
Scilicet ille ſuæ ſplendorem cernere formæ,
Gaudebat, numenq; ſuum tripliciq; pariq;
Luce nitens, ſoli vt notum eſt ipſiq; priſq;
Hoc quoq; præterea quo ſe exerceret habebat
Sancta trias Mundi formas namq; ipſa futuri,
Iam ſibi præſentis laſtrabat mente beata.

21. *The worlds Idea*.] This reaſon againſt the Atheiſts, is taken from *Platoes* doctrine. They that haue beene of this opinion amongſt the Theologians, vnderſtand not that this *Archetype* is Eternall; nor that it is a thing created before others. But conſidering that the knowledge of God embraceth all things as preſent, they haue ſaid, that hee being the efficient cauſe of all things, and appearing no leſſe in the creations of them, we ought to ſay, that the *Idea*, the forme and patterne of them was in the Science and Intelligence of God; that is to ſay, in himſelfe from all Eternity: As alſo the Poet hath ſaid a little before, that God admired his glory, his power, and iuſtice. If a workeman maketh any thing, he hath already before-hand the *Idea* and forme thereof conceiued in his braine. We muſt then deny, that God is the firſt and efficient cauſe of all things; or confeſſe, that in himſelfe he hath the perfect knowledge of all things. It is not therefore altogether beſides the purpoſe, that *Plato* hath held that there were certaine *Ideas*, or Intellectuall formes of all things in God, as Saint *Auguſtine* and others haue expounded it. *Ariſtotle* in his third Booke *de anima*, praiſeth the Philoſopher *Anaxagoras*, for that he taught that we ought to confeſſe, that there is an Intellect, not intermixed with things created, which vnderſtandeth and knoweth all things. But to ſhorten this diſcourſe, reade that which the ſcholaſtique Doctors haue written vpon this common place, *of the Science and knowledge of God*: amongſt others, *Thomas* of *Aquin*, in his Somme of Theology, the 1. part, *queſt* 4. *art*. 9. and queſtion 14. *art*. 6. In the firſt part of his Somme againſt the Gentiles, *chap*. 65. and 66. *Ilirus*, in his diſputed queſtions, in the Chapter, *De Ideis*: See alſo M. *Antony Natta*, in his worke of God, the 7. Booke: where hee diſputeth amongſt other things, to wit, whether the world be eternall; or if it hath been created in time, and expoundeth very amply, and cleerely, that which is aboue ſaid, hauing followed that which *Plato* ſaid, eſpecially in two Dialogues: that is, in his *Timee*, and in his *Parmenides*, whoſe intention we will expreſſe in this place. The vvorld which we ſee, and where we bide, was made vpon the patterne of things which we know, or of ſome world vnknowne vnto vs: that is to ſay, not mate-

The French is *Archetype*, vpon which this Euening Annotation is written.

materiall and eternall. *Plato* proueth that this world could not bee made vpon the mould of any other world created before, becauſe that ſuch a world could not be faire, but it muſt needs be that it ſhould bee a thing moſt excellent, and perfectly perfect, otherwiſe infinite abſurdities would enſue.

Whereupon it may be gathered, that the world hath beene created according to the patterne of a thrice-perfect thing, comprehending in generall & in particular the forme of all things animated. Thereupon he ſaith, that by this intelligible world, wee ought to vnderſtand the eternall Patterne, traced by the Wiſedome or *Idea* and Contemplation of God, whence proceeded the worke which we ſee. He ſaith, that this Patterne ſubſiſteth in truth, comprehending intellectually the formes created really and before their creation, wholly ſeparated from matter in ſuch ſort, that as this viſible world comprehendeth all things corporall and ſenſible; this *Ideall* and intellectuall world comprehended them not made, as the workeman hath in his ſpirit the forme of the worke, the matter whereof he ſeeth not: That on the vertue and efficacie of Intellectuall things, the corporall doe depend. Hereby a man may ſee that *Platoes Ideas*, are ſeparated from the matter, and ſubſiſt onely in God, who not onely maintaineth them intire and pure in their powers, but alſo are the true cauſes of things created: that is to ſay, becauſe that theſe *Ideas* are in God, who is the firſt and true cauſe, as well of this Exemplar or mould, as of al thoſe things that haue beene formed vpon the ſame. He that deſireth more, let him reade the Annotation of *Iohn de Serres*, vpon the *Timeo*, and *Parmenides* of *Plato*; for from him it is that I haue drawne that which is aboue written.

22. *For his Sonne*:] That which is ſaid of the Eternall generation of the Sonne of God, is expounded by the ancient and moderne Diuines, who haue diſputed againſt the *Arrians*, and *Seruetiſts*, and written vpon the firſt Chapter of the Goſpell of Saint *Iohn*; and the firſt Epiſtle to the *Hebrewes*. Saint *Baſil* ſaith in a certaine Homily, that the Sonne of God is called the Word, which the Poet hath vnderſtood vnder this name of Voice; becauſe he was begotten without paſſion, ἀπαθῶς. 2. becauſe he iſſued frō the thought ἐκ τῆς τοῦ πατρὸς ἐννοίας. Becauſe it is the Image of the Father which he exhibiteth & repreſenteth wholly in himſelfe: and *Nazianzene* ſaith: *Filius Dei dicitur λόγος, quia ſic ſe habet ad Patrem, ſicut ad mentem ſermo: non ſolum propterea quod eius generatio ſit citra perpeſſionem, verum etiam propter coniunctionem, & quod enunciet Patris voluntatem.* But in another place he ſaith very fitly to the purpoſe, *Dei generatio ſilentio honoratur. Magnum eſt didiciſſe quod genitus ſit.* That which is added briefely, but learnedly, as touching the Sonne and the Holy Ghoſt, cannot be explicated in theſe Annotations or Summary. Let vs reſerue it therefore for the Commentarie.

23. *In Eſſence vndiuided.*] In ſpeaking of the Diuine Eſſence, by this word is vnderſtood the common nature to the three Perſons, which are, the Father, the Sonne, and the Holy Ghoſt; and the word Perſons ſignifieth thoſe that ſubſiſt in this nature. But this ought otherwiſe to be conſidered in God, then in men: For, as touching men, becauſe they haue

one finite Eſſence, ſo are they alſo finite, and limited, and not only diſtinguiſhed the one frō the other by their properties; but alſo theſe properties are really ſeparated. So as although that in common regard, *Iohn*, *Iames*, and *Peter*, be men participating one and the ſame humane nature, yet really they are 3. men, in regard of one and the ſame humane nature. For in ſo much as Fathers cannot communicate all their Eſſence vnto their children, but onely ſome parcell extracted from them, whence the being of their children proceedeth: From thence it commeth that thoſe children haue not one and the ſame humane nature of their Fathers, but only a reſemblance in like deriued from the other: and thus humane nature which is finite, cannot be one and the ſame in diuers perſons; ſo that in all ſorts, *Iohn*, *Iames*, and *Peter*, are 3. men. But in God we muſt not take it thus. For in that the diuine Eſſence is infinite, ſimple, and eternall, the three Perſons ſubſiſting in them, although thus in number being diſtinguiſhed by their incommunicable properties are not for all that, neither doe any ſay that they are three Gods, as we ſay, that *Iohn*, *Iames*, and *Peter* are three men; conſidering that the Sonne is not ingendered of the Father, nor the Holy Ghoſt proceedeth from the Father and the Sonne, by a certaine diuiding the whole into parts, as if of one thing a man made three, nor by defluxion, as it commeth to paſſe in humane generation, nor by production, as wee ſee the Vine caſt and produce his branches; but by an inſpeakeable and incomprehenſible communication of the whole Eſſence from all eternitie, wherein a man can neither finde any point of beginning, midſt, or end: So that there is but one ſole and the ſame Eſſence of him that generateth, of that which is generated or begotten, and of that which proceedeth; Although the Father be not the Sonne, nor the holy Spirit; that the Sonne be not the Father, nor the holy Spirit; that the holy Spirit be neither Father nor Sonne. On the other ſide, it is not a God that hath three names in the aire, ſince that really three Perſons ſubſiſt in one ſole Eſſence: and is not in three faces or appearances, for the properties of perſons are not imaginary accidents, ſo as a man may conſider or draw them out of the perſons, but they are and remaine inſeparably and eternally in them, and diſtinguiſh them the one from the other: neither is it a God compoſed; for the three perſons are in ſuch ſort diſtinguiſhed, that they are not ſeparated. Furthermore, in euery perſon, we conſider all the diuine Eſſence, not a picture of the ſame, ſince the ſame being infinite, is indiuiſible alſo. That then which the Poet ſaith, that the eternall Deity made of three perſons together, one triple, one eſſence, ought to be diſtinctly taken and vnderſtood. For the word Eſſence, Deity, and God, are eſſentially, and ſignifie one and the ſame thing; neither can any one ſay that there are three eſſences, much leſſe that they are three Gods, or three Deities.

But for as much as the three perſons which ſubſiſt in the Diuine Eſſence, are really diſtinguiſhed by their incommunicable properties; ſo as the Father is not the Sonne, neither the Son is the Father, neither the Holy Ghoſt is the Father or the Sonne: but the Father is the Father; the Sonne, is the Sonne; and the Holy Ghoſt, is the Holy Ghoſt: in ſpeaking of them diſtinctly, we ſay, The Father is God, the Sonne is God, the holy

holy Spirit is God. In like sort, the Poet hath in no sort intended to seuer or multiply the essence which is indiuisible and most simple; but to distinguish the persons in the same, and to shew that the three are onely one God, and that of euery one of these three persons, a man may say, The Father is God; the Sonne is God, and the Holy Ghost is God. But we must not passe any further, according to the holy Aduertisement of the Poet; but conclude this short Theological discourse by the words of *Nazianzene*, an ancient Doctor, speaking of these high matters, *Orat. 40. in S. Bap. ism. I know not how* (saith he) *to thinke of one, but that vpon the very instant I shall see my selfe enuironed with the brightnesse of the three; neither can I discerne these three, except at the very moment I returne vnto one.*

24. *From this Charybdis.*] The Poets faine, that this was a great theefe, which hauing stolne *Hercules* clothes, was thunder-blasted by *Iupiter*, and changed into a Rocke in the Sicilian Sea, as *Scylla* was, of whom *Ouid* speaketh in the 14. booke of his Metamorphosis. *Virgil* in the third of his *Æneas*.

Dextrum Scylla latus, leuum implacata Charibdis
Obsidet.

These two Rocks, at this day called *Scyllo* and *Garofaro*, are very dangerous, by reason of the currents which swallow Vessels. *Seneca*, speaking of this Straight, in his 80. Epistle, and 11. Booke, saith, *Fac nos certiores vtrum non tantum agatur in vertices, an omnis tempestas æque mare illud conterqueat: & an verum sit, quicquid illo freti turbine arreptum est, per multa milia trahi conditum, & circa Tauromenitanum littus emergere.* To fall out of *Scylla* into *Charibdis*, is a prouerb, signifying to fall out of one danger into a greater. The Poet exhorteth his Muse, not to approach *Charibdis*: that is to say, not to search her ruine, in seeking to sound that which God hath hidden from humane vnderstanding.

25. *And* Capharean *Rocke.*] This is a Promontory of *Eubœa*, adioyning *Hellespont*, or the Straights of *Gallipoli*, against which, the Grecian Nauy returning from *Troy*, vnhappily strooke and perished in part against the Rocks, being cast incõsiderately by night into those Straights, by the treachery of *Nauplius*, who to remedy the death of his sonne *Palamedes*, enkindled fire vpon that Promontory, and drew the Ships into those places from whence they could not retire themselues. The Poet saith, that the search of the essence of God, and the three Persons which subsist in the same, is a Rocke to humane vnderstanding, which dareth to approach, especially with the bent of their reason aboue all.

26. *For their onely Starre.*] See that which we haue marked vpon the 712. Verse of the 4. booke, and vpon the 100. and 174. Verse of the fift Booke, as touching the Beare. Heere the Poets intention is, that as the Mariners are vnable to shape any course vpon the Sea, if they had not the Beare for their guide: that is to say, the Starre of the Pole: So those that will enter into the mysteries of the Deity, vnder the conduct of their reason, and without the holy Scripture, the holy Spirit and Faith, vnhappily

The French Poet vseth this word *Ourse*: whereupon our Commenter writeth thus. The English Poet by the onely Starre, meaneth the Pole. Starre.

pily periſh, *Arius*, *Seruet*, and infinite ſuch Heretiques, ancient and moderne haue done. Saint *Hillary* in his Booke *de Sinodis* againſt *Arius*, ſpeaketh to this purpoſe: *Infinitus & immenſus Deus brevibus humani ſermonis eloquiis vel intelligi non potuit, vel oſtendi: fallit enim plerumque & docentes brevitas verborum, aut compendium ſermonum, aut non intelligi poteſt quod requiritur, aut etiam corrumpitur quod ſignificatum magis quam narratũ rationis abſolutione non conſtat.*

27. *Maze.*] The Poet hauing a will to reſtraine thoſe ſpirits, who enterpriſe to ſpeake of God, without the aſſiſtance of the holy Ghoſt, who teacheth vs by his holy Word that which wee ought to know, ſaith, that ſuch men reſemble thoſe, who being entered into the Labyrinth, built in times paſt in *Creete* by an ingeuuous man called *Dædalus*, could not get out therefrom, but by the aide of a clew, which *Ariadne* the Daughter of King *Minos* gaue them; and that they who were deſtitute of that aide, turned inceſſantly in that place, where they periſhed, without finding any iſſue, by reaſon of the diuers turnings. This Labyrinth is ſo called, by reaſon of the inuentor thereof, called *Dædalus*, a man of great ſpirit amongſt thoſe of his time; and after that time men haue called all profound inuentions, and whereof a man cannot eaſily diſcerne the parts, *Dædales*. The earth is alſo ſurnamed *Dædale*, by the Latine Poets, by reaſon of the varietie and diuers turning therein. *Ouid* maketh mention of this *Dædale*, in the 8. of his Metamorphoſis, where amongſt other words, after hee had ſaid,

Dædalus *implet*
Innumeras errore vias, vixq; ipſe reuerti
Ad limen potuit, &c.

He addeth, *Vtque ope Virginia* (that is, of *Ariadne*) *nullus iterata priorum, Ianua difficilis filo eſt inuenta reſecto.* Our Poet learnedly applyeth this inuention of Antiquity, to the true Labyrinth of mans ſpirit: that is, to the ſearch of thoſe things which infinitely ſurpaſſe his capacitie. And in another place, he compareth the windings of the eares, (where diuers ſounds are formed and preſerued, which afterwards touch the ſpirit) to this Labyrinth, by reaſon of the obliquity of the cauities thereof. *L. Viues* in his Commentarie vpon the 18. Booke of the Citie of God, Chapter 13. and *I. de Billy*, in his Annotations, vpon the 34. Oration of *Nazianzene*, ſpeaking amply after the Ancients of the excellence of *Dædalus*, who made mouing Statues.

28. *In th' infinity.*] Amongſt diuers magnificall manners of ſpeaking naturalized by the Poet, this is one; That God builded the world in the infinitie of nothing. There is but onely one Infinite, which is God: and as nature abhorreth void, ſo reiecteth ſhe alſo infinit, and ſhould be no more, if infinit were found in her. This then is ſaid in regard of vs: That is to ſay, that if we conſider the frame of the world, compoſed of the Heauens, the Elements, and all that which is compoſed, ſubſiſting in the Aire, the Water, and the Earth; we ſhall finde that it is ſuſpended in the infinitie of a nothing, by the onely power and ſtrong hand of the Creator.

Creator. But before the Creation, this nothing was as yet more infinit, but to mans vnderſtanding who would imagine ſomething. Contrariwiſe, if we conſider God before the creation, he was ſole in his infinitie, and at this preſent the frame of this round, with the infinitie of nothing, wherein it is ſuſpended, is in the hands of the Creator thereof, leſſe then a graine of duſt, as the Prophet ſpeaketh. We ſay of Starres, of Sand, of the drops of the water of the Sea, &c. that their number is infinite, but not actually: for in truth there is a certaine end of them; but this number is infinite to vs, who haue our knowledge and apprehenſion locked vp within certain limits; whoſoeuer he be that would ſatisfie himſelfe with diſputes of Infinite, let him reade that which *Ariſtotle* hath ſaid in the third Booke of his Phyſiques.

Plato his Maſter diſcourſeth thereupon likewiſe, but diuerſly in his *Philebus*, and *Parmenides*. In two words, *Plutarch* in the ninth Chapter of the tenth Booke of the opinion of the Philoſophers, comprehendeth that which the moſt ſubtilleſt among the Ancients haue thought. To conclude, that which the Poet ſaith, touching the holy Trinity, is ſummarily explicated by *Tertullian in Apologetico*, Chapter 17. and by *Arnobius* in his 1. Booke 23. pag. of *Plantines* Edition.

29. *Latonaes.*] The Poets faine, that *Iupiter* hauing had bodily vſe of *Latona*, the Daughter of *Cœus*, one of the *Titans* iealous, *Iuno* ſtirred vp the Serpent *Python*, againſt *Latona*, who purſued her in diuers places, vntill ſuch time as ſhe had arriued at *Delos*, where ſhe was brought a-bed firſt of *Diana*, and then of *Apollo*, who being become great, killed the Serpent *Python* by the ſhot of his arrowes. Such ridiculous and fabulous diſcourſes, if a man take them in the ſenſe of the letter, are applyed by ſome to naturall Philoſophy, which the Poets haue thus enfoulded in fictions; and the firſt who haue deuiſed the ſame, haue ſuppoſed to conſerue the Sciences in greater authoritie, in couering them thus before the common ſort. But Satan hath preuailed after a ſtrange manner among the Pagans. They therefore vnderſtand by *Latona*, the earth, which is ordinarily hindred by *Iuno*, which is the Ayre, from ſeeing the light, *Diana* and *Apollo*: that is to ſay, the Sunne and Moone, called her children; becauſe that without her their heate and vertue would remaine vnprofitable. The Serpent *Python*, is taken for the ruines of Waters, and boggs which couer the earth, and ſeeme to runne after it. But *Apollo*, which is the Sunne, becomming great, hauing diſperſed the vapours of the Regions of the Aire, by his arrowes, or beames, ſlew the Serpent, dryed the ouergreat humidities, and comforteth his mother after this manner. Hee that would ſee the expoſitions of this poeticall inuention, and of the moſt parts of others, let him reade the Mythology of *Noël. de Comites Venetian.* But the Poet ſaith, that it is not the created Sunne, which illuminateth the world, but diuine *Phœbus*: that is to ſay, God; to whom hee attributeth this name *Phœbus*, φαος, the torch of light; as alſo Ieſus Chriſt, God manifeſted in fleſh, is called the Light of the world, the Orient from on high, and the Sunne of Iuſtice. Hee then it is, that diſſipateth all darkneſſe, as Saint *Iohn* declareth in the firſt Chapter of his Goſpell, and himſelfe expreſſeth, who is the Light of the world,

and that whosoeuer followeth him, walketh not in darknesse.

30. *The world.*] The Greekes haue called the world, κόσμον, which signifieth ornament, to represent that, which those that haue their eyes, may perceiue; that is to say, a great beauty and seemelinesse in all the parts thereof. The Poet compareth it hereto a *Theater*, and a Booke which hee explicateth especially in his second comparison) in very proper termes, and by an elegant comparison of the child that occupieth himselfe in vaine things, sheweth the misery of those that besot and settle themselues so much in the contemplation of creatures, that they scarce, or in no sort, remember them of their Creator. It is also to make all the most ignorant of the world vnexcusable, who are laid asleepe in incredulilitie, Atheisme, and Idolatry; considering that by the creatures, the eternitie, power and wisedome of God (which they ought to adore) is discouered vnto them. See the 19. Psalme, and the 1. Chapter of the Epistle to the Romanes.

31. *Character.*] The *Turkes*, for the most part, vse Arabique Letters, which are of a very strange forme, especially that which they call their running letter, in comparison of the Greeke, Latine, and French writing.

32. Niles *Hieroglyphicks.*] The Ancients haue called *Memphis*, one of the principall Cities of *Egypt*, and which is at this day the greatest, namely, *Caire*. The Pourtraits of *Memphis*, are the Hieroglyphicall letters of the Priests of *Egypt*, who in stead of Characters, as those of the Hebrewes, Greekes, and Latines, who with their Vowels and Consonants, frame their words, and inroll discourses, made vse of Figures of all sorts of creatures, vnder which they cleerely expressed their conceptions, as *Plutarch* sheweth in some places, especially in his Treatise of *Isis* and *Osiris*. In our time there is a booke published of *Orus Apollo*, which representeth some one of them. Sithence this *Iohn Pierius*, hath made a most ample Commentary, wherein whatsoeuer a man can desire, as touching the portraits of *Memphis*, or *Egypt*, which are their Hieroglyphicks is represented and expounded particularly.

33. *Poynts.*] The Hebrewes haue certaine points for their Vowels, marked aboue, or vnderneath their Letters, with some accents. And as touching their printed bookes without points, they who reade the same, supply these points or Vowels in their memories. The Notes of the Greekes are their abbreuiators, which they oftentimes vse, especially in many of their Manuscripts.

34. *Antartikes.*] The Astronomers, intending to expresse the situation of the fixed Starres, and the motion of the Heauens, haue, said that the celestiall Globe was settled vpon two points, which the Grecians haue called *Poles*: The one Artike or Northerly, by reason of the Pole Star, called *Arctos*: that is to say, the Beare. The other is called *Antartike*: that is to say, opposite to the *Artike*, because that they who liue vnder the same, see neither our Beare, nor those Starres which are in the *Artike* Pole: but haue their Starres represented by other names, and such as haue their situation different from those of the North, as the Nauigations of the Spaniards and Portugales doe verifie most amply. The *Antartique* wilde,

are

are thoſe people which dwell vnder the Southerne Pole, principally on the Weſterne Coaſt, as are the *Canibals*, the *Patagens*, and others, whereof the moſt part liueth vpon mans fleſh, the others eate their enemies: but their principall brutality is, for that they haue not any knowledge of God: As touching the *Tartars*, he calleth them Vagabonds, by reaſon they trauell from one place to another, by heapes or groſe troups, hauing no other lodgings, or aboads, but their couered Chariots: and for the moſt part otherwiſe taking their pleaſure in warre, and running long races vpon their horſes, nouriſhed and trained thereunto.

35. *Alarbies.*] In all ages, the *Arabians* that inhabite the Mountaines, here made it their cuſtome and practice, to ſpoyle and pillage by very ſudden aſſaults, by a ſtrange and ſpeciall malediction of God, declared in diuers places of the Prophets: For the preſent there is a great number of them vpon the Coaſt of *Barbary*, who liuing after the manner of their Predeceſſors, hauing no certaine aboade, and liuing ordinarily in the fields, are trecherous and wonderfully cruell; they are called *Alarbies*. In the laſt ouerthrow of the *Portugalls*, where their King *Sebaſtain* was ſlaine, he fell into the hands of theſe *Alarbies*, who ſpoyled him. *Oſorius* deſcribeth them in diuers places of his *Portugall* Hiſtory, eſpecially in the 8. Booke. The *Scithians* at this day are the *Moſcouites*.

36. *Nothing.*] The eternall God hath made of nothing (in that certaine time deſcribed by *Moſes*, the 1. of *Geneſis*) the firſt matter whereof the world is made: which is to be thus conſidered and conceited. The matter whereof all bodies are framed, hath a being of it ſelfe, or from ſome other, it is not of it ſelfe: for there is none but God that hath, or had being of himſelfe, and firſt being, who giueth it to others. And if the firſt matter had beene of it ſelfe, it ſhould be equall with God, which no man dare euer thinke. It hath then bin from ſome other than from it ſelfe: It is from God, or from ſome other before it ſelfe; but there is but one onely principall Creator, which is God, the Soueraigne and firſt being, from whence all other proceede. Shee is therefore of him; if of him, Shee is as of his cauſe efficient: that is, by generation and production, from his ſubſtance; or by creation, according to his mighty will, without precedēt matter, but of Nothing, properly called Nothing. She is not of the ſubſtance of God; for then ſhould ſhe haue had it either in part or in whole, or parcell: not in part, Shee being impartible and indiuiſible: not in whole, for ſo alſo ſhould the matter be God; yea, that very God, which is onely true and eternal God, and who made therein time. An abſurdity, more abſurd then is poſſible to be imagined. Shee then hath beene made and created by God; if made, either of a precedent ſubſtance, which is not God, or of nothing. Not of a precedent ſubſtance, for ſhee ſhould haue beene either immateriall or materiall. The matter could not bee compoſed of a ſubſtance created immateriall. To ſay that the firſt matter hath beene created of a precedent matter, is to fall into a new abſurdity. The firſt matter then hath beene made of nothing in time, by the Eternall God. See *Du Pleſsis*, in his 10. Chapter of his Booke of the *Verity of Chriſtian Religion*, and *Thomas of Aquine*, in the firſt part of his *Somme, queſt.* 35. *art.* 1. and 2.

37. *Word.*

37. *Word.*] He intendeth by this excellent word, that which *Moſes* reciteth and repeateth diuers times in the 1. Chapter, *God ſaid, Let ſuch and ſuch things be.*

38. *Chaos.*] This word is interpreted by the Poet amply enough, when he calleth it forme without forme, a confuſed pile, a deformed mixture, &c. expreſſing the Word of *Tohu* of *Moſes*, in the 1. Chapter of *Geneſis*, verſe 2. Some ancient Philoſophers and Poets ſuppoſe that the *Chaos* was in the beginning; that is to ſay, that the Elements and creatures were pel-mell together, and that God did no other thing but diſtinguiſh them. This is approoued falſe by infinite teſtimonies of holy Scripture, and by infinite reaſons alledged by thoſe who haue prooued that the world is not eternall, neither the firſt matter, nor the *Chaos*, but that God hath made all things of nothing, & hath afterwards diſpoſed them as we now ſee them. But leauing theſe Poeticall Fables in this place, we will in ſome ſort diſcourſe herevpon, to the end that the Authors intention may be the better knowne: who, although in this place hee hath borrowed diuers Tracts from *Ouid*, hath notwithſtanding had, and hath a farre different ſcope and vnderſtanding. Thus then by the *Chaos*, is vnderſtood the firſt matter which God created of nothing, and afterwards gaue it forme, drawing therefrom the works which he did in the ſixe dayes. Such is the Poets opinion, *Plato* in his *Timeo*, his ſchollers, and diuers ancient and moderne *Theologians* are of this opinion, and eſteeme that *Moſes* in the 1. verſe of the firſt Chapter of *Geneſis* teacheth, that God created firſt of all, the matter of nothing, or (as our author ſaith) the only matter from which the world ſhould take iſſue, the rich Orchard of the beauties of this whole, the *Embrion* which ſhould bee formed in ſixe dayes, in the eſtate wherein now we ſee it: and that in the ſecond, he deſcribeth this matter, and propoſeth certaine markes, adding that it was quickned by the ſecret vertue of the Holy Ghoſt. And that in the ſucceeding verſes, the forme which God gaue the ſame, in ſixe dayes is declared. There are certaine other *Theologians*, who interpret the place in *Moſes* otherwiſe, which requireth an ample conſideration reſerued for the Commentarie.

39. *Thunder darter.*] He calleth God, The Thunder-darter: that is to ſay, he who from on high darteth the terrible noyſe of fire, which we often perceiue in Flaſhes, Lightnings, and Thunders. This Epithite is heere properly placed. For it hath a reſpect to that which he had ſpoken before the mixture of Elements, ſeuered and lodged in their proper quarters by the Creator, properly called, Marſhall of the field; in regard of his admirable wiſedome, who vnderſtood ſo fitly to lodge the celeſtiall Armies.

40 *Embrion.*] He ſaith, that the *Chaos* of the world was not ſuch as we now ſee it, but the *Embrion* formed afterwards in the ſpace of ſixe dayes. They who haue diſcourſed vpon the generation of man, are of opinion, that after the ſixe dayes of conception, the ſeede is taken for milke: about the end of nine dayes following, it is conuerted into bloud; twelue dayes after into fleſh: in fifteene dayes following, the body receiueth his accompliſhed forme: which effected, the reaſonable ſoule is infuſed: and vntill this

this time the fruit is called, *Embrion*, by a Greeke word, by which we are giuen to vnderstand, that this fruite is nourished in the wombe, as the fruit is nourished by the tree which beareth it. The Poet very properly applieth this word to the *Chaos*, or to the first matter made of nothing the first day.

41 *Spirit.*] The Poet followeth not their opinion, who attribute to this great world a soule, as they do to man, whereof *Virgil* maketh mention in the 4. of his *Georgiques*.

Esse apibus partem diuinæ mentis, & haustus,
Æthereos dixêre: Deum namque ire per omnes,
Terrasque tractusque maris, Cælumque profundum, &c.

And in the sixt of his *Æneas*.

Principio Cælum terras, camposque liquentes,
Lucentemque globum Lunæ, Titaniaque astra,
Spiritus intus alit: totamque infusa per artus
Mens agitat molem, & magno se corpore miscet,
Inde hominum pecudumque genus, vitæque volantum
Et quæ marmoreo fert monstra sub æquore pontus,
Igneus est ollis vigor, & cælestis origo &c.

UNIVERSITY LIBRARY CAMBRIDGE

All this is but a prophane speculation, seconded with a million of absurdities. He vnderstandeth by the word, Spirit, the holy Spirit, the third Person in the diuine Essence, true God, eternall with the Father and the Sonne, from whom he eternally proceedeth: Creator of the world, with both the Father and the Sonne, these three Persons being but onely one true God eternall in vnity of Essence. The holy Ghost then, which is the secret vertue of the Father and the Sonne, sustained the earth at such time as it was vnformed, and full of darkenesse. But after that God had in sixe dayes created and arranged in sixe dayes the Celestiall and Terrestriall creatures (as *Moses* reciteth) by his prouidence he maintaineth them, and in such sort replenisheth them with all things, that they are no parcels of his simple, indiuisible and incommunicable Essence. In briefe, the word *Syringue* is most proper to expresse the continuall effects of this vertue of our Creator, quickning his Creatures dayly. For what should this earth be, but a dead thing, without this secret blessing infused by an agreeable proportion into all things created, as well in their generation, as in their increase and conseruation? The similitude of Mastick, which hee addeth afterwards, representeth the very same vertue and wisedome.

42. *Memphitistes.*] Hee vnderstandeth by this blackenesse of the Memphitis all clouds, the palpable darkenesse mentioned in the 10. Chapter of *Exodus*, wherewith *Egypt* (which the Poets call *Memphis*, by reason of the principall City therein) was afflicted in *Moses* time. The *Cimmerian* mists are taken amongst Poets for a profound obscurity. *Homer* in the 11. book of his *Odysseo*, and *Strabo* in the 1. Booke of his *Geographie*, say, that the *Cimmerians* inhabite a country where the Sunne neuer shineth. See the Prouerbe, *Cimmeriæ tenebræ*. The Poet saith, that the Chaos was nothing but obscurity, and like a perpetuall night, before that God had drawne light therefrom.

43. *Gods Spirit.*] The Poet taketh the Word, Spirit, in this place, for the 3. Perſon in the Diuine Eſſence, and which proceedeth eternally from the Father and the Sonne, by an vnſpeakeable and incomprehenſible manner. The holy Spirit then couered, the waters forbidding by his ſecret vertue, that this mixed and confuſed matter ſhould not be ruinated as of it ſelfe. The greateſt parts of the Diuines are of this opinion: yet are there ſome others who haue ſuppoſed that *Moſes* intreated not of the firſt matter, which is a Philoſophy ouer-deepe for the ſimple and rude, in whoſe fauour he ſeemeth to haue written: But teacheth onely that the firſt bodies, that is to ſay, the foure Elements, the Earth, the Water, the Aire, & the Fire, haue beene created in their order by Almighty God: Adding further, that this expoſition is ſomewhat contrary, to ſay that *Moſes* was onely determined to ſpeake of the creation of the firſt matter from the beginning: (a thing ſo hardly to be vnderſtood:) and that he had neglected and obſcured the Elements: Likewiſe that theſe words being well examined, confirme their opinion. They ſay then, that *Moſes* in the 1. verſe comprehendeth the whole purpoſe of the Creation, and ſummarily ſheweth, that before any thing was, God created Heauen and Earth in the beginning: that is to ſay, all the world, and that which is encloſed in the circute thereof; which is to be vnderſtood by the words, of Heauen and Earth. Which done, *Moſes* commeth to the parts of the *Vniuerſe*, and ſpeaketh firſt of all of the Elements, which are as it were the grounds & matter which repreſent the other creatures haue bin diſtinctly formed. In the 2. Verſe, where *Moſes* ſpeaketh of the creation of the Earth, the Water, and Fire. In the ſixt, of the Aire: and deſcribeth theſe Elements, how they haue beene created, before they were mixed in the compoſition of liuing creatures. But he firſt maketh mention of the Earth, ſaying, that it was without forme, rude, couered with waters, becauſe that being the heauieſt Element, ſhee lay in the center of the world, being not at that time ſuch which God made her afterwards to be, when the waters were retired, allotting and fitting it to be the byding place of Animals and men, as it is written in the worke of the 2. day. The darkenes was then vpon the face of the *Abiſme*; that is to ſay, the Earth remained, hidden vnder the water: & the Elements were confuſed and without forme: yet did God conſerue this Maſſe as the Seede of all things, fortifing it with naturall heate, which is no other thing then the Element of Fire, but not that Fire which we ſee heere on Earth, but of this fiery vertue, diuerſly ſpread thorow the whole world, for the nouriſhment and entertainement of all things. That this naturall and quickning heate, is that which *Moſes* calleth The Spirit of God, as well to make it knowne that God is the Creator and Author of all that which is in nature, as to repreſent this quickning vertue of naturall heate, which, in that it is ſubtil, is therefore called a Spirit. Furthermore, his property to entertaine and nouriſh, is properly expreſſed by the word, *Broode*. See heere two opinions, as touching this word, *Spirit*, the which the Reader may examine to follow that which beſt liketh him: for I vndertake not to reſolue or diſpute any thing. As touching the ſecond, I haue drawne it from the learned Annotations of *L. de Serres*, vpon *Platoes Timeo*, whither the curious

curious Reader may haue recourſe, if hee would vnderſtand further.

44. *world.*] By this word he vnderſtande th the Heauens, the regions of the Aire, the Water and Earth. The Poet ſaith, that there is but one Vniuerſe in the world, which is conformable to the word of God, and confirmeth by the reaſons of the moſt learned of all times. See *Pliny* in his 1. Chapter of his 2. Booke.

The French Poet vſeth this word, Vniuerſe. Note it.

45. *Oreb.*] This is the place where *Moſes* the great Guide and conducter of the people of *Iſrael*, receiued the lawes of God from the Mountaine, who treated aliance with his people, as it is ſpoken in diuers places, eſpecially in the 4. of *Deuteronomy*, verſe 10.15. and in the 29. 1.

46. *Leucippus.*] *Diogenes Laertius*, in his 9. Booke, deſcribeth the life and doctrine of *Leucippus*, *Zenoes* Scholler, one of thoſe who haue beene Maſters to the Epicure & his followers of that ſort. He made all things infinite, and transforming themſelues the one into the other: ſaying, that the world was a *Vacuum*, or void, full of bodies; by the intermeeting of which, new worlds were made, &c. The Poet ſoundly refuteth ſuch errors, and maintaineth with the true Philoſophers, that there is but one world created of nothing by the Almighty in certaine time. See *Plutarch*, in the 1. Booke of the opinions of the Philoſophers, and *Ariſtotle* in his bookes, where he diſputeth of naturall Philoſophy, eſpecially againſt thoſe who eſtabliſh infinite principles.

47. *Nature.*] This word is taken in diuers ſignifications, amongſt the *Theologians*, *Phyſicians*, and *Philoſophers*: ſometimes it is applyed to the wiſedome of God, who hath giuen being to all things, and conſerueth (as a man ſhould ſay) the works of nature. Nature doth nothing without cauſe. It ſignifieth alſo an incorporeall ſubſtance, as the Nature Diuine and Angelicall, or corporall, as humane Nature: The innate quality or impreſſion in enery thing: The mixture likewiſe, and temperament of the foure Elements: Moreouer the inclination and addreſſe of euery mans Spirit. The Philoſophers call it, The beginning of motion and repoſe: That likewiſe which giueth forme and ſpecificall difference to euery thing. That which the Poet ſaith, may be applyed to that which *Ariſtotle* writeth in the beginning of the 2. Booke of his *Phyſikes*: that Nature is the beginning and cauſe of motion and repoſe in things naturall, in which ſhe is by her ſelfe, and not by accident. Nature (ſaith the Poet) embraceth not diuers worlds. The world is a bodie compoſed of diuers parts. Her nature quickneth all the parts by the prouidence of God, ſo that all things produce their like in their kinds, as a man, a man: an Apple, another Apple. But as the plurality of men is not the cauſe that there are diuers humane natures, but one only, and one ſole *Indiuidium*, comprehending all infinity of kinds, the diuers parts of this round Machine are imbraced with one onely nature, and ſuſtained each one of them in his kinde, according to the being which it hath pleaſed God to giue them. This Vniuerſall nature then: that is to ſay, this round Machine, is but one, hauing had beginning, and which ſhall haue end, which hath a figure in his roundneſſe, and in the parts wherof ſhe is compoſed. That ſhe breedeth in euery moment, hath relation to the formes, which matter produceth from an infi-

nitie of ſorts, and hauing in the world a continuall r uolution of generation, and conception. But theſe diſputes are debated, and reſolued in the Schooles and Bookes of the Philoſophers, eſpecially by *Ariſtotle*, and his Expoſitors.

The French Poet vſeth this word *Clepſydre* in this place.

48. *Garden Pots.*] The word is *Grec*, ſignifying euery thing that containeth and holdeth-in water. By this wee may vnderſtand a Veſſell with a very narrow necke, and by which the water iſſueth, as it were, drop by drop.

The Ancients made vſe of theſe *Clepſidres* for their houres, as at this day we haue Houre-glaſſes: with ſome, *Clepſydra* is in a garden ſuch a veſſell, wherewith they water their Hearbs. That which the Poet ſaith, is experimented dayly: which is done, becauſe that nature abhorreth all voide.

49. *Ephemerides.*] It is a Greeke word, which the Latines haue called *Diaria*. The Ancients called their Bookes wherein they regiſtred the occurrences that dayly hapned, by that name, and may rightly bee termed *Iournals*: Becauſe the Iudiciall Aſtrologers obſerue vpon euery day of the yeere, not onely the coniunctions of the Planets; but likewiſe doe draw a iudgement of the whole eſtate of humane life, and of the end of the world likewiſe: The Poet taxeth them of impudence, and impiety, to imagine they are able to marke that, which is vnknowne to the Angels themſelues. In our time *Cyprian Leoutcius*, and ſome others, haue dared to obſerue ſome thing, and to threaten vs in the yeere 1588. And notwithſtanding, he and the reſt haue made vs an *Ephemerides*, vntill the yeere 1606. as thoſe of *Stadius* haue been publiſhed to this time. Our age, fertile in curious and prophane ſpirits, hath produced many wild obſcene and Almanack-forgers, or *Ephimerides*, that when they haue endeauoured themſelues, to foretell that which God holdeth in his hand, haue done nought elſe, but publiſhed their ſottiſh, and deteſtable impudence.

50. *All ſhall appeare.*] This which the Poet deſcribeth of the high myſteries of Saluation to the Elect in the latter Day, is moſt amply verified in the writings of the Euangeliſts and Apoſtles, perſwaded to their conſciences by the holy Spirit ſpeaking vnto them in theſe ancient and irrefragable teſtimonies: to the truth whereof, they conſent without reply, and with all humilitie of heart: whil'ſt prophane Apoſtates, diſputers of this world, and Idolaters, vaniſh in the vanitie of their thoughts.

51. *Great Seſsions.*] *Thule* is an Iland aboue the *Orchades*, and vnder the *Artique* Pole, ſo as about the Summer *Solſtice* there is almoſt no night: and in the Winter *Solſtice* almoſt no day, by reaſon of the approach and receſſe of the Sunne. It was the laſt Iland, which the *Romanes* diſcouered in the North Ocean: by reaſon wherof, *Virgil* ſurnameth it *vltima*, in the 1. of his *Georgicks*. *Tibi ſeruiat vltima* Thule. In our time there are ſome, who haue diſcouered another Iland, beyond that which the Geographers call *Greeneland*: They call it *Thule* Iland. From thence to *Nile*, there is a very great diſtance, extending frō the North to the South, more then 36. degrees: namely, from the Pole *Artick*, vnto the Tropicke

of

of *Cancer*, as the Cards ſhew. To hollow or call with a lowd voice from *Thule*, vnto *Nile*, is as much, to ſay, as from the one end of the world to the other.

52. *Nile.*] It is one of the moſt renowned, and greateſt Riuers of the world, which deſcending from the mountaines of the Moone in *Aethiopia*, after it hath trauerſed the Realme of great *Negus*, and *Nubia*, paſſeth thorow the midſt of Egypt which it watereth, and fatneth euery yeere after an eſpeciall manner, and then diſchargeth it ſelfe by ſeuen outgates into the *Mediterranean* Sea. It mounteth and falleth ſo high in ſome places, being (as it were) hindred by diuers Rocks and Straights, that the Inhabitants about it become deafe, through the great noiſe it maketh.

Pliny in the ninth Chapter of his fift Booke: Nilus *vectus aquis properantibus ad locum Aethiopum, qui Catadupi vocantur, nouiſsimo cataracte inter occurſantes ſcopulos, non fluere immenſo fragore creditur, ſed ruere.* See *Seneca* in the fourth booke of his naturall queſtions, Chapter 2. It is oppoſed againſt *Thule*, by reaſon of their oppoſite diſtance, hauing reſpect to the heate of the one, and the coldneſſe of the other.

53. *Atlas.*] The Poets faine, that *Atlas* was a King of *Mauritania*, who bare the Heauens on his ſhoulders, becauſe he was the firſt Aſtronomer in thoſe quarters. He hauing been aduertiſed by an Oracle, to take heede of the ſonne of *Iupiter*, receiued no ſtranger into his Countrey: whereat *Perſeus*, the ſon of *Iupiter*, and *Danäe*, being diſpleaſed, diſcouered the head of his *Gorgon*, ſo much fained by *Ouid* in his Metamorphoſis: by meanes whereof, *Atlas* was transformed into a Mountaine ſo high, that a man cannot ſee the top thereof. After this manner, the Poets haue enueloped all in their fables. It is in *Africa*, and hath diuers names, becauſe of the extent and largeneſſe thereof. The Poet ſaith, that the trumpe of the Angell in the laſt Day ſhal be heard from *Atlas* to *Ganges*: that is, from the Weſt to the Eaſt.

54. *Ganges.*] This is a renowned Riuer, trauerſing the Eaſt Indies, and taking his ſource in the Mountaines of Scythia, very large in all his courſe, and in ſome place more then eighteene miles broad, very deepe, and ſo called by reaſon of *Ganges*, King of Aethiopia, as *Suidas* ſaith. It is heere oppoſed to *Atlas*, to expreſſe the diuers ends of the world: to wit, the Eaſt and Weſt.

55. *Beare.*] He ſheweth by a compariſon, taken from the Beare, the wiſedome of God in the Creation, performed in ſixe dayes; and then explicateth the ſame alſo more at large. In that he alleadgeth the Beare, he hath followed the common opinion; and which was maintained by Antiquity. There are certaine places in Europe, where men keepe male and female Beares: and it is knowne for certaine, that they are deliuered of their yong ones, being aliue, and wholly formed. *Scaliger* about the very end of his ſixt exerciſe, againſt *Cardan*, maintaineth it expreſſely, and alleadgeth an example of a Beare: which being taken, and opened by the Hunts-man, was found to haue her yong ones aliue, and wholly formed in her belly.

56. *The light.*] See in the following Section, the word *Light*.

57. *Timanthes.*] *Pliny* placeth this man in the ranke of the moſt excellent Painters in times paſt. And ſpeaking amongſt other his works of that of *Cyclops*, in the tenth Chapter of his 35. Booke, addeth: *In omnibus eius operibus intelligitur plus ſemper quam pingitur: & cum ars ſumma ſit, ingenium tamen vltra artem eſt.*

58. *Parrhaſius.*] This was another excellent Painter, borne in *Epheſus*, who made proofe of his ſufficiency in the Art of Painting, againſt another Maſter of that faculty, called *Zeuxis*: and did ſo artificially paint a furrow, that *Zeuxes* himſelfe was deceiued. *Pliny* in his 35. Book, chapter 10. deſcribeth this combate very elegantly.

59. *Zeuxes.*] Reade that which is written by *Pliny*, in the ninth and 10. Chapters of his 35. Booke. *Fecit & Penelopen* (ſaith he) *in qua pinxiſſe mores videtur.*

60 *Apelles.*] It is the name of another excellent Painter, amongſt the Ancients; who amongſt infinite & admirable works, painted in 2. diuers Tables, the Goddeſſe *Venus*, but they remained imperfect, which made them more admirable, in that no man durſt vndertake to finiſh them. *Pliny* in his 35. Booke, Chapter 10. praiſeth him wonderfully, in regard of that which is aboue written: *Pinxit Venerem exeuntem è mari, &c. Huius inferiorem partem corruptam qui reficeret, non potuit reperiri.* And a little after: *Inchoauerat aliam Venerem Cois, ſuperaturus etiam ſuam illam priorem. Inuidit mors peracta parte: nec qui ſuccederet operi ad præſcripta lineamenta inuentus eſt.* *Ouid* hath made a pretty diſtick to this purpoſe;

Si nunquam Venerem Cois pinxiſſet Apelles,
Merſa ſub æquoreis illa lateret aquis.

The French Poet calleth it *Mauſole.*

61. *Carian tombe.*] *Artemides*, Queen of *Caria*, intending to honour the memory of *Mauſolus* her Husband, cauſed a magnificent Sepulchre to be raiſed by *Scopas*, *Timotheus*, *Briares*, and *Leochares*, moſt excellent Architects, which was reputed amongſt the number of the ſeuen maruailes of the world. *Pliny* deſcribeth it in the fift Chapter of his 16. Booke. After this time, the magnificent Sepulchres of great Princes haue beene called *Mauſoleæ*, as a man may reade in *Suetonius*, in the life of *Auguſtus*, in the 166. Chapter: who calleth the Sepulchre raiſed by *Auguſtus*, for the *Cæſars*, *Mauſolæum*. See *Gellius* in his 10. Booke, Chapter 18. and *Herodotus* in his 7. Booke.

62. *Pharian Tower.*] This was a Tower of maruellous height, builded in the Ile of *Pharos*, on the top whereof, men were wont to ſet certaine fires by night, for the guide and ſecurity of thoſe, who trauelled by Sea, and afterwards it was put into the ranke of the ſeuen Wonders of the World. *Soſtretus* the *Gnidian* was he that built it, hee is named heere the *Gnidian Maſter*. It coſt eight hundreth Talents, which are foure hundreth and foureſcore thouſand Crownes. See *Pliny* in his 36. Booke, *chap.* 12. *Strabo* in his 17. Booke: and *Solinus* in his 45. Chapter.

63. *Ciſiphon.*] This was an excellent *Architect*, who was Maſter workeman in the great Temple of *Diana* the *Epheſian*, in *Aſia*, of 425. foote long; of two hundred and twenty foote large, and inriched amongſt other

ſingularities, with 127. Columes, or Pillars, each one threeſcore foote high. *Pliny* calleth him *Cherſiphron*, and ſaith that he inuented certaine eaſie engines, to raiſe vp the ſtones of the building.

64. *Scopas.*] This was an excellent Statuary & Architect, which made an excellent proofe of his ſufficiency in the building of the Sepulchre of *Mauſolus*, put in the number of the ſeuen Wonders of the world. See *Pliny* in his 36. Booke *chap.* 5. & *Horat. lib.* 4. *Ode* 8. of *Liriques*, *Diuite me ſcilicet artium*, *Quas aut Pharrhaſus protulit*, *aut Scopas*; *Hic ſaxo*, *liquidis ille coloribus Solers nunc hominem ponere*, *nunc Deum.*

65. *Bright eye*] of the world. He ſaith, that as the builder of a Royall Palace, is carefull that it ſhould be well contriued, and lightſome: So God would that the Sunne ſhould dayly carry lights about the world, and that by this meanes the beauty and excellent riches of his workes ſhould appeare the better. To conclude, I know not whether wee ought to reade theſe foure latter Verſes, after this manner.

66. *Auſter.*] This is the Southerne winde, which ſome men iudge to be therefore ſo called, by reaſon of the effects thereof: that is, to draw vp waters, to the intent to diſtribute and ſcatter them afterwards. As alſo, the Grecians call it *Notus*, becauſe of his humiditie: and the French, *Pluuieux & Marin.* It combateth oftentimes againſt the Northerne winde, which is cold & dry, whence enſue thoſe Lightnings mentioned by the Poet, by reaſon of the contrary aſſaults of two ſo puiſſant enemies iuſtling and enforcing one another, in the middle region of the Aire: It is ſurnamed Moiſt, from his effect. *Virgil*, in the firſt of his *Georgicks*, about the end, calleth him *Humidus Auſter*: as *Claudian* likewiſe doth in his 3. *Panegyrick* to *Stilcon*; *Madidus quantum tranſmiſerit Auſter.*

67. *North.*] See the windes.

68. *Cancer.* Burning. He ſpeaketh of the moſt vehement heat of the yeere, about the beginning of *Iuly.* The Crab or *Creuis*, is the fourth ſigne of the *Zodiaque*, which beginneth the Summer. *Hyginus* in his ſecond Booke of Coeleſtiall-ſignes, ſaith, that *Iuno* placed this Creuis in heauen, in hatred of *Hercules*, and addeth other fabulous diſcourſes, which I omit. She hath ten Starres. The circle or Summer Tropicke diſparteth it in the midſt: by reaſon whereof, it is called the Tropicke of *Cancer*; whereof we will diſcourſe, in ſpeaking hereafter of the *Tropiques.*

69. *Horizon.*] The Engliſh Poets Clime. The Spheare is compoſed of ſixe great circles, which diuide it into two equall parts: To wit, the *Æquator*, the *Zodiake*, the *Meridian*, the *Horizon*, and the two *Coluri.*

As touching the *Horizon*, it is a Greeke word, which ſignifieth limiting or finiſhing. To vnderſtand what it is, we ought to note, that in whatſoeuer part we are, the halfe of the Heauens is alwaies apparant, and the other halfe hidden: and whether it bee in the longeſt, or ſhorteſt dayes, ſixe Signes are vnder the Horizon, and ſixe aboue.

The Horizon in this manner is a Circle, in which euery man being in an open place, and turning his eyes about him, it ſeemeth to leaue him: and the ends, or extremities of the ſight, are the places where the Heauen ſeemeth to ioyne it ſelfe with the earth or water. It is then the Circle limiting the ſight, and the Circle which diuideth the apparant part of

of Heauen, from that which is hidden; or a Circle, ſeparating the day and night: for the night is cauſed by the retrait of the Sunne vnder our Horizon; as when he mounteth vpwards, he bringeth vs day. To conclude, diuers Regions haue diuers Horizons, and of all Horizons, the Zenith, or Verticall point, is called the Pole, or ſtay: *Pinot* in French, becauſe it is equi-diſtant from all the brimmes of the Horizon. Furthermore, the Horizon hath 2. differences: The one is called ſtraight, or right, for thoſe who dwell vnder the *Aequator*; for to them the one of the Poles of the world is no more eleuated aboue the Horizon then the other: ſo that ſuch Inhabitants haue the two Poles in the Circle of their Horizon. The other Horizon is named oblique, or crooked, ſeruing thoſe, who inhabite this or that ſide of the *Aequator*; becauſe that onely one Pole of the world (that is to ſay, the Artick, or Antarticke) is onely ſeene aboue the Horizon: and the other is hidden vnder the ſame. The night then (as the Poet ſpeaketh) enfoldeth the two Horizons, but ſucceſſiuely, and the one after another: that is to ſay, when it is night in our Horizon, it is day in that which is oppoſed againſt vs.

70. *Heape.*] By this word, he vnderſtandeth the *Chaos*, and that which *Moſes* ſaid, that the earth was without forme, and confuſed. God afterwards ordered the whole, hauing created it firſt of nothing, as it is deſcribed in the 1. Chapter of *Geneſis*. And wee haue ſpoken of it before ſomething more at large.

71. *Climates.*] The Ancient Aſtronomers (ſaith *Appian*, in the ſixt Chapter of his Coſmography) diuided the earth into ſeuen portions, which they called Climates: that is to ſay, deſcents. For our parts, by reaſon of thoſe ſearches which our modern Writers haue made more exactly, we conſider nine. A Climate is a ſpace of earth incloſed within two Paralels, in which the quarters, or quadrants, or Sun-dyals change, and are different the one from the other halfe an houre. Becauſe the Sun bending from the *Aequator*, towards the Poles, infallibly maketh the daies vnequall. And therefore, according as a Climate is diſtant from the *Aequator*, the longeſt day of the places ſituate vnder the ſame, ſurpaſſeth ſo much, by halfe an houre, the Equinoctiall: that is, the day equall with the night. Moreouer, wee ought to note, that the Climates take their names from ſome Citie, Riuer, Country, Ile, or famous Mountaine. The firſt then from the *Aequator* to the North, is commonly called *Meroë*, becauſe it diuideth in the midſt the Citie of *Meroë* in Africa. The ſecond *Siennes*, a Citie of Egypt, vnder the Tropick of *Cancer*. The third, Alexandria: The fourth, Rhodes: The fift, Rome: the ſixt, Pontus: The ſeuenth, Boriſthenes: the eight, Ripheus: the laſt, Denmarke. The Meridionall Climates haue the ſame name; but that men adde thereto, that they are oppoſite; and they name the firſt *Anti-Meroë*, and ſo conſequently the reſt. The Poet ſaith, that before the creation of the light, the Climates were confuſed, which is moſt true.

72. *Titan*, the Engliſh Poet, *The lights bright Chariot.*] The Poets call the Sunne by this name, in diuers places of their Bookes. *Virgil* in the fourth of *Aeneas*.

Vbi

Vbi primos crastinus ortus,
Extulerit Titan *radiisque retexerit orbem, &c.*

Lucan in his first and fourth Booke, calleth him *Calidus* and *Flammiger*, *Seneca* in his Tragedies, *Ardens*, *Feruidus*, *&c.* The Ancients haue fained, that the *Titans* conspired against *Iupiter*, and that the Sunne who was of their race, would not be their confederate: by reason whereof, *Iupiter* gaue him the Chariot, the Crowne of beames, and those Horses which carry him about the world: and that sithence, for excellence sake, he was surnamed *Titan*, a word which some deriue from another, which signifieth to extend; becausе the Sunne extendeth his beames as farre as the earth. See *Catari*, and *Noct. de Condes* in their Mythologies: where they speaking of the same, whom our Author tearmeth the *Flaming Chariot of brightnesse*, or light, which the Latines call *Vehiculum lucis*: becausе hee containeth an admirable portion inclosed in this illustrious body, greater by farre, then the Globe of the sea and earth.

73. *Light.*] He proposeth fiue diuers opinions, touching the light created by God the first day, and yet determineth nothing. *The first*, is of those, who suppose that the Spirit of God, houering aboue the Waters, which couered the face of the earth, made the Light issue therefrom, which the Poet expresseth by the similitude of the Southerne, and Northerne windes, which in Summer time, encountring and making two opposite Clouds, to beate one against another, cause the aire to be full of lightnings. *The second* is, that God by little and little, separating the Waters from the surface of the earth, gathered together the Element of Fire, mixed amidst the two others: the body of Light, such as it is at this present, as well in certaine masses in Heauen, as in the vast extent of the whole earth, and crosse the waters. *The third* is, that vpon the vpper part of the waters, God extended in the forme of a Pauillion, for the space of twelue houres, that which at this day we call the Day-light aboue the Hemispheare: where the Sunne (the Chariot of light) sheweth himself: by whose absence, afterwards the night succeedeth by equal space of houres, whilst the Sunne shineth vpon the other Hemispheare. *The fourth*, that this light might be the Sunne, not such as we now see him, gathered, and thickned into this sphearicall body in the Heauens, but at that time diffused, and scattered. *The fift*, of some other brightnesse, before time confusedly gathered aboue the *Chaos*, vntill such time as God disposed the Vniuerse, as we now see it. Wee enter not heere into the examination of these opinions, to dispute with the Philosophers, who haue amply discoursed thereupon in their Bookes: neither pretend wee to shew the difficulties, which are included in any of them: but wee will onely speake of the created Light, the first day, according as in other places wee haue intreated, in manner following.

Moses setteth downe the Earth and Water, which were created of nothing the first day, for the principles and beginnings of all things. With these two Elements the Light was created whereof wee speake, infused

thorow the whole confuſed body, which wee call *Chaos*, or firſt matter, whereof all things created are compoſed, except the Angels and humane ſoules. As touching the Heauen, it was not compoſed of pure light, although it be neerer ſituate beyond compariſon, then any other part, and as it were in his proper place: But it is made of the moſt purified, and ſubtilized ſubſtance of this Globe of the Earth, and Water, thorow which, this warning and fierie heate, and this inlightninng fire is diſperſed. But the light was not created apart from the Earth and Water, but infuſed amidſt them, to the end it might be afterward drawne from them, not whole, but as it were extracted, in part, to be as it were heaped and incloſed in the bodies of light, eſpecially of the Sun; and other Celeſtiall Starres, afterwards diſperſed into all that which encloſeth the Vault of Heauen, and that for two reaſons; the one, to warme this Maſſe of Earth and Water, of which all things were formed, and are as yet for the preſent; for without heate there could be no generation. The other, in fauour of liuing creatures, who by the aid of the Light, diſcerne and diſtinguiſh thoſe things that are hurtfull, from thoſe that are profitable. And to this firſt reaſon, that which hath beene propoſed of the Spirit of God houering aboue the Waters, doth not contradict: For by his vertue he brought to paſſe, that the warming Light mixed amidſt the Earth and Water, ſhould preſerue the Earth and Water from confuſion, which would haue come to paſſe, if the Elements thereof had beene abandoned to themſelues, without the eſpeciall protection of the Creator, the matter from whence ſo many formes ſhould be taken, could not ſubſiſt.

Furthermore, let vs conſider in the order of all this work, the wiſdome of the Creator. It behoued firſt of all, that thoſe things which tooke their originall from the Earth and Water, ſhould haue being, before they were ſeene, and enlightned. Afterwards that they ſhould be commodiouſly entertained in their being, particularly this commixture, wherein they were the firſt day. And that which chanced in this ſo little time, doth no leſſe declare the wiſedome of the Almighty Creator, then if the firſt matter were remaining thus formeleſſe, and that the earth had beene ſteeped in the waters for the ſpace of diuers dayes. But it pleaſed not the Creator, that his worke ſhould remaine more then ſixe dayes, to be reduced to his perfection. But the earth cold and dry, remained vnprofitable, & could not ſerue to any vſe, neither mingled in the waters, nor vnmingled afterwards, without the waters, without the aſſiſtance of this warming Light and quickning fire. The Water piercing the Earth without this ſeede of life, there would nothing enſue but confuſion and death. But the quickning heate accomodating and marrying or matching together, theſe two principles made them proper for the generation of all things. Thus the vſe of the light, whereof *Moſes* ſpeaketh, hath relation to heale the generation, and magnifeſtation of things.

The *Hebrewes* call the Light, *Or*, and giue the Sunne the ſame name, (which is a great Ocean of Light) and to the breake of the day, and the Moone, named, The little Light, or The little Luminary, by *Moſes*, in the 1. Chapter of *Geneſis*, verſe 6. Likewiſe, the ſtarres are called Lights, or Luminaries, by reaſon of the aboundant Light which they containe.

The

The Greekes haue called the Sunne, *Oros*; the Heauens, *Ouranos*; the dawne of the day, *Orthros*. And to say I see, they vse the Verbe *Horo*, and that which is faire, they call *Horaos*, as if wee Frenchmen should say, *He is as faire as the day*. The Latines haue retained the word *Aurora*, *Aura*, *Oriens*, *Ortus*, *Orior*, intending also to expresse the second effect of light: that is to say, Generation; they haue their *Ignis*, which we call fire, in French, *Feu*, of the Greekes *Flos*, and of *Phaos*, comming from *Phanin*, which signifieth, to lighten. *Ignis*, commeth of the Latin word, *Gignere*: that is to say, to engender. So also say they *Vro*: that is to say, I burne: which approacheth the Hebrew word *Or*, representing another effect of light, which is in his heate or burning. And *Vr*, amongst the Hebrewes is a flame, another effect of light, whence the Latin word *Vro* seemeth to be borrowed. As touching the fire of the light, whereof the question is, it is a flaming fire, but most pure, which by his moderate temperament in perfection, reuiueth the two Elements of *Moses*, which are the Earth and Water, maintaineth and conserueth them excellently; as it may be seene in all creatures, and whereof we will further discourse hereafter. But as touching our fire, it is in such sort mixed amidst the matter in which it acteth, that it is composed, and deriueth this property which it hath, to discusse darkenesse, and to heate according to the quality and quantity of the same matter: without, and wanting which, it is extinguished sodainely; and the more matter there is, the more is the heate thereof vnmeasured, destroying both that which it hath produced, and all that which may be applyed to it. As touching generation, it helpeth not, but accidentally, and in as much as it sometimes seemeth to reuiue or quicken the naturall heate of the light, whereof wee intreat, hidden in all creatures, as we see in the abstractions of Essences. Besides, if a man hold not a good measure, in gouerning our terrestriall material, and artificiall fire, it destroyeth and dissipateth that which the naturall conserueth and retaineth. So then the light whereof the question is, named *Or* by *Moses*, is that heate, and quickning cleerenesse created the first day, infused with the *Chaos* of the water and earth, then diffused thorow all this great body, to enlighten and warme all the regions of the Aire, comprised also and enclosed in the illumined, and cleere, and warme body of the Sunne, and other starres of Heauen, which I must declare a little more amply.

From this darkenesse which was vpon the face of the *Chaos* or *Abisme*, *Gen.* 1.2. God made the light to proceede, 2. *Cor.* 4.6. which I shut not vp wholy in the Aetheriall region aboue the extent, or Firmament, nor in the elementary Region, much lesse also in the Sea, or in the Earth; but I consider it properly, agreeably, and proportionably spred thorow the whole, as followeth. The most wise and powerfull Creator, hauing determined to settle those starres which we see in the extent of the Heauens, whereof the greatest and most principall part is the Sunne, gathered together in the body of those light (that is to say, of the fixed and wandring Starres) a mighty quantity of lights, as a man man may see and perceiue in the Sun especially, which acteth by the admirable motions which the Creator hath giuen to these great Torches, vpon elementary and inferior bo-

dies, with a marua ilous efficacy, as the learned Aſtronomers and Phyſicians know and demonſtrate. But all the light created the firſt day, is not encloſed in theſe bodies. Whereupon the Reader (if it pleaſe him) ſhall call to memory, that the Heauen was made, the Sea bounded within his bankes, and diſtinguiſhed from the Land, and the Earth loaden with fruitfull Trees, before the lights of Heauen were made, as *Moſes* ſheweth in the 1. Chapter. If there had not bin any warming light but in the bodies, and celeſtiall Starres; the Heauens, the Sea, and Earth new clothed, could not haue beene before. And if any one alledge that the Globe of the Earth, and of the water ſubſiſted well in darkeneſſe: I anſwere, that this Fire was mingled amidſt them, and that the Spirit of God, mooving it ſelfe vpon this *Abiſme*, conſerued the ſame, as alſo he draweth the light, ſo as (by compariſon of ſmall things with the greateſt) from a Flint wee make fire to iſſue; conſequently, it was not a dead Globe, although it were not vndarkned but by little and little.

Although then the Aetheriall Region, and the Celeſtiall bodies containe the greateſt portion of this light, beſides that which wee ſee and feele, that it is inceſſantly darted vpon the clementary and inferiour bodies, reflecting al wayes and on euery ſide againſt the center of the Earth, and conſequently penetrating the Aire and the Water, and all that which it enuironeth by his influences, and miraculous efficaties; yet is this light alſo full of heate, and an illumined heate, (whereof all creatures haue neede) diſperſed from the moſt higheſt Heauen, to the profoundeſt part or depth of the Earth, in all creatures. And here is not any thing depriued of this excellent good: no not the dead bodies, in which although the vital vertue conſiſteth no more, yet may a man obſerue ſomeremainder of that heate, becauſe they produce Wormes & other things that haue life. The Stones in the bowels of the Earth haue fire in them: the Fiſhes liue and breede in the bottome of the freſh and ſalt waters: we haue certaine ſhining Wormes, and Minerals full of heate, that burne as ſoone as the fire toucheth them: moſt hot waters and fires within the entrailes of the Earth, the generation and increaſe of all things, is the proofe of the ſame. The Birds and firy Meteors in the Regions of the Aire teſtifie no leſſe. Let vs aſcend higher: We ſee, the light of the Celeſtiall bodies haue no need of meanes to mainetaine them, being moſt pure and eſtranged from elementary and feculent, or corrupt matter, appropriate by the Creator to this end, that without diminution they may infuſe, and impregnate the inferiour body by their efficacy.

The light then being drawne from darkeneſſe, to make that which wee call Day, at that time the *Chaos*, appeared, to the end, afterwards to be reduced by the Creator, to the forme of things made, the ſecond day, and the reſt that followed: whereupon the Poet expounding the words of *Moſes*, *That God ſaw that the Light was good*, ſaluteth the ſame, and giueth it many Epithites, perpetual, faire and proper: and calling it the eldeſt daughter of God, he hath regard to the creation of the ſame. becauſe ſhe is the firſt thing created by God, then mixed and incloſed in the Earth, and in the water, from whence the Creator cauſed it to iſſue, to diffuſe and ſpread it ſelfe euery where, as we haue ſaid. The other Epithites are eaſie to be vnderſtood.

74. *Swannes* Caiſtrine.] *Caiſter* is a floud in *Lydia*, which, amongſt other ſingularities, nouriſheth many Swannes, ſurnamed *Caiſtrines*, by reaſon of the ſame. *Ouid* in the firſt *Elegie* of his fift booke *de Triſtibus*:

Vtque iacens ripa deflere Caiſtrius ales
Dicitur ore ſuam deficiente necem:
Sic ego, &c.

75. *The night.*] The Poet ſaith, that the Diuine wiſedome, to giue the greater luſtre to the light of the day, hath created the obſcuritie of the night; the commodities whereof he repreſenteth at large, and reduceth them to two principall obſeruations; whereof the firſt concerneth the commodity of the earth, the other, the comfort, & repoſe of creatures, in eſpeciall of men, to the diuers trauels of whom, ſhe giueth reliefe; exempting, notwithſtanding, the learned Poets from this repoſe, who endeuour themſelues eſpecially (during the ſilence of the night) to poliſh and perfect their excellent Poems, which rauiſh mens hearts aboue the world.

76. *Aurora.*] By *Aurora*, hee vnderſtandeth the breake of the day. Sometimes this word ſignifieth the Eaſt, and that place of the world where the Sunne appeareth at his riſing vpon our Horizon. Some faine, that ſhe was the Daughter of *Titan*: that is to ſay, of the Sunne, and of the earth. For from the Sunne proceedeth this whiteneſſe of the Heauen, which we ſee in the morning vpon the Sunne-riſe. Shee hath beene reputed to be the Daughter of the earth, becauſe ſhee ſeemeth to iſſue from the earth. *Virgil* in the fourth of his *Aeneas*.

Et iam prima nouo ſpargebat lumine terras
Titoni croceum liquens Aurora cubile.

And in another ſignification: that is to ſay, of the Eaſt, *Iuuenall* in the 10. Sat.

Omnibus in terris, quæ ſunt à Gadibus vſq;
Auroram & Gangem, pauci dignoſcere poſſunt
Vera bona, &c.

Varro in his ſixt Booke, *De lingua Latina*: *Aurora dicitur ante ſolis ortum, ab eo, quod ab igne ſolis aureo, aër aureſcit.* Heretofore, that is vpon the 470. verſe we haue ſpoken of the Horizon.

77. *Angels.*] This word ſignifieth Meſſengers. It is ordinarily attributed in holy Scripture to theſe ſpirituall creatures; ſome whereof haue remained in that happy eſtate, wherein God created them in time, which is not manifeſted vnto vs: Others haue falne by their diſobedience, and haue forſaken their firſt aboad. The Poet ſpeaketh plentifully, and cleerely, in the reſt of his Booke, of their Creation, and perfection. Of the reuolt of the one called (ſithence that) euill angels, malignant ſpirits, and diuels: and intreateth of their attempts in ſeducing, and entertaining

mankinde in errour. Hee ſpeaketh alſo of the good Angels, ſeruants to the glory of God, and to the good of his Church in generall, and in particular. The queſtions, and particular diſcourſes, as touching both the one, and the other, appertaine vnto the Commentary of this preſent Worke, and not to this ſhort Index.

78. *Hell.*] That which the Poet ſaith hereof, ought to bee diſcreetly vnderſtood. Conſidering God then in the Palace of his glory, where the holy Scripture declareth, that he dwelleth with his Angels, and where all his children ſhall liue eternally in body and ſoule, with Ieſus Chriſt their Head: he ſaith, that the Diuels being caſt headlong from heauen, and the higheſt Palace, either in the Ayre, or a lower place, are in hell; of which he ſpeaketh by compariſon. In this place he holdeth the middle of two dangerous extremities, in the explication of this point. The one, of thoſe who haue imagined ſpirituall hels; and mixed the Heauen, Earth, and Hell together; which the holy Scripture diſtinguiſheth, and ſeparateth expreſſely. The other, of certaine Fantaſtiques, who haue made a deſcription of the manner of Hell: the Chambers, Priſons, Riuers, Fires, and other ſuch curioſities thereupon, drawne (for the moſt part) from the Platonicks, & other prophane Writers, whereto the Painters haue added no little by their Pictures. In this then, two things are to be noted: The one, of the torment, which Diuels, and Reprobate men doe ſuffer: namely, the horrible, and vnſupportable ſenſe of the wrath of God: the other, of the place where they ſhall be confined for euer. The Diuels beare their torment: but yet there is a place alſo of puniſhment prepared for the diuell, and angels, and his miniſters. To conclude, as wee beleeue by the Word of God, that the heauen (the excellency whereof is incomprehenſible vnto vs in this world) where we ſhall be entertained with Ieſus Chriſt, and the holy Angels, to behold our God face to face, and enioy eternal felicitie, is a certain, & definite place aboue al the round Globe of this world: ſo by the ſame Word of God, we beleeue that hell is a certain & definite place, which (and that vpon iuſt cauſe) is called the bottomleſſe pit: *Tertullian* in his booke *de anima*, Chapter 55. *Nobis inferi, &c.* See Saint *Matthew*, Chapter 11. verſ. 23. *Luke* 18. 31. 16. 23. *Philip.* 2. 10. 1. *Peter* 3. 19. 2. *Pet.* 2. 4. *Iude* 6. *Apoc.* 1. 18, 19, 20. 3. and 21. 8. and amongſt the Ancients, *Tertullian* in his *Apolog.* Chapter 47. Saint *Irenæus* in his fift booke of Saint *Ierome*, vpon the fourth Chapter of the Epiſtle to the *Epheſians*. Saint *Auguſtine* in the ſecond booke of his refractations, Chapter 24.

79. *Satan.*] This word ſignifieth Aduerſarie, and is alwayes in holy Scripture, ſet downe in the ſingular number: and is ſpoken of the ſworne Enemy of God, of his Church, and of all mankinde. A man may ſay, that euery euill angell, is a Satan, or Aduerſary; but eſpecially this name is giuen to him, who is (as it were) the Prince and chiefetaine of the reſt, and of whom alſo is made particular mention, in the firſt and ſecond Chapters of *Iob*; in the third of *Zachary*; and in the fourth of Saint *Matthew*; Saint *Luke* 10. 18. and in diuers places of the *Apocalyps*; eſpecially, in the 12. and 20. Chapters. His practiſes are heere liuely repreſented; and ſince the reuolt of the firſt man, the experience of all times doth amply verifie the ſaying of the Poet.

80. Cuma

80. Cuma, *the Engliſh* Sibil.] The Virgin of *Cuma*, is one of the *Sibilles*. There is one that hath publiſhed in our time a booke in Greeke Verſes, intituled; *The Oracles of the Sibils*, wherein there is both good, and bad; but more of the laſt, then of the firſt. The fragments which are found in *Lactantius Theophilus*, againſt the Gentiles, and other Ancients, are not of accord, neither one with another, neither with that which hath beene publiſhed ſince. All Nations haue challenged Sibils to themſelues, which the learned haue eſteemed to haue been ſuch as the *Shee-Prieſt* of *Delphos*, of whom *Plutarch* ſpeaketh: and the Poet ioyneth this with the *Python*, or Virgin of Delphos. Commonly men reckon nine: But the Authors are of diuers opinions herein. And as touching that which they might haue ſaid, that is receiueable, and according to holy Scripture; God would haue it ſo, the rather to conuince Satan, and his Idolatrous followers.

But leauing theſe generall diſcourſes of the Sibils, as concerning her of Cuma (called a Virgin, becauſe that they who ſerued Satan, to publiſh his oracles, were not proper, but during their Virginity,) ſome call her *Amalthea*, *Hierophile*, and *Demo*: and it is ſaid, that it was ſhe, that hauing preſented nine bookes of Oracles to *Tarquinius Priſcus*, King of the Romanes, burned a part of them, vpon the refuſall which he made to giue her the money which ſhee demanded, and conſtrained him vpon her word, to buy thoſe that remained, as the Hiſtorians make mention. By the Holy fire wherewith the Poet ſaith ſhe was illumined, you ought to vnderſtand the ſpirit of diuination, without taking this word in his ordinary ſignification, except a man will reforme it to true predictions, which God hath drawne from their mouthes, in deſpight of the ſpirit of lyes, which poſſeſſed them.

81. *Ammon.*] The Diuell, a wondrous ſubtill Artiſt, hath an intent to counterfeit God in his workes. And becauſe that God ſpeaketh to his people by Oracles, from the Arke of his Couenant, and by the High Prieſt, as it appearth by diuers Hiſtories in the Old Teſtament; *Satan* erected diuers Temples, and Idols in *Greece*; as namely, at *Delphos*, *Dodone*, and *Labaſde*, and other places, where, by the iuſt permiſſion of God, he detained the poore Pagans in blindneſſe, by certaine Predictions, and Oracles. The oracle of *Ammon*, or of *Iupiter Hammon*, was amongſt the *Garamantes*, in one of the corners of *Libia*, or *Cirene*, in ſtrange and hideous Deſarts, the better to ſet out his buſineſſe. *Cambyſes*, and *Alexander* the Great went thither to know their good aduentures. In the midſt of a wood, properly fitted with fountaines, was a Temple, where the Idol of *Iupiter* was, hauing the head of a Buck, and couered with a skinne of the ſame. The Prieſts intending to know any thing, ſet their Idol in a Boate, and ſhooke it, ſinging ſome ſong according to their owne Iiggiſh manner. Then ſpake the Idol by ſignes, and nodding onely, with the *Pontifex*, or principall Prieſt, related afterwards to him, who was come vnto the Oracle. *Pliny* in his ſecond Booke, ſuppoſeth that this name, *Æmmon*, hath been giuen to the Oracle, by reaſon of the ſandy Deſarts, where the Temple ſtands. *Feſtus Pompeius* maintaineth the ſame in his 8. Booke. See more ample diſcourſes hereupon in *Giraldus*, in the 2. Commen-

mentary of his Hiſtory of the Gods, where hee diligently gathereth that together, which the Hiſtorians, and other Greeke, and Latine Authors haue written of *Iupiter Ammon*, or *Hammon*.

82. *Strange effects.*] He ſpeaketh briefely, and yet ſufficiently of the power of the Diuels: ſhewing, that they who are immortall ſpirits, ſtrongly experimented, and learned in the knowledge of things, can farre more eaſily, and properly, then a prudent man (who notwithſtanding doth wonderfull workes) execute things incomprehenſible to our ſenſes: as both the Sacred, and prophane Hiſtories doe teſtifie. And hereupon we are to note; that although the Diuels ſometime performe wonderfull, and ſtrange things, notwithſtanding the effects thereof are not properly miracles. For God hath not giuen them this power, peculiar to the inſtruments of his glory: (*viz.*) to good Angels, and Saints. To conclude, all that power the Diuels haue proceedeth from the iuſt indignation, and ſentence of the Almighty, who by his ſcourges will chaſtiſe the wicked, and exerciſe the good. But the effects of the Diuell are of diuers ſorts. For ſome of them trouble the ſpirits, other annoy the body. Some inſinuate and ſteale into the hearts, and ingender depraued deſires: Others cauſe infirmities, and maladies. From theſe malignant ſpirits proceede Magicall Arts, and infinite Impoſtures, by their deceiuing Staues: wherin Hearbs, Stones, and other ſorts of *animal* Creatures: of whoſe propriety they haue exact knowledge, aideth them very much: and ſo much as the Iudge of the world pleaſeth to giue them licence, as our Poet addeth very properly, in the Verſes following. See that which *I. wier. A. Bodin.* and *L. Daneus* haue written of the Impoſture of Diuels, and of Sorcerers. *Item, Peter Lombard*, the Maſter of the Sentences, in his ſecond Booke, *diſtinct.* 7. 7. Chapter. *Hæc ſanè.*

83. *God holds them.*] This Section is purpoſedly added for the confuſion of the Diuels, and all their ſupporters, and for the conſolation of Chriſtians. To this alſo it is not amiſſe to apply the two Hiſtories alleadged of *Achab*, and *Iob*, and that which is annexed, wherefore ſometimes God gaue ſo much liberty to his, and our enemies. It is (ſaith the Poet) to make proofe of the faith of the good, and to deliuer them ouer to a reprobate ſenſe; that forſaking the truth of God, feede themſelues vvith errour, and lies.

Th' vnſpotted ſpirits.] He expoſeth in this Section the holy Angels to the Apoſtates, before mentioned; and ſaith, that in regard of them, that all their ſcope is, to doe ſeruice to the glory of God, and the ſaluation of his children, which he proueth by notable examples, gathered out of the Old and new Teſtament. The marginall notes, or quotations, will ſerue for explication of the Poets words, which hee properly vſeth in his deſcriptions. But as touching the diſputes, and queſtions about Angels, wee muſt reſerue them to a Commentary: wee make but a briefe *Index*, which we haue been conſtrained to leaue in the Text.

84. *Ambroſia.*] He ſaith that the holy Angels in Heauen are fed, & liue an immortall and happy life, in beholding the glory of their Creator. The prophane Poets haue fained, that the gods had *Ambroſia* for their meate, and for their drinke *Nectar*: vnderſtanding hereby their immortality, as the

the word drawne from the Greeke, which ſignifieth as much, as if a man ſhould ſay immmortall: Importeth, a Latine Poet ſaith:

Iupiter Ambroſia ſatur eſt, & Nectare viuit.

But the ſole, and true immortalitie is incloſed in the Contemplation of the glory of the true God, following that which *Dauid* ſingeth in his Pſalmes 16.10. and 17.15.

85. *Nectar.*] The Pagan Poets haue ſo called the drinke of their gods, and vnder this word vnderſtand the immortalitie of them. The Poet properly applyeth it to the holy Angels; ſaying that the mercy of God towards ſinners, ſatisfieth and contenteth the celeſtiall and happy ſpirits, ordained to ſerue for the good of thoſe, who ſhall receiue the inheritance of ſaluation, *Pſal.* 34. *Heb.* 1.

86. *Another.*] An elegant Poeticall deſcription of the diſcomfiture of the Army of *Sennacherib*, King of *Aſſyria*, before the Citie of *Ieruſalem*, according as the holy Hiſtory maketh ample mention, in the 2. Booke of the *Kings*, chap. 19. and in *Eſay*, chap. 37. and in the 2. Booke of the *Chronicles*, chap. 36. *Herodotus* in his ſecond booke, maketh a tale of *Sehon*, King of *Aegypt*; and of the Army of *Sennacherib*, who was put to flight and diſcomfited, becauſe that a multitude of Rats gnawed their quiuers, ſtrings of their Bowes, and bands of the *Aſſyrian* Bucklers, who by this meanes were put to flight. He addeth, that in his time the Statue of *Rennacharib* was to be ſeene in *Vulcans* Temple, with a Rat in his hand, and theſe words: *Thou that lookeſt on me, feare God.* The Diuell hath forged this Tale to obſcure the true Hiſtory of *Ezechias*; as alſo thoſe of *Hercules*, and *Arius*, to extinguiſh that of *Sampſon*, and *Ionas*. Others faigne, that *Sennacheribs* Armie was killed by a ſodaine contagion. But the circumſtances of the holy Hiſtory, take note of ſome more ſignall vengeance, and of a deliuerance wholly extraordinary: which being not ſpecified by the name of plague, or otherwiſe, there is no reaſon why a mortall man ſhould inuent one according to his owne fantaſie, blaſpheming the truth of God. That which the Poet ſaith, ſpeaking of the Angell ſtriking with a two-handed ſword, is but a Poeticall ornament, expreſſiug the word *ſtriking* in the Hiſtorie.

87. *Sacred Tutors.*] Notable Titles of holy Angels, & gathered from diuers paſſages of the holy Scripture; amongſt others, *Heb.* 1. *Pſal.* 34. *Pſal.* 10. 3. *Luke* 1. & 2. See alſo the Hiſtories marked by the Poet in the two precedent Sections.

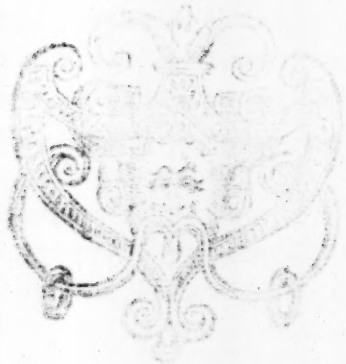
The end of the firſt Day of the firſt Weeke.

THE SVMME OF THE SECOND DAY OF THE FIRST VVEEKE OF VVILLIAM *of* Saluſt, *Lord of* BARTAS.

MOSES *ſaith, that on the ſecond Day God created the Firmament, to ſeparate the Waters the one from the other. This is that whereupon our Author diſcourſeth for the preſent. But before he entereth into his purpoſe, hee taxeth the frenzie or fantaſticke opinion of certaine French Poets of our time; and proteſting that hee hath a farre different and diſtant opinion from theirs, hee ſheweth it in effect, in that he renueth his Inuocation of the true God, praying him to be aſſiſtant vnto him in this his ſecond dayes Worke. Which done in halfe a dozen Verſes, hee propoſeth his intention; which is, to ſpeake of the Heauens, and of the elementary Region. And thereupon he entereth into a Learned diſpute of the Elements, which he handleth with exquiſite cunning, and admirable dexterity. Firſt of all then, he intreateth of the number of the Elements, whether they be ſimple, or compound; of the commodities, and diſcommodities, which their harmony, coniunction, and domination doth afford, which hee explaineth by compariſons, drawne from the conſideration of the temperaments of mans body. He afterwards diſcourſeth vpon the continuance of them, refuteth diuers errours concerning the generation,*

ion, corruption, alteration, and change of the things considered in their forme and matter. Of their situation likewise, the causes whereof are particularly handled, and expressed by apt and fitting comparisons. That done, the Poet (regathering his forces, and intending to survay and circulate the Heauens, incourageth his Muse, and raiseth her to the middle Region of the Ayre, the which he diuideth into three parts: that is to say, into the highest Region which is very hot, the middle very cold, the lowest, and neerest vnto vs, subiect to changes of cold and heate, according to the causes, and reasons described by him. Afterwards he discouereth the naturall causes of the cold of the middle Region of the Ayre; and intreateth of the wonderous effects of the same, shewing how Mists, Stormes, Dewes, Raines, Hailes, Meteors & Exhalations are effected. Consequently, he comes to speake of the Windes, and considereth foure principall, which resemble the foure Seasons, the foure Humors, and the foure Ages of man. From these foure he draweth an infinite number afterwards, touching, in a word, the thirty two set downe and delineate in the Sea-cards; and in a few words, describeth their properties. After the Windes, he followeth the discourse of others, and of Exhalations, intreating of falling Stars, Comets, Torches, Bels, Dragons, Shafts, Lances, Goates, Iauelins, and other Meteors, which are oftentimes seene in these low and middle Regions of the Aire. And therewithall he describeth and discouereth what Thunder is; sets before our eyes the strange effects of Lightning, and marketh the diuers aspects of the Sunne, and Moone, and of the Rainbow. But although that which is aboue said, hath by naturall reasons been confirmed, and expounded: Notwithstanding, the Poet declareth that in all these disputes, we only ought to acknowledge the wisedome of God, in such sort, that by the same meanes, we ought rather adore him as a Creator, then to busie our selues ouer-much in the search of Creatures. And to this intent and purpose, hee sheweth how Christians ought to make vse of that which he hath set down, concerning Thunder, Lightning, Raine, the Rainebow, and such other Prodigies as appeare in the Ayre. In like manner, to the intent hee may as yet further rebate, and temper the pride of man, hee defieth all the most able spirits of the world, and assureth himselfe, that they know not how to yeeld a reason of the workes and effects of the diuine prouidence in nature; to which effect, he proposeth diuers examples. After this, hee maketh a recitall of the celestiall signes, by which God threatneth men, and declareth

clareth the obdurate hearts of ſinners. Then proſecuting his diſcourſe as touching the ſituation of the elements, he placeth elementary fire neere to the Heauen, & refuteth the contrary opinion, diſtinguiſhing that fire, frõ this of ours. Thus much as touching the Regions of the Ayre. In regard of the Heauens, of which at laſt he commeth to intreat; he maintaineth that the heauen is a quinteſſence, by reaſon of the continuall motion of the ſame. He demonſtrateth afterwards to what end the foure elements ſerue in Heauen; intreateth of their beauty, and containeth himſelfe from further diſcourſe of what matter they are created. But he incontinently entreth into diſpute of their number, and conceiueth them to be ten: then ſingeth hee very excellently of the perfections of this fiue-fold double, and faire Round. In concluſion, he anſwereth them that are of the opinion, that there are no waters aboue the Firmament; & confirmeth his aſſertions by diuers reaſons, which he concludeth with a long and liuely deſcription of the vniuerſall deluge in the time of Noah. *There endeth he the ſecond Day, finiſhing properly his Treatiſe of the Creation of the Firmament, or extent made to ſeparate the Waters, the one from the other, as* Moſes *ſpeaketh in the beginning of* Geneſis.



THE SECOND DAY OF THE FIRST WEEKE OF WILLIAM OF SALVST, *Lord of* BARTAS.

Ecuba.] This was the Wife of *Priamus*, King of Troy, which after the death of her Husband, and her children, became desperate and frantique: In regard of her old age, and deformitie, occasioned by her so many misfortunes; she is opposed to *Helena*, whose beauty was the cause of the destruction of *Troy*, and the death of infinite men of Warre; so divinely sung by *Homer* in his *Iliades*. *To change* Hecuba *into* Helena, is to call an old and wrinkled woman, exceedingly faire. In briefe, to disguise the blemishes, and imperfections of a contrary name, a familiar vice in flattering Writers, who are taxed by our Poet.

2. *Faustine.*] This Princesse, the Daughter and Wife of an Emperour, was in her time one of the most lasciuious and villanous women in the world, prostituting her selfe to all sorts of men. That which the Historians write of her is not to be recited. Her father was *Anthony* the debonaire, and her husband *Antonine* the Philosopher, who had obtained the Empire, partly for her sake. For this cause, when a certaine friend of his perswaded him to forsake the Harlot; he answered, *Si vxorem dimittimus, reddamus & dotem*: liking better to see his house defiled, then obscured. Which was not the tricke of a true Philosopher, but of a ridiculous, miserable, and ambitious person. But heere she is opposed to *Lucrece*, the chaste Lady, of whom *Titus Livius* maketh honorable mention. The lasciuious Poets are accused heere for changing *Faustine*, into *Lucrece*: that is to say, for terming them honest, and well taught, who

who defile their wedlocke bed. Which in effect is to make vice, vertue.

3 *Lucrecia.*] She was the Daughter of *Tricipitinus*, Prouoſt of *Rome*, and wife to *Collatinus*. Hauing beene ſurpriſed in her Chamber, and threatned *Sextius Tarquinius*, that he would kill her, and afterwards lay a murthered ſlaue hard by her, to the end, that he might probably publiſh that he had found them in adultery, to flye from ſuch infamy ſuffered her ſelfe to be violated by *Tarquinius*, and afterwards in the preſence of her father and husband, ſlew her ſelfe; whence enſued the change in the eſtate of *Rome*. She is highly praiſed by all the Romane Hiſtoriographers, who haue written this accident. But Saint *Auguſtine* blameth her, in the firſt Booke of the Citty of God, the 19. Chapter, and amongſt other things ſaith, *Si adultera, cur laudata? ſi pudica, cur occiſa?* Yet notwithſtanding in this ignorance and Heathen worthineſſe, there hath beene ſome vertue which ought to be diſtinguiſhed and ſeparated from *Fauſtines* filthineſſe, that impudent Princeſſe, and other ſuch like. If this be not *pudicitiæ charitas*, it is *pudoris infirmitas*, ſaith the ſame Doctor, *Lucrecia priorem Payninæ ſociam facti ſe credi erubuit, ſed quod alius in ea fecerat turpiter, ferre et ipſa patienter.* But ſhe may iuſtly make an infinite many of thoſe, who terme themſelues Chriſtians, bluſh and be aſhamed.

4. *Phœbus.*] The Poets haue giuen diuers Titles to the Sunne, and amongſt others, this: which is as much to ſay, as ſhining. After a figuratiue manner of ſpeech, is vnderſtood heere vnder this word, the vigor of the Spirit, wherewith Poets are rauiſhed and ſurpriſed, as alſo that brightnes and cleereneſſe which appeareth in Poems, giueth teſtimony of ſome thing extraordinary: whereupon *Plato* and *Plutarch* haue amply intreated. See alſo the 4. Booke of the *Mythologie*, of *Noel de Countes*, the 10. chapter. *Giraldus*, in his ſeuenth Booke deriueth this word from Phos, and Bios: that is, life and light, to repreſent the two effects of the Sun which enlightneth the whole world, and viuifieth the creatures by a ſingular bleſſing and prouidence of the Creator.

5. *Amalthea.*] The Horne of *Amalthea*, is a prouerbiall manner of ſpeech amongſt the Authors both Greeke and Latine, by which they haue vnderſtood aboundance of all things. Our Poet requiring God to powre the Horne of *Amalthea* vpon this worke, pretendeth as much as if he required to be aboundantly filled with the graces of the holy Ghoſt, to the end that he may be inabled to intreat of the creation of the world, according to the dignity of ſo high a ſubiect. In concluſion, this manner of ſpeech is borrowed from an ancient fable which is diuerſly reported, yet in effect is thus: *Rhea* being brought a bed of *Iupiter*, and feauing leſt *Saturne* his father ſhould deſioure him, hid him in the Ile of *Creete*, committing him to the charge of two Nymphs, who nouriſhed him with the milke of a certaine Goate, whom they called *Amalthea*. *Iupiter* become great, placed him amongſt the Starres, and he was afterwards called the Celeſtiall Goate. As touching the Nymphs, he gaue them one of the Hornes of this Goate, with this property, that this horne ſhould furniſh them with all things they deſired. Others attribute this to *Hercules*, as touching the horne of the floud *Achelois*, the ſtreame whereof he turned, and by that meanes he made the country of *Etolia*, fruitfull and rich in goods.

goods. *Ouid* in the fifth booke of his *Fastes* reciteth this Fable somewhat otherwise. *Socrates*, as *Stobæus* testifieth in his discourse to Husbandry and tillage of the Earth, applied this fable of Husbandry, saying, that *Amalthea* commeth from the Greeke Word ἀμαλθὸς : that is to say, not dissolute, a man of trauell, and who by good Husbandry is furnished with all things necessary. That the Oxes horne, a creature made to labour, represented the labourer, and that the fruits in this horne expressed the profits which men gather in tillage of the earth: By meanes whereof also amongst the ancients, this horne was in the power of a good *Genius* or *Dæmon*, and of prosperous fortune, to signifie the happy successe of lawfull trauell. *Erasmus* in the 6. Centurie of the first *Chiliade* of his *Adages*, in the second Prouerb, intituled *Cornucopiæ*, intreateth of diuers things vpon this fiction. The Poet applyeth this word according to his right vse and burying the *Mithologies*, sheweth in whose hand this hand of aboundant blessings remaineth.

6. *Sacred light.*] This is the Lanthorne of a Ship, and seemeth to come from the Greeke word φαίνω, which signifieth to lighten. By this word the Poet vnderstandeth figuratiuely the Holy Ghost, who enlightneth all those who vndertake to vnfold high and doubtfull things, by suffering themselues to be guided by him.

The French word is *Fenal*, which is Sea-Lanterne.

7. *The Heauens.*] This vnformed Masse, that is to say, the Earth, couered with the ingulfed body of the Waters, and full of quickning heate, afterwards called Light, was the beginning of the Celestiall Essence: that is, of the Ayre, and of the Regions thereof, of all the Celestiall Circles; and of the first mouer: briefely, of the first Heauen, which we consider from the highest and lowest Region of the Aire, vnto the Sphere or Circle of the Moone. Then of the second Heauen, which comprehendeth the seuen Spheres of the Planets, the Heauen of fixed Starres, and that which may be imagined there aboue, vntill the third Heauen, which is the place of the blessed: and whereof Saint *Paul* maketh mention, in his second Epistle to the *Corinthians*, Chapter the twelfth, verse the second.

The French hath *Cœleste essence.*

The Creator hauing made of nothing, in nothing, the principles of things, made the Heauen of subtilized Waters, and depurate to perfection, the Stages of the Aire lesse, the Heauens of the Planets more orderly, that of the fixed Starres: as yet more, amidst this depuration, the shining, warming, quickning light was spred, and proportionably mixed in aboundance conuenable, but to mans vnderstanding incomprehensible; whence infinite disputes haue beene bred of the matter of the Heauens, of the Aetheriall fire, of the Regions, and fiery Meteors in the Aire. The maruelous quantity of light in the Sunne and other Planets, in this innumerable number of fixed Starres, the so pleasing brightnesse of the extent of the Heauens, and of this vast depth of the Aires, may giue testimony of that which we say. This subtilty or cleerenesse, is not the cause that the Heauen, which some haue tearmed to bee a Quintessence different from that which we consider in the foure Elements, is not materiall, although it be not hard and thick as the Earth is, and other Terrestriall bodies: For that which is said in *Iob*, of the soliditie, firmenesse and hardnesse of the

ſame, hath rather relation to the puiſſant power of the Creator, then to the matter of the Heauen, which ſhould haue no circular and continuall motion, if it were of a groſſe thickneſſe. I repeate it againe, that a man may obſerue that the bodies ſubtilize themſelues, according to the meaſure of that they are raiſed the one aboue the other, as a man may obſerue in the waters, more high then the earth, and in the Aire, which enuironeth the Element of the Water. But this tenuity hindreth them, not from being very ſtrong, and of a conuenable ſolidity, as alſo this great extent which the Hebrewes call, *Rakia*, hath beene called by the Greekes, *Stereoma*, and of the Latines, *Firmamentum*. To expreſſe the Hebrew word properly, we muſt ſay, *Expanſio*. But the Greekes and Latines haue left the propriety of the word, and haue conſidered the firmeneſſe of the thing, the motion and forme of the ſame, ſeeing that the Heauen is not fluxible like the Water, the Aire or the Fire, or groſſe and obſcure as the Earth. On the other ſide, all this great extent conſiſting of a matter without compariſon, more thin and delicate then any other, giueth place vnto bodies more ſolid. By meanes whereof ſome Philoſophers haue aptly and rightly ſaid, that the Heauen is not ſolid, neither thin, nor heauie nor light, to ſpeake properly, as other bodies are.

8. *Elements.* Although the diſpute of the Elements (in which our Author followeth the common opinion, wherevpon wee pretend not to debate in theſe Annotations) that is to ſay, of their number, matter, reuolution, proportion, reference to the complexions of mans body, to the ſeaſons of the yeere, and to the ages of life, their continuance, change, ſituation and repoſe, be inuolute at the firſt ſight to theſe which read the Philoſophers, by reaſon of the diuerſity aud contrariety of their opinions, yet hath the Poet very cunningly, and in a few verſes touched all that a man can deſire in this Poem, and we in the Margent haue noted the whole ſequell of his diſcourſe, in ſuch ſort that there is no need to repeate them here, or expreſſe that in proſe, which hee hath eaſily made ſubiect to the vnderſtanding in verſe, hauing drawne from *Ariſtotle*, and thoſe who haue written afterwards vpon the Phiſikes, that which he hath thought moſt agreeable to his purpoſe, leauing that which is the moſt doubtfull: wherein if the Reader will buſie himſelfe, I leaue it to his diſcretion. *Velcurio* in the ſecond Booke of his Commentaries, vpon the Phiſikes, from the ſixt Chapter vnto the end, hath made an ample collection, and others after him.

9 *The water.*] * *Brennage Achilois*, is the Water. The Poets faine, that *Achilois*, the ſonne of the Ocean and of the Earth, hauing beene diuers times defeated by *Hercules* his enemy, tranformed himſelfe at laſt into a Riuer, hauing two hornes or armes. *Strabo* in the 10. Booke of his *Geography*. *Stephanus* and other *Geographers* ſhew where this floud is: The manner of ſpeech is drawne from the Latine Poets. *Virgil* in the firſt of his *Georgikes*, *Poculaque inuentis Achiloia miſcuit vuis*. *Macrobius* yeeldeth a reaſon in the fifth Booke of his *Saturnalls*, Chapter 18.

10. *To bloud.*] This word [a] *Chile*, ſignifieth Suck, which is in ſuch ſort concocted by heate, that in his conſiſtence he contayneth both humidity and dryneſſe. In Animals and men, it is taken for the ſuck which the Stomake

* The French calls it, *Breuuage Achilois.*

[a] The French hath *Chiſle*, which the Phiſicians ſuppoſe to ſignifie that Suck, which being concocted in the Stomake, is afterwards by the Meſeraicall veines conueied to the Liuer.

Stomake driueth from our meate by way of digeſtion, and which is the matter of bloud. See *Deſgorris* in his definitions, and *Fernelius* in his ſixt Booke of his *Phyſikes*, where he entreateth, *De functionibus & humoribus.*

11. *Inhumane Emperor.*] The Poet meaneth this by *Caligula* the Romane Emperour, one of the moſt cruelleſt and vildeſt monſters that the earth hath euer borne, and vpon whoſe life *Suetonius* maketh a terrible Legend. In the 30. Chapter of the ſame, he reciteth, that this *Barbarian* deſired that all the Romane people had but one head, to the intent that with one blow he might cut it off, and complayned himſelfe that there were no famous and ſignall misfortunes vnder this Empire and gouernment. After he had raigned nine yeeres, and beene Emperour almoſt foure, he was ſlaine by his owne Guard, and ſenſibly felt at his death, that he had but one head and life to loſe, but that the ſubiects of his Empire had divers hands to chaſtice him.

12. *The Liver.*] This is the firſt perfected of all the principall members and noble parts of the body, being in his ſubſtance like curded milke. It is the Seige and originall of the naturall facultie: for the body of man being in a manner founded vpon three pillers and principles, which are the Braine, the Heart, and the Liver: this laſt is as the foundation of the others, and before them, ſo as they cannot ſubſiſt without it. For it is the ſeate of the vegitable ſoule, which the Animall muſt firſt of all enioy, as the Planets do. He taketh his being about ſixe dayes after the conception, by the aſſemblance of the thickeſt bloud, and by this meanes is not onely like vnto bloud, but retaineth alſo the qualities thereof in being hot and moyſt. But as he is ingendred of bloud, ſo alſo hath hee this property, to ingender bloud, conuerting alſo the Chilus or ſuck, which he receiueth, into himſelfe, both to nouriſh himſelfe, and to entertaine the whole body of man. For this effect, the power thereof is conſidered to haue foure effects: that is to ſay, to attract, to retaine, to concoct the matter of bloud, and to expell thoſe excrements which cannot bee diſgeſted. For inſtruments, hee maketh vſe of the vitall Spirit and of heate, by the aſſiſtance of which, hee attracteth, retaineth, concocteth and expelleth, and communicateth the ſame vertue to the other parts of the body. For all that nouriſhment, and increaſe which the body receiueth, hath theſe properties which he draweth from the Liuer, as from the Fountaine head. This then being the principle of the veines and of nouriſhment, is alſo the off-ſpring of the concupiſcible faculty, which is common to vs, to Beaſts, and to Plants. *Galen* alſo is of that opinon, that the power of the Liver in ſome ſort hath relation to Plants, and that the Meſeraike veines reſemble their rootes: But all theſe veines doe meete, and aſſemble themſelues in one, which is called, The Porter Veine, or *Vena Porta*, whence they alſo take their beginning. This Veine is ſituated in the hollow part of the Liver, from whence the Chilus or ſuck retireth it ſelfe, and commeth into the crooked & knobby part, which is the proper fleſh of the Liver, and the principle of the generation of bloud, which retireth from thence into *Vena Cana*, or the hollow Veine, proceeding from the ſame Seige, and with his Orifice, touching welneere the Porter Veine.

From this *Cana vena*, the bloud is conuayed thorow the whole body, which that it may bee effected more commodiouſly, God hath planted the Liuer almoſt in the midſt of the body. For the hollow part thereof leaneth on the Stomake, and the gibbous part toucheth the Midriffe. The Liuer is garniſhed with foure lobes, or fillets, two great, and two ſmall, intermixed in his fleſh, and contayning the effectiue vertue of bloud, the which is thick, and eaſie to curdle: to remedy which, nature hath ingraſted in the hollow part of the Liuer where the bloud is moſt thickeſt, certaine Arteries, which proportionably entertaine naturall heate in that noble part, and he hath not beſtowed the like on the crooked and gibbous part, by reaſō of the vicinity of the Midriffe, which cauſeth a continuall motion therein. The whole Liuer is enuironed with a membrane, or neruous skinne, proceeding from a Nerue that commeth from the ſixt Coniugation. Whatſoeuer is aboue ſaid, is ſpoken to perfect our vnderſtanding, the better to conſider that which the Poet hath touched briefely, of the excellency of this part of mans body. Concerning the reſt, that which he ſpeaketh of the ouerplus of humour (diſperſed thorow the body by the Liuer, whence the dropſie groweth) ought to be vnderſtood after this manner: There are three ſorts of Dropſies, or extraordinary Swellings; the one, proceeding from a humour diſperſed thorow the whole body; the other, of a ſurcharge of winde and humor, wherein the vpper parts are extenuate, and the lower are tumified; the other, when the Belly is ſwolne with winde. But all of theſe partake this in community, that the infirmity groweth through the ouer-cooling of the Liuer, either primarily, or by conſent of other parts affected. But no Dropſie is ingendred, except the Liuer be primarily refrigerated, which commeth to paſſe (as it hath beene ſaid) either primarily of it ſelfe, or when as the Spleene, or the Stomake are ouer-cooled. Theſe finde likewiſe paines in the Belly, in their Bowels, in the Lungs, in the Reines and Midriffe. Alſo the ouergreat voydance of Bloud, principally by the Hemerhoidall Veine, and the Bloudy-Flix, ingendreth the ſame, as alſo the ſuppreſſion of the Excrements. For all theſe refrigerate the Liuer, which afterwards groweth into a Schirons and hardneſſe. But although an intemperate coldneſſe be the cauſe of the Dropſie, yet all Dropſies haue a Feuer, and Drought attending them, becauſe that the humour idly ingendred and bred about the Bowels, putrifieth and gathereth a corroding ſaltneſſe, whence enſue theſe accidents deſcribed by the Poet: Finally, death, if the remedies be not proper, the bodies diſpoſſeſt, and eſpecially, if the diſeaſe be not inueterate. But our diſcourſe hath beene too long vpon this ſubiect. I haue gathered all that which is aboue ſaid, from the Medicinall obſeruations of *I. de Gorris*, a learned Phyſician of our age.

13. *Lingring Ague.*] Learned *Fernelius* employeth all the fourth Booke of his *Pathologie*, to entreate of the Feuer, which he defineth to be a preternaturall heate, diſperſed from the heart, thorow the whole body. Thereupon he diſtinguiſheth vpon naturall, and preternaturall heate, and diſcouereth diuers ſorts. Then hauing commented on, and explicated his definition, he deſcendeth and ſetteth downe the ſignes of a Feuer, which he maketh to be of three ſeuerall ſorts, the one ſimple, the other putrified,

trified, the third peſtilent. As touching the ſimple, hee deuideth it into three: a Quotidian, a Continent, Simple, and Hectique: which Hectique is vniuerſall, or particular. In regard of the putrified, it is diuided into a continuall and intermittent, which haue diuers branches, and dependances, amply demonſtrated by him: And from hence a man may extract an ample expoſition, vpon that which the Poet ſaith; eſpecially of Hectique, and burning Feuers. I referre the Reader to *Fernelius*, becauſe amongſt the moderne Writers hee excelleth, and hath collected the moſt ſolide matter out of the writings of the Ancients, which may be ſpoken without preiudice to other learned Phiſicions, either liuing, or dead.

14. *Hectique.*] It is commonly ſaid, that an Hectique Feuer is hardly knowne, but eaſily cured, which ought to be vnderſtood, in reſpect of the beginning thereof. For in the end, although it be well knowne, yet (as the Poet ſaith) it becommeth intractable, and incurable.

This Feuer is a preternaturall heate, enkindled in the ſolide, and noble parts of mans body: Although from the beginning to the end thereof, it hath no acceſſe, or fit; yet is it in a three-fold manner to bee conſidered, according to the diſpoſition of the body. The firſt is ſuch, that embracing the ſolide parts, maintaineth, and feedeth it ſelfe on the radicall humour, as the oyle nouriſheth the fire of the Lampe. The ſecond is more dangerous; namely, when both the humour, and naturall heate grow deficient, and the parts torrifie and torne themſelues to powder; ſo as it is impoſſible to reſtore naturall heate. The third, which is the meane betweene them both, and ſometimes neerer the one, then the other, is the cauſe that the ſicke man declineth, and languiſheth alſo a little more. In a word, this kinde of Feuer commeth almoſt ordinarily after certain burning, and cholerique Feuers, that fall out in Summer, or after ſuch in Winter, as ſeize vpon hot and dry bodies, and ſuch as becomming ſicke, in a hote and dry ayre, and vpon ſuch like cauſes haue multiplied the heat, and drought of their complexion. It commeth alſo after long faſting, or too much ſcarcitie, dry and penurious entertainment of choller: likewiſe, ſadneſſe, care, long watchings and heates, of Ptiſiques, Diſſenteries, Lienteries, Crudities, and other ſuch accidents which corrupt the true nutriment of the body. The ſignes of this Feuer are hollow eyes, a dry body, eſpecially in the browes, the Temples hollow and dented, the belly flat, the breſt ſtraightned, the pulſe hard, weake, and frequent (as the Poet ſaith) feebleneſſe of the Nerues, heauineſſe, and ſadneſſe both within and without, and priuation of radicall humour.

15. *So.*] It ſhall be amply ſpoken of ſickneſſes, in the Annotations vpon the ſecond Weeke. The Poet toucheth in this place, the cauſes of hot and extraordinary burning Feuers, which produce the effects that are declared by him. It is not the bloud alone which is agitated, and runneth in the veines that cauſeth inflamation; but it is the bloud alſo which re-inforceth, and violently piercеth into the little veines which are ſurcharged: which being ouer-preſſed, the parts round about them begin to ſwell, and to be hot beyond meaſure, whence enſueth the often beating of the Pulſe, the interior heate appearing by the thicke dryneſſe of the tongue,

tongue, like the ſoote in Chimnies, where ordinarily men make great fires, the extraordinray rauings in the braine agitated by ouer-violent, ſharpe, and burning vapours. See *Fernelius* in his *Pathologie* the fourth Booke.

16. *Cold.*] The Element of the Aire hauing domination, and power ouer his companions, is compared to an extreme cold, which finiſheth mans life. But as in the light of a Lampe, there ought to be ſome humiditie, and that of neceſſitie, to vnite, and retaine the parts of the flame which are gathered together: So is there in animated bodies, a certaine aëriall and well-tempered humour, which we call radicall, diſpearſed through the whole body, produced from the ſeede, and holding the parts vnited together. This radicall humour is (as it were) the Chariot of quickning heate: and this humour being extinguiſhed, the heate alſo fadeth away. The heate conſumeth the humour as reciprocally for want of entertainment, and nouriſhment, the heate languiſheth, and is extinct. In briefe, although the radicall humour bee entertained by ordinary nouriſhment; yet is not that ſuck, ſap, or iuice (which the members draw) pure. Thus life faileth, becauſe the vertue of heate, and the purity of nouriſhment altereth. The aduenticious humour or acquiſite, is not like the radical: but by that nouriture, or ſuſtenance, which is imperfect, the heate becommeth weake; and at that time being not ſufficiently able to appropriate the nutriment both to the humour, and heate, beginneth to retire, and to be extinguiſhed by little and little. This appeareth in the bald Head, in the white Haires, in the wrinkles of the Face, in the Catharres, Coughs, Spettings, and in the generall imbecillity of the body, or of the ſence, or of the moſt part of them. When the heate retireth it ſelfe, the humour waxeth cold, which engendreth white haires at the firſt on the fore-part of the head, which is more moiſt before, then behinde. And although the yonger ſort are more moiſt then the elder, yet wax they not gray, becauſe that it is the cold humour that engendreth white haires, and not that which is accompanied with heate. But the wrinkles are a further and more certaine teſtimony of old age; becauſe the skin contracteth it ſelfe, by reaſon of this retreat and abolition of radicall humour, which is like a faire and goodly Fountaine, that watereth all mans body, and maketh it flouriſh, and be gracious, by the meanes of that heate that is annexed to it. Thoſe that are of a melancholy complexion, wax old quickly: they likewiſe who are afflicted with ſickneſſes, with exceſſiue paſſions, who vſe violent exerciſes, who are troubled with feare, hatred, enuie, ſadneſſe, who remaine in obſcure places, who ſtudy continually on deepe matters, and wherein the ſpirit is conſtrained to trauell ouer-much.

17. *Since.*] The Creator is not in ſuch ſort tyed vnto his creatures, that he cannot, when it pleaſeth him transforme & change their nature; as we ſee that he made fire to fall from Heauen vnto the earth, that hee ſtopped and cauſed the Sun to retire backward; that he made walles of the flowing Waters, and ſuch other miracles, which haue no other cauſe, but the onely will of the Omnipotent Creator. But for that hauing created the world, he neither will make two, nor more: and this world made

by

by him, hath beene created of nothing. For the preſent, all that which is made in the world by propagation, is taken from the firſt matter, in which all things periſhable doe returne. The abſurdities that would follow, if any thing ſhould be preſently made of nothing, are touched in diuers examples by our Author: as alſo the things which periſh, are not brought to nothing, but returne to their firſt beginnings. Theſe are the maruellous changes of the Elements, whereof (according to *Moſes*) the two productiue principles, are the earth and water quickned by the light.

18. *Battaile.*] This word *Mars*, in the places aboue quoted, ſignifieth Warre, by a Metonymie, & manner of ſpeech common to both Greeke and Latine Poets; and to Hiſtorians alſo. *Virgil.* The French vſeth the word *Mars.*

Nunc inſanus amor duri me Martis in armis,
Tela inter media atq; aduerſus detinet hoſtes.

And in other places of the ſame are found, *Arma horrentia Martis*; *Inuadere Martem Clypeis*: *dubius mediis Mars errat in armis*, *accendere Martem cantu*. *Horace* calleth him *Torvus, cruentus*. *Ouid* in the 13. of his Metamorphoſis:

--- Quantumq; ego Marte feroci:
Inq; acie valeo, tantum valet iſte loquendo.

Tit. Liuius, and *Cornel. Tacitus* vſe it oftentimes: thus *Anceps Mars. i. Pugna fuit. Incerto Marte pugnatũ eſt, &c.* The Poets haue faigned, that he was *Iuno's* ſonne, and that hee is chiefe Patron of Martiall matters: and ſome one ſaith, that hee is called *Mars, quod maribus in bello præſit, & Mauors, quod magna vertat.* So *Giraldus* in the tenth Booke of the Hiſtorie of the Gods. *N. de Comtes* in his Mythology, the ſecond booke, and 7. Chapter: and *Vincent. Cartari*, in his Images of the Gods.

19. *Bucephalus.*] This is the name of a Horſe, which *Alexander* the Great loued ſo much, that he cauſed a Citie to be builded, called *Bucephalus*, to honour the memory of that Horſe; who being apparelled for Warre, would not admit any other to baek him but the Prince. *Bucephal*, is as much to ſay, as the head of an Oxe. The Poet ſaith, that if bodies were created of nothing, they might, after the moment of their generation, doe that which they doe being in age: and the reaſon is, becauſe that which hath no need of matter in his creation, hath no need thereof to entertaine, and maintaine him in his Eſſence. So a Foale iſſuing from the belly of the Mare, ſhould be as much proper alſo for the Warre, as the moſt generous Horſe of the world; ſuch as was *Alexanders Bucephalus*, celebrated by the Hiſtorians: and particularly by *Plutarch*, *Quintus Curtius*, and *Arrian*. See *Pliny, Liuie*, the ſixt Chapter 20. and eight Chapter 42.

20. *Death.*] The Poet calleth death, by an *Antiphraſis*, and contrarie manner of ſpeaking, for he ſpareth no man; and for that cauſe he is ſurnamed,

named, Murtherer, Fierce, and Cruell. See that which is written in other places, as touching the *Parques*.

The French Poet vſeth this word, *Syringuant*, which ſignifieth Squirting.

21. *Drop.*] This word hath beene aptly inuented, and applyed by the Poet to his purpoſe: for intending to ſhew how the humors of the earth are ſpred through the whole, he hath repreſented the ſame by the ſimilitude of a Siringe, which is an Inſtrument well knowne, by the meanes whereof, one thing is gently iniected into another. He hath ſtretched, and made vſe thereof in other places, to expreſſe the ſecret vertue of the Lord; quickning, and viuifying the whole matter whereof the world was made. This word is deriued from the Greeke word, σωλὴν, which ſignifieth a Tunnell, or Pipe, by which one thing is gently infuſed, or powred into another.

22. *Matter.*] *Ariſtotle* conſidering that the Elements (which ſome took for the Principles of al things) are intermixed the oue with the other, and are ſubiect to alteration (by reaſon whereof, wee ought to mount more higher, and to finde out the Principles of theſe changes) ſetteth before our eyes three Principles of things created, and compoſed of Elements: that is to ſay; *Matter*, *Forme*, and *Priuation*. Whereupon, he and his Interpreters ſo largely intreat in his diſcourſes vpon naturall Philoſophy. As touching Matter, this word hath diuers ſignifications. For ſometimes it is taken for the thing, wherein a man imployeth himſelfe, as we ſay, that Letters, Syllables, Words, and Periods are the matter of Grammar; becauſe it is occupied in the ſame; that Wood, Stone, and Iron, are the Matter of the Carpenter, Maſon, and Lock-Smith. Furthermore, we call Matter, the ſubiect which comprehendeth his accidents. So the will of man is a Matter, or Subiect, wherein his vertues, vices, and affections are found. The Sicke body is the Subiect, or Matter, to which the infirmitie cleaueth.

The Philoſophers conſider Matter, in two reſpects: For they name the one, the firſt matter, common, and comprehenſible onely by imagination, as the *Chaos*: or firſt matter, (whereof the Poet maketh mention) is not ſeene, and neuertheleſſe the earth hath been without forme, and confuſed, couered and drowned in the bottomleſſe belly of the waters, and from this matter, which was created of nothing, all creatures haue been produced.

There is a ſecond particular matter: that is to ſay, a corporall, and naturall thing, comprehenſible by the exterior ſences, whereof the naturall body is formed; as of Seede, Fleſh, Bones, Bloud, &c. the *Animal* body is compoſed. But as touching the firſt matter, it is the firſt ſubiect, of which euery naturall thing is made in ſuch ſort, as primarily, and eſſentially it is in this thing indiuiduately, and not accidentally; and when the naturall thing inclineth to corruption, and is diſſolued, it returneth into the firſt matter, as into the firſt ſubiect. In all generation of bodies, it is neceſſary that the matter proceede, which is prepared to receiue a forme appropriate to the body, compoſed of theſe two. The matter remaineth as a principall part of the ſubſtance of the ſame, and ſo doth the forme, but not accidentally, but eſſentially. If the forme commeth to bee defeated, his being alſo is diſſolued, ſo that it is no more; but the matter

ter remaineth immortall, as the Poet ſaith: for it incontinently inueſteth another Robe: that is to ſay, taketh another forme. This definition is grounded on two Phyſicall Principles, to wit, 1. That nothing is made of nothing, and it is requiſite that one thing be made of ſome other thing. 2. That nothing vaniſheth into nothing, but it muſt fall out of neceſſity, that one thing corrupting, ſhould take vpon it another forme. Otherwiſe, the courſe, the order, and reuolution of nature ſhould periſh. To conclude, *Ariſtotle* ſaying, that the firſt matter can neither bee ſeene, nor knowne; and that whatſoeuer a man knoweth, is by *Analogy*: that is to ſay, by examples taken from Arts, or their accidents. Let vs call him to remembrance, whom the Poet propoſeth for a Chancelour; who hauing a groſſe maſſe of Waxe vnformed and confuſed, taketh ſuch a parcell as pleaſeth him, vpon which he impreſſeth ſuch ſeales as he will, and giueth the matter ſuch forme as beſt liketh him. So God hauing this great world for his Chancerie, and the firſt nature as a maſſe of Waxe night and day, that is to ſay, inceſſantly graueth in the parcels of this maſſe, his great and little ſeales; and ſo Plants, Metals, Animals and the reſt take their forme. But as the Waxe is warmed, ſoftned, plyed, and moiſtned; ſo to the perfection of euery naturall body, the qualities and faculties of the elements be acceſſary: as the heate, the cold, the moiſt, and dry. And let the Reader call to his remembrance, that the firſt matter is not eternall, nor before the world, but that it hath beene created of nothing, by the onely true eternall God, who gaue it forme in ſix dayes, as *Moſes* reciteth: and according to the Expoſition, which the Poet giueth after diuers ancient and moderne Theologians; although there are many to be found, who denye that *Moſes* had any intent to ſpeake of the firſt matter, and call all this diſpute into doubt. Heretofore wee haue ſpoken ſomething concerning this word, *Spirit*: and who ſo requireth to know more, let him reade thoſe who haue written vpon naturall Philoſophy; eſpecially the Commenters vpon *Ariſtotles* Phiſiques. Thoſe who haue expounded the Poeticall fables, ſay, that the Ancients, to repreſent in ſome ſort this firſt matter, haue figured a *Protheus*, changing himſelfe into all formes, as *Virgil* depainteth him in the 4. of his *Georgikes*; which the Poet toucheth alſo, and propoſeth the ſimilitudes of the *Polipus*, the inconſtant French, and of *Lais*.

23. *Lais*.] This was a very famous Curtizan in *Corinth*, and renowmed thorow *Greece*, which prized her impudicitie very dearely: by reaſon whereof, *Demoſthenes* preferring the deareneſſe of the charge, before the taſte of a pleaſure of ſome houres, which this cunning Harlot had enhanced with ſome hundreds of crownes, cut her ſhort in three words, after this manner; *I will not buy my repentance ſo deare*. She was chaſtiſed for her vncleanneſſe, for running after a certain Ruffian whom ſhe loued: Certain other women of her qualitie drew her apart, and ſtoned her to death. But we haue intreated too much of this carrion. Some there are, that could haue deſired that the Poet had borrowed this ſimilitude from ſome other then this (vnder which hee compriſeth all ſuch impudents, as alwaies hunt after change) to make knowne the changes of the matter, taking new and continuall formes.

24. *Elements.*] The according diſcord of the foure Elements, is the cauſe of diuers and maruellous effects in nature, by reaſon of the proper qualities, and fit mixture of the ſame Elements; of which each haue their qualities; the one predominant, the other ſubiect. Thoſe of the the fire, are hot and dry. Thoſe of the water, moiſt and cold. Thoſe of the earth, cold and dry. The fire hardly changeth it ſelfe into earth; or the earth into fire, by reaſon of their oppoſite qualities: but the earth is eaſily changed into water, and the ayre into fire, becauſe of their neighbourhood, or proximitie: wherein alſo a ſingular prouidence of God appeareth, who hath ſo wiſely diſpoſed and vnfolded the Elements, hauing placed the Earth in the Center, the water round about it; then the Aire, and then the Fire, not ſimply aboue, but alſo, as it were, infuſed amidſt the other three. All which, is moſt amply intreated of by the Philoſophers, and requireth a more ample deduction, then thoſe ſhort Annotations can beare. In the meane while, he that would know many particularities vpon this matter, let him reade Cardinall *Contarius* Bookes, *de Elementis*. That which the Poet ſaith, that the fire is ioyned with the fire, and the ayre with the ayre, &c. is to bee vnderſtood, the ſituation and principall aboade of euery Element, their diſtinction hindring them nothing, but that they may fitly mixe themſelues in the compoſition of all things which are made vnder the cope of Heauen.

The French Poet vſeth the word *Vulcan.*

25. *Fire.*] This word is euery where taken for the terreſtriall and materiall fire, following the ſtile of the ancient Poets. *Plautus* in his *Amphitrion*: *Quo ambulas tu, qui* Vulcanum *in cornu concluſum geris*? And in *Virgil* theſe manners of ſpeech are often read, *Spargere* Vulcanum *tectis*; *Furit immenſis* Vulcanus *habenis*, *ſuperante* Vulcano *ruinam dedit domus.* The Poets haue fained, that *Vulcan* the ſonne of *Iupiter* and *Iuno*, forged thoſe Lightnings for his father, wherewith the Gyants were ſlaine; and they ſurnamed him *Mulciber*. Vnder theſe fictions they haue repreſented the nature of elementary and terreſtriall fire: as *Giraldus*, *N. de Comtes* and *Cartari*, doe amply declare in their Mythologies.

26. *Fire.*] Diuers ancient Philoſophers long before *Ariſtotles* time, as *Empedocles*, *Ocellus*, *Hipocrates*, intreating of the Elements, were of that opinion that there were foure, although their reaſons appeare not; but *Plato* hath couched certaine of them in his *Timeo*. After this, *Ariſtotle* adhering to *Ocellus*, hath called *Cælum* the fift Element; and hath ſituated vnder the ſame, the Fire, the Aire, the Water, & the Earth: wher. of he hath diſputed in diuers places of his Workes; eſpecially in the fift Chapter of the fourth Booke *de Cælo*, in the ſecond, third, and fift Chapters of the fourth Booke *de Ortu*. *Plutarch* in the ſecond Chapter of his firſt Booke of the opinions of the Philoſophers; and *Pliny* in the fift Chapter of his ſecond Booke, are of the ſame opinion. On the contrary, amongſt the Modernes, *Cardan* in his ſecond booke *de ſubtilitate*, diſputeth from the beginning thereof againſt *Ariſtotle*, and ſetteth downe the difficulties, and reaſons, propoſed by the Poet. *Fr. Patritius*, in the ſeuenth Booke of the third *Tome* of his *Peripateticall* diſcuſſions, pretendeth alſo to combate *Ariſtotle* by his owne Teſtimonies, and exempteth the Fire from the number of the Elements. There are diuers others,

others, who make profeſſion of Philoſophy, and Theologie, who are of the ſame opinion. But hee that would ſee a ſolid refutation, let him reade that which is written by learned *Scaliger*, againſt *Cardan.* in the ninth and tenth exerciſe, where he diſputeth at large of the place, the qualitie, and the ſubſtance of fire, and whether it bee an Element. Reade alſo the third and fourth Chapter of *Fracaſtorius* booke, *de Sympathia & antipathia*, The firſt Booke of the Phiſiques, of *Melanchthon*, *Foxius*, in his ſixt Chapter of the ſecond Booke of his naturall Philoſophy. *Velcurio* in the ſeuenth Chapter of the ſecond booke of his Commentaries. *Millichius* in his Commentarie vpon the 2. Chapter of *Pliny*. *A. Galataus* in his Tract *de ſitu & numero elementorum*: In briefe, thoſe who haue written vpon naturall Philoſophy.

27. *Cathay.*] The Country of *Cathay* is the orientall part, & that Heauen which couereth the quarter of the *Leuant*. *Cathay* is a Country of great bigneſſe, at this day called the Kingdome of *Cambalu*, adioyning the Ocean rich in Cities and diuers commodities. There inhabited the *Seres*, the moſt ancient people of all the Eaſt. The moderne Coſmographers intreat at large of this Kingdome.

28. *Water.*] This Greeke word ſignifyeth enuironing or turning about; and by the Greeke and Latine Poets it is ordinarily attributed to the Sea, becauſe it inuironeth and ſlideth along the earth. Some haue fained that ſhe was *Neptunes* Wife, eſteemed by the Pagans to bee the god of the Sea. The Philoſopher hauing an intent to yeeld a reaſon thereof, hath ſaid, that by *Neptune*, is vnderſtood the aire, ſcattered thorow the whole maſſe of the water, and (as it were) the ſoule of that Element: That *Amphitrite*, is the body and matter of all humour, which is aboue, or within the earth. Our Poet taketh this word ordinarily for the Sea, in imitation of thoſe that went before him. I note not heere the paſſages of Greeke Poets, hauing no intent to aſtoniſh the Reader, who is not exerciſed therein. As touching the Latine, for the preſent it ſhall ſuffice, which *Ouid* ſaith in the beginning of the firſt of his Metamorphoſis: *Nec brachia longo Margine terrarum porrexerat Amphitrite*: Wee will adde theſe *Phaleucian* Verſes of a learned Chriſtian Poet of our time:

The French hath this word *Amphitrite.*

Nam quæ nunc reſonat, grauiq; planctu
Terræ littora tundit Amphitrite,
Latè olim ſpatium orbis obtinebat.

29. *Aire.*] As touching the Aire, the Poet (following the reſolution of the moſt part of the naturall Philoſophers) placeth it betweene the Fire and Water. The Fire is hot and dry, the Water cold and moiſt, qualities directly contrary and enuious. God willing then to entertaine and make vſe of Earth and Water for the good of all viſible creatures, hath ordained the Aire, which is moiſt and hot, and by that meanes communicateth with theſe two creatures, ſhould be betwixt them both, to hold them as it were by the hand, ſimbolizing by his heate with the Elementary Fire, & by his humidity with the water, temperating alſo by the

freſhneſſe thereof, the heate of the fire, and by his heate the coldneſſe of the water, whence Meteors, and other ordinary maruailes are bred in the three Regions of the Aire, whereof ſhall be ſpoken heereafter. Let vs then ſay with the naturall Philoſophers, that the Aire which is the ſecond Element to the Fire, is hot, wet, moiſt, and ſubtill. The humidity thereof is a Flux, piercing thorow all things, and by his ſubtilty, he ſuddenly filleth & repleniſheth euery place, ſo that of all things there is nothing that is void in nature. Experience ſheweth how ſubtill and attenuated the Aire is, in that he augmenteth not the weight of ſuch things, which he repleniſheth: conſequently, according as the heate of the Sunne retireth it ſelfe, or approcheth neere vnto the Aire; beſides, the two qualities aboue mentioned, he taketh others which at that time are as accidentall vnto him, becomming cold, dry, extremely hot, or tempered with coldneſſe or dryneſſe, and is parted into three Stages, as it hath beene ſaid. His efficacy is to tarifie, to ſubtilize, and make the bodies actiue, to the end they may bee penetrable, and open to humours and refreſhment. Wee ſee in Birds which are light, and miraculouſly nimble, the effect of his agility. Some hath written, that the Aire hath this vertue likewiſe, to cauſe the influences and ſecret properties of the Starres and Planets, to decline downeward with the Elementary Fire, alledging that the efficacy of the Celeſtiall bodies, cannot extend it ſelfe to the Inferiour and Terreſtriall, but by the meanes and Elements that are betweene both. But I leaue this to the iudgement of the Readers, whom we refer to their diſputation, who haue written vpon naturall Philoſophy. See alſo *Pliny* in the fifth chapter of his ſecond Booke: *Plutarch* in the firſt and ſecond Booke of the opinions of Philoſophers: *Plato* in his *Timeo*. *Ariſtotle* in his Phiſicall diſputes, eſpecially in his firſt Booke of Generation, and Corruption, and thoſe who haue written after him, as touching the Elements.

30. *Neptune.*] And ſometimes *Neptune*. See that which wee haue written in the very beginning of the firſt day.

The French hath *Neree.*

31. *Water.*] So hath he beene called by the Poets, and namely, by *Heſiodus* in his *Theogony*, one of the gods of the Sea, the Sonne of the Ocean and of *Thetis*, whence iſſued the *Nereides*. See *M. de Comtes* in his *Mithologie*, Book 8. Chapter 6. This word is taken by our Author, for the Sea it ſelfe, as alſo *Ouid* tooke it.

Reſpice vindicibus pacatum viribus orbem,
Qua latam Nereus *cærulus ambit humum.*

And *Perſeus* in his firſt Satyre.

Et qui cæruleum diuidebat Nerea *delphin.*

32. *Dry Element.*] He alledgeth diuers reaſons, why the Element of the Earth is the loweſt, and the Center of the other three.

The firſt, ſince ſhe nouriſheth Birds, Fiſhes, and other liuing Creatures, it muſt of neceſſity follow, that ſhee is her proper counter-poyze, which ſhe ſhould not be, were it ſhe enuirontd any other Element, neither could ſhe draw any commodity from the Earth, for her Animals, if ſhe were more high. Furthermore, the furies of the Sea and Aire, would ru-

The

inate her by little and little, if ſhe had any other counterpoize then of her ſelfe.

The ſecond, that if ſhe were more neere vnto heauen, ſhe ſhould be rauiſhed and carried away by the ſwift motion of the Sunne, as the others are; the one more, the other leſſe, as experience ſheweth.

The third, as the Spoakes of a Wheele end in a point to that round that is in the midſt: ſo the rayes of the Cleſtiall bodies, promiſcuouſly powring their influences vpon the Elementary Fire, the Aire, and the Water, cauſe their efficacy to terminate and reflect vpon the Earth, for the good and conſeruation of the ſame, which is retained, warmed, and quickned with an admirable temperament by that meanes.

The fourth, that this diuers influence, in trauerſing the other tranſparent Elements, purpoſely ſtayeth it ſelfe vpon the Earth, which is the onely and true Spouſe of Heauen, producing infinit goods by the means of the communication which they haue together. As touching the power of the Celeſtiall bodies ouer the inferiours and by what meanes it commeth to paſſe, the Aſtronomers do amply relate: and he that would reade the ſumme of their doctrine, let him reade *Peuſer*, in his Commentary *De variis diuinationum generibus*, publiſhed in French, eſpecially in his 12 and 14. Booke.

34. *Tralucent.*] The fire is the hotteſt Element, which hath a tralucent and tranſparent body, as the water is tranſparent, ſince that a man may ſee into it as thorow a Glaſſe we ſee that which is on the other ſide. The influence then of the fixed and wandring Starres, paſſeth eaſily thorow the Elementary Fire, the Regions of the Aire, and Water, which are bodies Dyaphanous, to giue a ſenſible heate to the Earth, which is warmed, and altered (as experience ſheweth) whence enſue ſo many diuers bodies, as well in regard of forme, as of nature.

35. *Ocean, or water.*] He briefely toucheth the cauſe why the Element of Water is betwixt the Earth and Aire, that is, to moderate on the one part the drineſſe of the Earth; on the other, the Aire, and that by his warming humidity, that which he hath of heate ſeruing for the Earth, and the humidity for the Aire.

Caſtalian Springs.] *Caſtalide* is a Fountaine at the foote of the hill *Pernaſſus*, dedicated to the Muſes, and whereof (as it is reported) if any one doe drinke, he becommeth a Poet, willing to draw, or draw dry: that is, to vndertake to ſpeake all things Poetically without intermiſſion.

36. *The Aire.*] The Aire is not of one and the ſame nature, for if ſo it weare, it would alwoyes produce ths ſame effect of the ſame matter, but experience ſheweth the contrary. We deuide then all that which is between the Sphere of the Moone, vnto the Superficies of the Globe of the Earth, and of the Sea, into three Stages or Regions, in each whereof diuers Meteors are formed, according to the quality of that Region wherein they are formed. The one is called the higher, the other the middle, and the third, the loweſt. The higheſt Region of the Aire is that, which is neereſt to the Celeſtiall Circles, and is called by the name of Fire, not for that there is any fire in that Stage, but becauſe that by the continuall motion

tion and contiguity of the beames of ſo many Celeſtiall bodies, the Aire is heated, & participateth the quality of Fire: according whereunto *Ariſtotle* ſaith, *lib.* 1. of his Meteors, that the Elementary Fire is no other thing, but a moſt pure, and moſt ſubtill Aire, warmed by the motion of the Celeſtiall Fires which are neere vnto it. See that which hath beene touched heretofore of Elementary Fire, which is commonly diſtinguiſht from the Aire, and placed aboue it. In concluſion, this higher Region is hot and dry: The middle is in quality cold: for the Aire by nature being hot, and moyſt, this moyſture is continually repelled by the cold exhalations raiſed from the Earth, eſpecially when, the beames of the Sun as by being farre remoued, cannot warme the Earth. So this Region is the receptacle of cold, which comforteth it ſelfe by reaſon of the *Antiparíſtaſis*, or cricumſtance, and incounter with the other two Regions; which are contrary vnto it. For the higher Region is alwaies hot, and the lower likewiſe; by reaſon whereof when cold exhalations are raiſed in the middle Region, and cloſed in the ſame by the contrary qualities which enuiron it, it muſt of neceſſity be cold, the cold being preſſed, retained and locked in on euery ſide, ſo as it can neither returne nor goe forward. And therefore this Region is eſteemed to be the houſe or harbour of tempeſts and obſcurity, and a part of malignant Spirits, which are called in Scripture, The powers of the Aire. The loweſt Regions is next to the Earth, ſometimes hot, ſometimes cold, taſting both of Summer and Winter, according as the Sunne runneth higher or lower to vs. Moreouer, the hote vapours raiſed from the earth, doe warme it, but diuerſly, according as time and place permit, or admit. For in Summer, when the Sunne-beames reflect moſt violently; and in the Meridionall Climates, this Region is very hot: in Winter, and in the Northerne parts it is very cold, becauſe the Sunne darteth his beames, but with an oblique reflexion. She is changed alſo in diuers places, according to the ſeaſons, or according to the repercuſſion of the beames of the Sunne. And thus much concerning the Regions of the Aire; of which *Ariſtotle* in his Meteors, and thoſe that haue written after him, haue diſcourſed at large. It is in them where the impreſſions of Fire, Water, or of Fire and Water, conioyned, are formed, and of each of which there is ſomewhat ſpoken in his place hereafter.

The French Word is *Ponant*

37. *weſt.*] Some ſuppoſe that this word is taken of the word *Ponere*, which ſignifieth to leaue or lay any thing in a certaine place. It is applyed to the Sunne, which tending to the Weſt, ſeemeth to repoſe, and lay himſelfe in a certaine bed, as the word *Occident* and ſetting (to which the Orient and riſing are oppoſed) doth import.

The Ancients haue called diuers effects of nature, or of the ſtarres, or of God himſelfe, Gods. Moreouer, the Greeke and Latine Poets haue couered and clouded this naturall Philoſophy with diuers fables, ſo that by little and little the whole is conuerted into the horrible Idolatry of the Pagans. *Apollo*, amongſt others was reputed a God, and by him they vnderſtand the Sunne, as his name (according to the interpretation that is giuen him) expreſſeth. *Lilius Girardus*, expoundeth the ſame moſt amply and learnedly in his 7. Booke, in the Commentary of the Hiſtory of

of the Gods, and proueth by the *Etimologies*, & diuers names of *Apollo*, that the whole ought to be referred to the Sun, which before him *Macrobe* hath made manifeſt. *Cicero* in his third booke *de natura deorum*. *Illa autem, Balbe, quæ tu à cælo aſtriſque ducebas, quam longe, ſerpant non vides? Solem Deum eſſe Lunamque, quorum alterum, Apollinem Graci, alterum Dianam nuncupant.* *Plato* in his *Cratilo* attributeth the ſcience of Muſike to *Apollo*, maketh him a Diuiner, a Phyſician, and an Archer, and maintaineth that hee hath that name, becauſe he hath no equall, and is the onely one that vnbindeth, that ſendeth, that diſcouereth things as they are. All this belongeth properly to the Sunne, and not to any other creature; for who is he that better manifeſteth the truth of things, and who driueth away darkeneſſe more powerfully then the Sunne. He giueth vigour to thoſe medicines the Phyſicians make vſe of, & cooperateth after an admirable faſhion in the generation of creatures, and refreſhing of the Earth, he darteth his beames from his ſo farre diſtant ſphere, vpon vs with ſuch efficacy, that all haue ſence of the ſame, whence diuers effects of generation and corruption do follow. By *Apollo* then is vnderſtood the Sunne, to whoſe Arrowes and ſhot our habitation ſerueth as a But, as the Poet ſaith, who in diuers places and in few words ſaith of the Sunne, that which he is, calling him Continuall Poſt, Fountaine of Heate, Source of Brightnes, Life of the Vniuerſe, Torch of the World, & Ornament of the Heauen. Touching the ſituation of the Sunne, amidſt the ſixe other Planets, and the good which inferiour bodies receiue from him, his greatneſſe, ſwiftneſſe, and diſtance, his dayly courſe, and oblique, his ſubſtance, greatneſſe, forme, courſe and Eclipſe, and his motions, it is ſufficiently and amply enough ſpoken of, where we entreated of the Planets. In conſideration whereof, the Reader ought to adore the admirable wiſedome and power of the Creator, in his greatneſſe, continuall ſwiftneſſe, incredible rapidity, immeaſurable light and heate, and coniunctions of contrary motions, in ſo noble a body as that of the Sunne is, the King of fixed and moueable Starres, being the greateſt of the Celeſtiall bodies, the moſt luminous and hot beyond compariſon, and who in a minute of an houre trauerſeth many thouſands of leagues, yet ſo, as a man can ſcarcely iudge that hee moueth from his place, or can know any thing thereof before he be farre forward in his courſe. See beſides *Giraldus* the fourth Booke of the *Mithologie*, written in Latine by *Noel de Comtes* the Venetian: Theſe two hauing gathered all that which a man can deſire to reade touching this matter: To whom a man may adde *Vincent Cartari*, in his worke entituled, *The Image of the Pagan gods*, wherein diuers figures expreſſed by his diſcourſe hee declareth, vnder the name of *Apollo*, the diuers effects of the Sunne.

40. *Twinns.*] The ſigne is called *Gemini*, or the Twinnes, which is the third of the *Zodiaque*, into which the Sunne entereth about *Mid-May*. They are called ſweete, by reaſon of the pleaſant temperature of the Aire in that ſeaſon. The Poets haue fained that they were two brothers, *Caſtor* and *Pollux*, who for their entire loue the one vnto the other, were placed in heauen. They are enuironed with 18. Starres, thirteene whereof appeare cleerely. The Poet ſaith, that the middle Region of the Aire

Aire is cold in the heate of Summer, becauſe it is aſſailed and enuironed by heate, the reaſons whereof haue beene alledged heretofore in the ſeuen and thirtieth ſection, where hee hath ſpoken of the Region of the Aire.

41. *Antipariſtaſis.*] This is a Greeke word, which ſignifieth contrary Circumſtance. *Plutarch* in his diſcourſe of Platonicall queſtions, *queſt. 6.* yeeldeth a reaſon thereof, and produceth examples: His tranſlator turneth this word Circumſtance, contrary to the motion about the body, becauſe there is no vacuity in nature. The *Antipariſtaſis* then is, when one quality more predominant, driueth and inforceth his contrary, as the cold chaſeth the heate, if it bee greater then the cold: and contrariwiſe (as the Poet prooueth it) in ſuch ſort in the meane while, that the quality thus chaſed and combated, reinforceth it ſelfe if it be preſſed on euery ſide. As in Winter, the Fire enuironed with extreme cold on euery ſide, becommeth more hot. The like is ſeene in the Northren and Affrike nations, and in vs alſo in Winter, as the Poet in few words learnedly expreſſeth the ſame. Let vs adde that which *Plutarch* ſaith of the cupping Glaſſe, to expreſſe it the better. The Aire which is compriſed within the Cup adioyning the fleſh, being inflamed by heate, and becomming more ſubtill and thinner then the pores or little holes of the braſſe whereof the ventouſe is made, iſſueth forth not into a void or empty place (for there is none ſuch) but into another Aire, which enuironeth and is round about the ventouſe, and driueth it, and that puſheth out another before it, and ſo from hand to hand; the one yeelding, and the other driuing and ſettling it ſelfe in the void place, which the firſt hath left: ſo returning to touch about the fleſh, which the ventouſe hath taken hold of, he draweth the humor which is within the ventouſe. He maketh mention alſo of their *Antipariſtaſis*, in the ſwallowing of meate, and fall of heauy things, adding that the fall of Lightning reſembleth that of heauy things: for being inflamed, it preſſeth out of the cloud, by the violence of the ſtroke of the Aire, which being opened and broken, giueth place vnto it, and then reioyning it ſelfe to it aboue, puſheth it downewards againſt his nature by force.

42. *Scithia.* This is a country of great length, in the North, and is deuided into 2. parts: the one called *Scithia* of *Europe*, the other of *Aſia*, both which (eſpecially that of *Europe*) are very much expoſed, to the Northren wind. The *Tartars* at this day poſſeſſe the greater part. See the ancient and moderne Geographers hereupon.

43. *Orithia.*] *Boreas* a Northren winde, is called the ſpouſe of *Orithia*. The fable is deſcribed by *Ouid* in the end of the ſixt Booke of his *Metamorphoſis*, aud expounded by *N. de Comtes*, in the 8. Booke of his *Mithologie*, the eleuenth chapter. Sometimes the Poets haue ſhadowed vnder ſuch fables, certaine tracts of naturall Philoſophy: ſometimes alſo ſhewed the liues of men, and the wickedneſſe both of the one and the other, as it may be that this *Boreas* had beene ſome famous thiefe, and rauiſher of Maydens.

44. *Sunne.*] The Sunne is called, The Taper or Delphique Torch, becauſe that ordinarily the Poets call the ſame, *Apollo*: and *Apollo* hath for

for his almoſt ordinary Epithites that of Delphique; becauſe hee had a Temple, and a famous Oracle at *Delphos*, a City in *Greece*.

45. *Lybian Soyle.*] He intendeth hereby, the deſart plaines of *Affrica*, called by the Ancients, *Lybia*, a portion of the world, very much expoſed to the heate of the Sunne, neere to the torrid Zoane. They that inhabite thoſe places, are leane, eate little, and are dried with exceſſiue heate. See *Iohn Leo*, in his deſcription of *Affrica*.

46. *Chus*] Is *Æthiopia*, part of *Affrica*. *Chus* was the ſonne of *Cham*, *Gen.* 10. By his poſteritie *Æthiopia* was inhabited, and peopled, & called *Chus* for his cauſe: This word by ſome men is interpreted, Blacke. As touching the cold Ruſh of *Chus*, whereof we haue ſpoken in the 3. day about the end. *Dioſcorides* in his 4. Booke, chap. 47. ſaith, that the graine of the Ruſh of *Aethiopia* procureth ſleepe. *Mathiolus*, by reaſon thereof, ſaith, that this Plant is of a compound temperature: that is to ſay, of a terreſtriall ſubſtance, ſomewhat cold, and of another watery, ſomewhat hot, which is the cauſe that it ſtupifyeth the braine.

47. *Zenith.*] This is an *Arabick* word, by which is vnderſtood the point of Heauen aboue vs, anſwering directly, and perpendicularly ouer our heads. It is commonly named the *Verticall* point. The oppoſite of *Zenith*, is *Nadir*: and by ſome called the point of the feete.

48. *Vapours.*] To expreſſe what Vapours and Exhalations bee, wee muſt ſpeake of Meteors & impreſſions of the aire: which are compound. The vapours or exhalations, are certaine ſteames, or ſmokes, raiſed from the waters and earth, by the vertue of the celeſtiall bodies, into one of the three Regions of the Aire; and whereof diuers impreſſions are formed, according to the qualitie, and quantitie of the Exhalations. There are three ſorts of Meteors and impreſsions in the aire. The one are of Fire, and hot: the other of Aire, or Water, and cold: the reſt mixed. Thus the one are ſimple, the other are compound. The ſimple are of Fire, Aire, or of Water: the compound of them three.

As touching the impreſſions of fire, which are made of inflamed and burning exhalations, in the higheſt and moſt hotteſt Region of the Aire; they are of two ſorts: the one blazing, and gathered from a fat vapour, or exhalation, and which continue their fire long time: as Comets, Falling-Starres, and ſuch like. There are others proceeding from a dry vapour; which as they are of ſmall continuance; ſo are they inflamed quickly. Such are the mounting Goats, and Kids, &c. in regard of the watry impreſſions, which by reaſon of their humiditie, and watery heauens cannot be inflamed and grow to head in the middle, or loweſt Region of the ayre: they are of two ſorts. The one haue this name properly, being concrete, and made of a moiſt exhalation, and are partly made in theſe aboue-named Regions of the Aire: as Clouds, Raines, Haile, Snow, Dewes, and Fogs: partly, in the entrailes of the earth, as Fountaines. Some are improperly named watery, for they are not ingendred of a moiſt exhalation; but are collected, & made accidentally in the Clouds, by the intermixture of the beames of the Sunne, which beate and reflect againſt the Clouds. Such are the Rods, *Paralies*, the Rainbow, the Cir-

cles, Crownes, and ſuch like. There are alſo aëriall impreſſions, which are made either in the middle Region of the aire: as Windes, Lightning, Thunder, &c. impreſſions cauſed of hot and dry exhalations, or iſſue from the earth, as the Earth-quakes. We call theſe impreſſions of the aire compound, which haue not their breeding of a ſimple malice, or of a hot exhalation, or of a moiſt vapour; but of a mixture of dry, hot, moiſt, and inflamed vapours, whereof diuers impreſsions are formed. As concerning the differences betwixt the natural Philoſophers, and Aſtronomers, touching the preſages of the impreſsions of the aire: ſome take them wholly for things meerely naturall. The other conſider them ſomewhat more deepely: and as the inferiour bodies are greatly affected, or afflicted by ſuch alterations in the aire, ſo are they of that opinion, that ſuch ſignes are the forerunners of Gods iudgement oftentimes. Furthermore, that ſo prodigious, and ſtrange impreſsions are made, that it may rightly ſeeme that God ſometimes ſpeaketh with a lowd voice, after this manner, to thoſe that ſtop their eares heere on earth. *Peucer*, *Eraſt°*, *Squarcialupus*,, and *Grinæus*, learned Phyſicions of our time, haue amply diſcourſed in diuers Treatiſes imprinted hereupon. But in briefe, it is impoſſible to yeeld an exact reaſon of all theſe impreſsions: and to do thus, were obliquely to ſubiect God to ſecondary cauſes, to will that nothing ſhould be done aboue, or below, which could not be ſounded, and ſought out by mans apprehenſion. But the holy Scripture ſpeaketh to the contrary, that the diuine wiſedome worketh in ſuch ſort, that his counſailes are farre diſtant from humane vnderſtanding, euen then when they think they can apprehend them, as experience confirmeth it likewiſe. Furthermore, that the diuels called the Powers of the aire, cauſe terrible prodigies, when it pleaſeth God to giue them licence. See the reſt appertaining to this diſcourſe in diuers impreſsions, wherof the Poet maketh mention, and which are marked in their order.

49. *Miſt.*] This is a moiſt vapour raiſed by the Sunne, at ſuch time as he is leaſt powerfull, which is not lifted vp higher then the lower Region of the Aire where it ſtayeth: and by night, by reaſon of the coldneſſe thereof congealeth it ſelfe; and falling, remaineth vpon the flowers of Hearbs. It differeth from the deaw in this, that it is formed in cold times and places: but the deaw is created in temperate & faire weather. Both of them are ingendred in faire weather, and without winde, becauſe the vapour cannot riſe, or ſubſiſt, if the aire be not peaceable, neither are they often ſeene on the higheſt Mountaines: There are as yet theſe differences, that the deaw incontinently reſolueth it ſelfe into water; the miſt dureth, vntill ſuch time, as the Sunne or any other thing hath made it to melt: it is diſſolued by contrary Windes: the one congealeth it, the other not. Ordinarily alſo the miſt or fogge ſtinketh; by reaſon it is compoſed of a mixture of a hot Exhalation, & a moiſt vapour ariſing from the Mariſhes. And the cauſe why it is white, proceedeth from an ouer-great coldneſſe, as in Snow. It is very hurtfull to the fruits of the earth in the Spring-time. It is not often ſeene in Summer, but very much in Autumne and Winter, eſpecially in cold places.

50. *Deaw.*] This is an humiditie which is made by night of a moiſt vapour,

vapour, or Exhalation, in the lower Region of the Aire; and which in Spring, and Autumne, by reaſon of the feebleneſſe of the heate which raiſeth it, and the tempered freſhneſſe of the night, turneth it ſelfe into a thin water, in falling on the earth in faire weather; and eaſily falling (by reaſon of the ſubtiltie thereof) vpon the Leaues of Trees, and Plants. See *Ariſtotle* in his Meteors, and thoſe that haue vvritten after him.

51. *Ice.*] The matter of Ice is a moiſt Exhalation, which raiſed into the lower Region of the Aire, and being vnable, by reaſon of the feebleneſſe of the Sunne-beames, to mount higher, being of it ſelfe light, conuerteth it ſelfe into water, and falling on the earth, is congealed by the vehemency of the cold that cloſeth it, as may be particularly obſerued in the Septentrionall parts. There are two ſorts thereof: for the one diſſolueth, when the Sunne returneth vpon our *Horizon*, and by the aide of hot windes: the other is hardned, and perpetually remaineth Ice, as Chriſtal. As touching the maruels of the Ice, I will in this place ſet downe ſome of them. *Zonaras*, in the life of *Conſtantine Copronimus*, ſaith, that in that time amongſt other Winters, there was one ſo cruell, that all the Sea of *Pontus* was frozen in ſuch ſort, as men trauelled thereupon, as vpon firme land, with Horſes and loaden Chariots. Vpon the thawe, the pieces of Ice were ſo thicke, that being driuen by a ſtrong winde, they ruinated diuers walles and edifices.

Theophantus a learned man, liuing in thoſe dayes, ſaith, that hee ſaw ſome of theſe pieces of Ice, bigger then the greateſt Palace a man might ſee. The extent of the frozen Sea in the North is almoſt incredible. *Albert Krants* teſtifieth, that in the yeere 1323. men went in Chariots vpon the Sea, from *Lubeck*, into *Denmarke*.

The like whereof hapned alſo about 70. yeeres after, ſo that men built Innes vpon the Ice. For the way is of many daies iourneyes. See the 8. booke of his *Vandalie*, chap. 7. and the 10. chap. 40. *Olaus* the Great likewiſe, in his Hiſtory of the North, the firſt Booke, chap. 13. & 14. and his 11. Booke, chapter 28. It is a wonderfull thing that this Sea diſſolueth ſometimes all at once: as alſo that in an inſtant it is frozen, and when the Ice breaketh, at times there are certaine whole pieces of Ice found many leagues broad and long, like Ilands. *Saxon Gramm. Olaus* in his ſecond Booke, Chapter 8. and *Iames Zieglier* affirme, that it was impoſſible to keepe the pieces of Ice of this Sea, howſoeuer induſtriouſly men laboured to effect the ſame. They incontinently thaw, as ſoone as they are taken out of the Sea. In tract of time, ſome of theſe pieces conuert themſelues into Chyſtall. *Olaus* addeth in his eleuenth booke, Chapter 20. and 21. that in certaine places of the North, men build their walles of pieces of Ice, as wee doe with ragged ſtones, or rubbiſh, and ſuch like ſtuffe.

53. *But.*] Raine is a hot and moiſt exhalation, raiſed from the waters, and moiſter places of the earth, by the vertue of the Sunne, and other celeſtiall bodies, as far as the middle Region of the ayre; where, by the coldneſſe of the place, it is thickned into a Cloud: and then comming to diſſolue it ſelfe, is conuerted into Water, which falleth drop by drop; ſome-

times very thin, and ſometimes violently, according to the diſpoſition of the Exhalation, and of the aire in diuers ſeaſons of the yeere. In Summer, the middle Region of the aire is more cold, by reaſon of the heate both aboue, and beneath, which ſhe would reſiſt. This combate cauſeth the Clouds to burſt, and the water to fall oftentimes with great violence. In the Spring-time the raines are more ſmall, by reaſon of the temperatures of the Regions of the aire, which ſuffereth the Exhalations, to extend themſelues, and fall gently. In Winter they are cold, and ordinarily long, by reaſon of the cooling of the lower Region of the aire: which being compatible with the middle, willingly nouriſheth Exhalations. There are two ſorts of Raines: the one naturall; the other prodigious. As touching the naturall, we haue diſtinguiſhed them. The prodigious, are raines of fire, flaming Brimſtone, Stones, Milke, Bloud, Fleſh, and other matters. I call them prodigious, becauſe we cannot yeeld a reaſon why, or how they ſhould bee made; although there are ſome who haue attempted to performe the ſame. See *Pliny* in his 42. and 6. Chapter of his ſecond Booke. *Velcurio* in the 25. Chapter of his 3. Booke: and *Gvrcæus* in the 25. Chapter of his Meteorologie.

Let vs adde hereunto certaine remarkeable obſeruations concerning Raine. *Enagrius* in his ſecond booke, Chapter 24. and *Nicephorus* in his 20. Chapter, of his 15. Booke of the Eccleſiaſticall Hiſtory doe report; that in the time of the Emperour *Leo*, there fell ſo much Raine in *Bithynia*, and at *Conſtantinople*, that for foure daies ſpace the water fell from Heauen, as it had beene powred downe by Channels, and great Tunnels of an incomparable largeneſſe; ſo as it reduced little Hils, into flat plaines, ruinated an infinite number of Villages; and gathering together great ſtore of Owze, and Mud, in a great Lake neere to *Nicodema*, it made diuers Ilands. *Naucterus Gzner.* 50. ſaith, that in the yeere 1490. the raine fell ſo violently in the moneth of *Iuly* at *Conſtantinople*, that it ſlew three thouſand perſons, and vtterly ruinated eight hundreth houſes. In the yeere 132[illegible]. the raines were ſo great in Holland, that an extraordinary flowe of the Sea ſucceeding them, there were 70. Villages drowned, with the loſſe of one hundreth thouſand men. See the Theatre of Cities of the deſcription of *Dordrecht*. The holy Hiſtorie teſtifieth 1. of the *Kings*, 17. that it rained not in the Kingdome of *Iſrael* for the ſpace of three yeeres. In the yeere 1137. ſuch a drought was in France, that the Springs and Fountaines were dried vp. They that haue written of the New World, ſay that neere to *Vraba* it raineth almoſt euery day: and when it raineth in *Mexico*, the water falleth from the Heauens ſo thicke, and the drops are ſo great, as they hurt and kill many men. There is a quarter in the Country of *Tartaria*, wherein it raineth not in Winter, but very often in Summer. At *Tombez*, a Prouince of *Peru*, neither raine, Snow, or Lightning falleth, within the compaſſe of a Country which is fifty Leagues in length, and twenty in breadth. In ſome Countries of *Peru*, from October to March it raineth not. In the moſt part of *Ægypt*, and neere to *Babylon* in *Aſſyria* it raineth not. It ſhal be ſpoken of prodigious raines from the 770. Verſe of the 2. Booke to the 788.

54. *Bacchus Grapes.*] The preſents of *Bacchus* are Raiſins. Immoderate

derate *Bacchus*: that is to say, Wine taken aboue measure: the inuention of Wine is attributed to him. It is taken likewise for the Wine it selfe. The Greeke and Latine Poet make infinite times mention of this *Bacchus*, whom they faine to haue beene the sonne of *Iupiter*, and *Semele*, the Daughter of *Cadmus*, as both *Euripides*, and *Ouid* report. His Mother was strooke with Lightning, and he nourished some moneths in *Iupiters* thigh, was afterwards deliuered to the Nymphs, who brought him vp. His actions to the end, and all the Fables inuented vpon his name, haue beene the shadowes and allegories which represent vnto vs Wine: and the effects thereof vnder that name, which is deriued from a word, signifying to be drunke, and tempest, or crie. He that would particularly know more of this, and to what end all the parts of the Fable of *Bacchus* (whom the Ancients esteeme to be the inuenter of Wine, and haue called him, *Giue-ioy*, *Care-driuer*, and such other Titles) let him reade the third Chapter of the 5 Booke of the *Mythologie* of *Noel de Comtes*, the 8. Booke of the History of the *Pagan gods*, of *Lilius Giraldus*, and *Catari* of the Images of the Gods: for these haue for the most part collected all that which the Ancients haue written thereupon.

55. *Frogges.*] *Foxius* in the third booke of his naturall Philosophy, the fift Chapter, speaking of Raines, saith, Sometimes men see prodigious Raines; not onely of Bloud, Milke, Flesh, Wooll, Iron, Tiles; as testifyeth *Pliny*, in his 59. Chapter of his second Booke, of which wee will speake hereafter: but also of Frogges, which I haue oftentimes obserued, and seene, during Summer in *Andolouzia*. Wee must attribute the cause of this accident, to a prodigy beyond nature, by the will of God, or by the illusions of the Diuell; and not by the Starres, or the effect of the Sunne, as some suppose, but without ground, or reason. For nature cannot endure that such things should fall from Heauen by an ordinarie meanes: and that the Sunne-beames should engender them, to make them fall with the Raine. As touching Frogges, they seeme to fall with the Raine, which I haue seene happen in the greatest heate of the day, but they fall not from the ayre: but are generated in a small moment of time, of grasse, and thicke drops of Raine falling vpon the dust, ouer-heated by the Sunne. Wee must coniecture then, that this is effected by a rainy moisture, and a terrestriall heate, proper for generation. Besides, in such a part of the earth as is fat, and furthereth the same very much, as we haue seene Rats, and other such Vermine engendred of putrifaction. *Garcæus* in the 25. Chapter of his Meteorologie, speaking of prodigious Raines, thinketh that these Frogges are formed in the Aire; beeing sometimes wholly formed, sometimes halfe, of thicke vapours raised from Pooles, or other boggy places.

In this very Chapter, hee striueth to yeeld some reasons of other prodigious Raines aboue mentioned.

56. *Snow.*] This is a moist vapour, lifted vp neere vnto the middle Region of the aire, whence it is thickned into a Cloud, and reduced into the forme of carded Wooll: then falleth it downe by little parcels, more large at some then other times. Although the vapour which is raised vp, be moist and hot of it selfe; yet is it altered, and changed, by

by the cold which enuironeth it. Furthermore, it ſometimes ſnoweth on the Mountaines, whilſt it raineth in the Vallies, becauſe the tops of the higheſt Mountaines are more cold, by reaſon of the windes, and the vicinitie of the middle Region of the Ayre.

The white colour which it hath, proceedeth from the coniunction of humidity with cold, a thing which naturally engendreth whiteneſſe. It falleth not in Summer, becauſe the lower Region of the Aire, which at that time is very hot, eaſily diſperſeth that which is aboue it, and cauſeth it to deſcend in great drops of Raine. Moreouer, the vapour lifted vp in Summer, is not onely moiſt, but hot, which is the cauſe that it reſolueth into Raine, where if it be very hot, and raiſed higher, the cold aſſaulteth it more violently in the middle Region of the Aire, where Haile is formed, which hauing a heauy and maſſie body, falleth headlong, before the lower Region of the Aire can mollifie and diſſolue it. If in Summer time it ſometimes hapneth that the Snow falleth, it commeth to paſſe, and is occaſioned by the high mountaines which (cooling the lower Region) giue bodies vnto vapours, and cauſe them to diſcend as low as the Earth. See thoſe who haue written of *Meteors* after *Ariſtotle*. *Olaus* in the ſecond Booke of his Northren Hiſtory, the 13. chapter, reporteth, that in a place of the Kingdom of *Swethen*, where there are maruelous high mountaines, a little Snow (being ſhaken) beginneth to fall from aboue, and maketh a little Pellet, which by little & little was thickned, and waxed greater, and at laſt grew ſo great, that increaſing into an incredible Maſſe, it ouerthrew certaine Burroughs, ſituate at the foote of the mountaine. *Strabo* telleth wonders of the forces of Snow, in the 11. book of his *Geographie*, & annexeth in one place of the ſame book, that there are certaine Wormes found to be engendred in Snow. It ſnoweth not at full Sea, as *Pliny* ſaith, *lib.* 2. Chapter 103. neither in *Æthiopia*, as *Franciſcus Aluarez* reporteth in the 159. Chapter of his Hiſtory. In *Tartaria*, at Mid-ſummer, at ſuchtime as the Aire is moſt hot, there oftentimes fall out extraordinary colds, and thick Snowes, accompanied with ſtormy winds, that raviſh and carry all things away: *P. Meſſie* part 4. of his ſeuerall Lectures, Chapter 23. At *Rome* and on other Coaſts of the *Tirrhene* Seas, it ſcarcely ſnoweth at any time: yet notwithſtanding, one time, there fell ſo much Snow at *Rome*, as ſaint *Auguſtine* ſaith, in the third Booke of *The City of God*: that it remayned there for the ſpace of ſixe weekes after. I forgot to tell you, that (during the time that one, named *Althelma*, was Priour of the great Charter-houſe neere to *Grenoble*) there fell ſo much Snow from the mountaines, that the *Charter-houſe* was couered, and all the Monkes ſtifled. *Strabo* ſaith alſo, that ſometimes in the Snow there are found certaine lumpes ſufficiently large, full of ſweete water, *Lucretius* in his ſixt booke entreateth copiouſly vpon Meteors.

57. *Sometimes.*] Haile is a hot and moiſt vapour, which tranſported into the middle Region of the Aire, firſt of all, conuerteth it ſelfe into drops of water, but becauſe this Region is exceſsiuely cold, theſe drops contract and harden themſelues, and fall rudely by reaſon of their weight. This hapneth oftentimes in Spring-time, and Autumne, whereof the naturall Philoſophers yeeld a reaſon, namely, that as we ſee in Winter, both the

caues

caues, and other lower places are hot and cold in Summer, the ſame happeneth in the Aire by *Antiperiſtaſis*, and therefore in hot time the cold gathering it ſelfe into it ſelfe, and comming to bee enuironed with heate, produceth Raines farre more violent in Summer then in Winter. But when the cold is ouermuch incloſed by heate, his water waxeth thick, and formeth it ſelfe into Haile. *Ariſtotle* is of this opinion, that the Haile is made in the lower Region of the Aire, becauſe the vapour which ariſeth from the Earth, cannot become Haile, except it hath beene firſt formed into drops of water. The Raine formed in the middle Region of the Aire, deſcending into the lower, and fattheſt diſtant from heate, turneth it ſelfe into Haile: Furthermore, it falleth more violently and directly, being more neere vnto vs. See *Pliny* in his ſecond booke, chapter 50. The Poet hath briefely and elegantly deſcribed the effects of Haile. *Pontanus* in his learned Poem of the *Meteors*, hath made a worthy diſcourſe in Latine Verſe, of which we will produce ſome in this place.

Sæpe per æſtatem cælo incandente, ſed ipſo
Autumno magis, aut illo ſub tempore, quo tam
Læta parat nidos prænuncia veris hirundo,
Nunc flauam culmis latè deturbat ariſtam,
Nunc lætas nemorum de culmine decutit vmbras,
Nunc ſtragem molitur eam paſtoribus, vnà
Proſternit validos ſub eodem vulnere tauros.

The extraordinary Haile wherewith all *Egypt* was afflicted in the time of *Moſes* (yet ſo as the Iſraelites receiued no harme) is deſcribed in *Exodus* in the ninth chapter. *Socrates* in the fourth booke of his *Eccleſiaſticall Hiſtory*, Chapter the tenth, and *Nicephorus* in his thirteenth booke, the ſixe and thirtieth Chapter, make mention of prodigious Hailes: and ſince one hundred and fifteene yeeres, Europe hath been plagued therewith, after a ſtrange manner, and in diuers places, as *Lycoſthenes* reciteth in his Hiſtory of Prodigies. During the laſt ciuill warres in *France*, vnder the Raigne of *Henry* the fourth, there fell in *Picardie*, at *Soiſons*, and in the places thereabouts, as farre as the Ile of *France*, a Haile ſo great, that there were found certaine Stones, which wayed more then ten or twelue pounds. Amongſt the ancient Hiſtories (without mentioning the moderne, where ordinarily the ſtones haue falne as big as a Gooſe Egge, or the fiſt of a mighty man) *Sigebert* reciteth that in the yeere 824. about Autumne, in *Burgondy* there fell Haile ſo violently, that it ſlew an infinite number of men and beaſts. There were pieces found, ſome of twelue foot long, and three broade. One was meaſured hauing ſixteene foote in length, and two in thickneſſe. The Abbot of *Vrſperge* and *Bouſin*, in the firſt booke of his tenth *Decade*, affirmes the ſame. I am to adde heerevnto furthermore, a Hiſtory ſet downe by *Albertus Crantzius*, in the ninth book of his *Vandalie*, the ninth Chapter, that about the yeere 1395. in the moneth of Auguſt, in *Norway*, there fell a Haile, the Stones whereof had imprinted in them the faces of Men with Beards, and of Women with long

long Haire. Diuers ſaw and handled theſe maruels, with great aſtoniſhment.

58. *Vapours.*] *Pontus de Tiard*, in his firſt Curious, expreſſeth in Proſe, the Verſe of our Poet. The *Auſtotelians* (ſaith hee) lodge the generation of VVindes in the ranke of hot and dry Exhalations, and ſuch as are hardly inflamed, drawne by the ſolare and celeſtiall heate, as farre as the middle Region of the Aire, beeing of contrary qualitie, by reaſon of his ordinarie cold. There, ſay they, is a maruellous combate begunne; for the Exhalation endeuouring to mount higher then the firſt Region of the Aire, which is moſt conformable vnto it, is hindred, and repulſed downewards by the cold: and ſo the one combating the other, are the cauſe of breeding this violent effect, which we call, Winde. See *Ariſtotle* in the ſecond of his Meteors, Chapter 4, 5, 6. *Pliny* in his ſecond Booke, Chapter 47. *Seneca* in his Booke of *Naturall queſtions*. *Plutarch* in the 7. Chapter of the opinion of the Philoſophers.

59. *Pole.*] It is ſpoken in another place of the double motion of the Celeſtiall frame: that is to ſay, that the 7. heauens of the Planets, & thoſe of the fixed Starres, haue euery one their different Sphere, which is performed from the VVeſt, to the Eaſt. The other motion, which is firſt, ſimple, and regular, maketh a contrary reuolution from the Eaſt to the VVeſt. Although this motion be proper to the *firſt moner*: notwithſtanding it is common by accident to the Spheres, of the Planets, and fixed Stars; notwithſtanding their particular motions; for they are guided and carried in foure and twenty houres about the world. The Aſtronomers, to the end they might more eaſily obſerue this, and conſequently the ſituations of the fixed Starres, and Circles of the Planets, haue imagined two Poles, or ſupports; about which, the *firſt mooner* turneth, and carrieth with him the other Heauens.

They haue placed one in the Northerne part, and called it Artique: that is to ſay, The Beare, becauſe it adioineth a notable Starre, in the tayle of the little Beare, called commonly the Pole-Starre, from which notwithſtanding it is diſioined ſome foure degrees. The other Pole oppoſed againſt that of the *Antartique* is in the South, as much humbled, and declined vnder our Horizon, as ours raiſed aboue it. Neere vnto the ſame is that which hath beene obſerued by thoſe who are Sailers, which is the great and faire Starre, called *Canopus*; others haue obſerued foure, which they call the *Croſſe*. Between the two Poles, or Supports, there likewiſe hath beene imagined a Line, paſſing by the Center of the earth, and called the Axel-tree of the world. Heere the Poet maketh mention of the ſwiftneſſe of this exhalation, whereof the Winds are formed, which turne from one part of the world to the other; the motion of the ſame being circulary, and noyſ-full.

60. *Windes.*] The Poet hath compriſed in a few Verſes, that which the naturall Philoſophers haue written at large, as touching the Windes, and whereof I will ſpeake ſomething, to make this point more apparant to thoſe, who are leaſt exerciſed in the knowledge of the great wonders of God. Let vs then conſider;

1. The generation of the Windes.

2. The

2. The number of ordinary Windes, and their names.
3. The qualities and effects.
4. The extraordinary VVindes.

1. Firſt, the winde is an aboundance of hot Exhalation, raiſed from the earth, by the vertue of the Sunne, and other celeſtiall fires: which being retired into the Aire, to the intent to attaine the higher Region of the ſame; and comming to encounter the middle Region, which is cold, moueth a repulſe, moued in ſuch ſort, by the vnequall repercuſsion of the Planets, and by diuers courſes of their radiations; that the Exhalation which ſtriueth to raiſe it ſelfe, is driuen heere and there: By meanes whereof, according to the quantitie thereof, it re-inforceth it ſelfe, and turneth round about the earth, beating and troubling the aire, as experience ſheweth.

This declareth (to ſpeake naturally) that the beginning of the motion of the windes commeth from aboue, and the matter is drawne from the earth, which is their mother, and from the Caues whereof they iſſue. The Heauens, and the motion of the Starres draw them from thence, by the ſecret vertue which it hath pleaſed the Creator to giue vnto them; and of which it is ſpoken in the 135. Pſalme, that hee draweth the windes from his treaſures. Their abode is betweene both: that is to ſay, in the Aire. *Ariſtotle* proueth by three reaſons, that a dry Exhalation raiſed from the earth, into the aire, and ioined vnto it, is the matter of windes. He groundeth the firſt vpon the great and little quantitie of the matter; according whereto the windes differ the one from the other, and diſputeth thus: If the aire were the onely matter of windes, their blaſt ſhould alwaies be of the ſame force, and feebleneſſe: for the aire neither increaſeth, nor decreaſeth: But experience ſheweth the inequality of the winds: whereupon it is concluded, that the Exhalation is the cauſe. The ſecond reaſon is this: The windes are engendred of a matter conformable, or contrary to that of the Raine; whereupon it followeth, that they proceed from an exhalation intermixed with the aire: For the Raine ſometimes abateth the Winde; and ſometimes on the contrary ſide, the winds driue away, and cauſe the raine to ceaſe. The one likewiſe make the heauens cleere, the others draw on the raine. The third is taken from the conſideration where the windes are moſt ordinary. In thoſe Countries where vapours are raiſed from the earth in great quantitie, we ſee the winds farre more predominant then in other places. This appeareth in the Northerne and Southerne Countries; whence we may gather that that is true, which hath beene ſpoken of the generation of windes.

2. As touching the number of windes, it is infinite, as the places are infinite whence the Exhalation iſſueth, from whence they are created: but the Ancients, for the commodity of Nauigations, marked from ſeaſons, ſituation of places, and for many other conſiderations, haue acknowledged foure principall, and diuiding the celeſtiall Globe into foure parts, haue attributed one of the ſame to euery one of the windes. According to which, *Ouid* in the firſt of his Metamorphoſis ſaith; that *Eurus* had the Eaſt. *Zephirus* the Weſt, *Boreas* the North: and *Auſter*, the South. Afterwards, there are ſome who haue annexed eight to the twelue;

ſo that in euery corner of the world there were conſidered three windes: one as principall, and two collaterall. *Ariſtotle* and *Pliny* giue them theſe names following. On the Eaſterne ſide are *Subſolanus*, *Vulturnus*, *Helleſpontius*, and *Subſolanus*, called by the Grecians, *Apeloites*: that is to ſay, comming from the Sunne, blowing towards the Equinoctiall riſing of the Sunne. *Vulturnus* commeth from the *Solſtitiall Orient*. Some ſuppoſe that he is ſo called, becauſe hee bloweth and flyeth high like an Eagle: others, becauſe he cleereth and ſmootheth the Clouds. It is called by the Grecians, *Eurus*; becauſe it gently creepeth on, and bloweth after a milder manner then the reſt. *Helleſpontius* commeth alſo from the Eaſt of the *Solſtitiall Summer*, and by the Greekes is named *Cæcias*, a word, that in a manner is one with *Cæcia*, which ſignifieth malignitie, by reaſon of his effect: for he draweth the Clouds, and intemperate Raines. On the oppoſite ſide, that is to ſay, in the Weſt, are *Fauonius*, *Affricus*, and *Corus*. Touching *Fauonius*, he bloweth from the *Equinoctiall Occidentall* Line: that is to ſay, from that part of Heauen, where the Sunne ſetteth in the Equinoctiall Line. The Greekes call him *Zephirus*, as if a man ſhould ſay, *Zoophoros*, that is to ſay, Bring-life; becauſe hee quickneth, and renueth the earth in the Spring time. *Affricus* in Greeke, *Libs*, iſſuing from the *Occidentall Solſtice*, is ſo named, by reaſon of *Affrica*, and *Libia*, where he raigneth. *Corus* hath alſo the *Summer Solſtice Occidentall*. *Subſolanus*, and *Zephirus*, *Vulturnus*, and *Libs*, *Cæſius*, and *Corus*, oppoſitely blowe the one againſt the other. The oppoſite VVindes doe blowe eſpecially about the oppoſite times, as *Fauonius* about the *Equinoctiall* of the Spring-time, *Subſolanus*, of that in the *Autumne*; and ſo conſequently the reſt.

As touching thoſe that are contraries, they are ſeldome, and very rarely ſeene to blowe one againſt another. The three *Meridionall* VVindes are thoſe, that comming from the South, gather many Vapours in their running vpon the Sea, and blowe to the Norward, being hot, and moiſt. Theſe are *Auſter*, *Auſtro-Affricus*, and *Euro-Auſter*.

Touching *Auſter* (called *Notus* by the Greekes) it is thought, that it is ſo called by the Latines; as if a man ſhould ſay, a drainer of water, by reaſon of his effect, which is, to bring on Raine. Hee bloweth from the South, to the North.

The other two blowe, the one toward the VVeſt, the other towards the Eaſt. In regard of the Northerne VVindes, *Biſe*, or the North winde, (called by the Grecians *Aparctias*; that is to ſay, the winde of the Beare) bloweth from the North, oppoſitely againſt the South. *Cercius*, ſo called, becauſe he raiſeth ſtormes, bloweth from the couch of the Summer. *Septentrionall*, or North, oppoſitely againſt *Auſter-Affricus*. *Boreas* (of which we haue ſpoken before; and whereof *Ouid* maketh mention in the ſixt of his *Metamorphoſis*) commeth from the Eaſt *Septentrional*, and bloweth oppoſitely againſt *Euro-Auſter*. There are other learned men, namely, thoſe of our Age, who haue conſidered but eight windes: that is to ſay, the foure principall, and foure ſubalternall, or ſecondaries. But the *Hydrographers*, and moderne Pilotes, haue ſet downe thirty two for the ſecuritie of their courſes: of which in this

this place wee will propoſe the diuers names for the Readers contentment.

The foure principall VVindes.

1. *Subſolanus*, *The Riſing*, *Eaſt*.
2. *Fauonius*, *The Setting*, *weſt*.
3. *Aquilo*, *The Northerne*, *North*.
   Tramontane.
4. *Auſter*, *The Midday*, —*South*.

Theſe foure VVindes haue other foure collaterall Compounds. The firſt betweene the North, and Eaſt, and called of them both, *North-Eaſt*. The ſecond betweene the *Eaſt*, and *South*, and called *South-Eaſt*. The third betwixt the *South* and *weſt*, and named *South-weſt*. The fourth betweene the *weſt* and *North*, named *North-weſt*.

In Nauigation theſe eight VVindes are called entire and principall; betweene which are figured other eight, named halfe windes: not for that they haue leſſe force then the eight former; but becauſe they are ſet downe betweene the eight principall, and take their names of the collaterall Windes. The firſt betweene North, and North-Eaſt, is called Nore North-eaſt: the ſecond, Eaſt-North-Eaſt: the third, Eaſt-South-Eaſt: The fourth, VVeſt-North-Weſt: the 8. North-Nor-weſt.

But beſides theſe, the Pilotes haue as yet further obſerued ſixteene Rombes, or quarters of the windes, and giue two to euery one of the eight firſt aboue-named. So the North hath two quarters: that which is on the ſide of North-Eaſt, is called North-Eaſt, and by Nore, & that which is on the ſide of Nor-weſt, North quarter to Nore-Eaſt; and ſo conſequently the reſt. If the margent of this booke would haue permitted it, I would haue repreſented all the thirty two windes, with their names in a Circle; but the Reader ſhall vnderſtand it by himſelfe, if it pleaſeth him: and ſhall well know, by that which is aboue-ſaid, how to ſet downe their oppoſitions.

As touching the names of North, South, Eaſt and Weſt, it is ſuppoſed that they were inuented in *Charlemaines* time; and there are diuers opinions, as touching the Etimologie: for ſome hold that they are *Alman* words: others ſay, that South, Eaſt, and VVeſt, are deriued from the Latine; and that South, or *Sud*, commeth from *Sudo*, which ſignifieth I ſweat: conſidering that the Meridionall part is hot, cauſing thoſe to ſweat who inhabite the ſame. Eaſt demonſtrateth the riſing of the Sun, which ſetting, ſeemeth to be no more. And therefore VVeſt ſeemeth to import as much, as if a man ſaid, *Vbi eſt*, Where is't? Theſe are Etymologicall ſpeculations to recreate the Reader, and giue him occaſion to ſearch into the matter more deepely, if it ſo pleaſeth him.

As touching the North, which is *Septentrio*; the ſignification thereof is vnknowne to mee. Some ſay that it is an old *Alman* word, which ſignifieth cold. I forgot alſo to ſay, that the Pilotes call the South-Eaſt, *Libeccio*: alſo the North-Eaſt, *Maiſtral*: the North-Eaſt, the winde of Greece: the South-Eaſt, *Sirocco*.

3. Let vs ſpeake ſomething of the effects and qualities of the principall winds, to the nature of which, the other (which depend on them) haue relation in whole or in part. The Poet ſaith, that the wind that is bred vnder the Day-ſpring, that is to ſay, the Eaſt or Leuant reſembleth infancie, to the Element of fire, to a cholericke complexion, to Summer time. *Subſolanus*, Prince of the Orientall winds, is hot, drie, temperate, nouriſheth the cloudes, keepeth bodies in vigour, breedeth flowers, is ſweet, pure, ſubtill, and wholſome, eſpecially in the morning; *Eurus* his collaterall towards the South, is more moiſt, and eaſily collecteth the clouds. *Helliſpontius* is inconſtant, freſh and moiſt, but withall wholeſome, for the Windes iſſue from one place, and from a temperate and ſubtill Aire, and the matter whereof they haue beene compoſed, hauing been thickned by the freſhneſſe of the night, is ſubtilized by the riſing Sunne, whence it proceedeth likewiſe, that men willingly open the Windowes of their Chambers and Studies to theſe winds, which expell corruption. The Southerne or Mid-day Winds, which dry ſolitary *Affrica* (ſaith the Poet) are hot and moiſt, reſembling youth, Aire, bloud, and the Spring-time. Theſe are the moſt vnwholeſome of all: for they ingender and augment humours and putrifaction, open the pores and little holes of mans body, and draw out naturall heate, whence ſucceede infirmities. They very much diſturbe the Seas, and make them more dangerous then any other winds, becauſe that iſſuing from a hot place, they raiſe with them an infinitie of exhalations, the ſeeds of ſtormes and tempeſts. *Hipocrates* and other Phyſicians do amply intreate of the diſcommodities which theſe winds breede. *Auſter* at times holdeth his humidity from *Zephirus*, and his heate from *Eurus*: and ſo the one are changed into the other, *Auſter Africus*, is rainy and tempeſtuous, *Euro Auſter* is hot and moiſt, wearying and filling the body with ſickneſſe. The Weſterne winds and thoſe of the Ponant are cold and moiſt, reſembling manly and full age, the Water, Phlegme, and Autumne, at ſuch time as they giue place to the Northren. I ſuppoſe *Fauonius* to be warme and temperate, as wee ſee that it tempereth the rigour of the Winter, cauſeth the Snow to melt, openeth the Earth, and maketh all creatures nimble and diſpoſed to generation. *Africus* is tempeſtuous and flegmatike, and becauſe it neighboreth the South, ſometimes it bringeth Raines, Thunders and Sickneſſes. *Corus* is ſtormy, cold and moiſt, and ingendreth Haile. In the day time they are more wholeſome then in the morning, hauing beene in a manner depured by the Sunne-beames. The Northren or Septentrionall winds are cold and dry, like vnto old age; the Earth melancholy, and the Winter bringing with them cold and Snowes, healthſome and profitable for bodies, which they cloſe vp, and conſerue in them inwardly their naturall heate. *Biſe* is melancholy, enemy to flowers, drying them wondrouſly. *Circius* is cold, dry, bringing out ſnowes with the *Biſe*. *Aquilon* compreſſeth the Clouds, conuerteth the Waters into Ice, without Raine. Touching the cauſes of theſe qualities and effects, they are diſcouered in the Booke of thoſe who haue written vpon the Doctrine of *Meteors*, to whom the Reader may haue recourſe: for the prolixity of theſe Annotations is intolerable to my ſelfe.

4. Let

4. Let vs adde a word, as touching the winds which I haue named extraordinary. First of all wee haue the Eteſies, Northerly winds, very milde, which riſe euery yeere at a certaine ſeaſon, that is to ſay, after the Summer: *Solſtice*, vpon the riſing of the Dog-ſtarre, the 27. of *Iuly*. Two dayes after they begin to blow, and continue for the ſpace of ſixe weekes, beginning duely at three a clock in the morning, and continuing till euening. God hath giuen them to temper the burning heate of the Sunne, inforced by the Dog-ſtarre. They are called *Eteſies*, that is to ſay, *Anniuerſary*, becauſe they duely riſe euery yeere in a certaine ſeaſon. They are likewiſe called *Prodromes* or Fore-runners, becauſe they precede ſome dayes the riſing of the Dog-ſtarre. After this alſo there are certaine ſodaine and tempeſtuous Winds, engendred of Exhalations which encounter one another, being incloſed in dry Clouds, whence they are driuen back, ſo that by this repercuſſion, ſtormes are made of diuers ſorts, that is to ſay, burning, roaring, impetuous, which the Greekes and Latines haue named by diuers names. Touching the reſt, the effects of the windes whereof the Poet ſpeaketh, are eaſie to be comprehended, and therefore we will not diſcourſe on this matter any further. See *Ariſtotle* in his Meteors. *Seneca* in his naturall Queſtions, *Pliny* in his 2. Booke, chapter 44, 45, 46, 47, 48, 49. and thoſe who haue written of Meteors after them, as *Garcæus*, *Velcurio*, *Foxius*, *&c.* and eſpecially *Ioachim Axonius* in his card and deſcription of the Winds.

61. *Compaſſe.*] It is a Sea-compaſſe, by meanes whereof Pilots gouerne their Ships, keepe their courſes, and know how to gouerne themſelues in the Ocean, hauing all the Windes (called *Rombs*) marked in that Box as the houres are marked in our Dialls. This word is taken from the Italian, which is *Bouſole*, and ſignifieth a Box: for in the midſt of theſe 32. Windes, marked on the Compaſſe, there is the Sea-marke, without which, the Box and Card were of no vſe.

62. *They.*] Theſe diuers effects of Windes are to bee vnderſtood of regular and ordinaty Winds. Sometimes there are certaine turnings and whirling of violent and thunder-darting Winds, which breake and ouerturne all things. And wonder it is that a Paper VVindow or Glaſſe, ſuſtaineth ordinarily the violence of the VVind. Sometimes contrariwiſe, the VVinds ouerturne houſes, rent vp the trees by the rootes, both of the mountaines, and in the Vallies, beate downe both Men and Horſes, and carry vp diuers ſolid things out of ſight, and do other maruailous effects ſpecified in ſacred and prophane Hiſtories. See the 10. and 20. Chapter of *Exodus*, and the 11. of *Numbers*, the firſt Chapter of *Iob*. Furthermore, the VVindes ſometimes violently encounter one another in ſuch ſort, in the Aire, that by this breach there are bred diuers noiſes, & maruailous reſoundings, ſo as a man might ſay, that they are the clattering of Armes, the ſounds of Trumpets and Drummes. See *Pliny* in his ſecond Booke, Chapter 57. *Zonarus* in his 1. 10. ſpeaking of that which chanced before the deſtruction of *Ieruſalem*, *Nicephorus* in his fifteenth Booke, the twentieth Chapter, *Olaus* the great, in his firſt booke, the fourth and fift Chapters, and likewiſe in his ſecond Booke, the third Chapter, and *Peter Meſſias* in the 23. of the 4. part of his diuers readings. *Ouid* in the 9. Booke,

the

the third Chapter, *Marke Pole* in his firſt Booke, the fifteenth Chapter, reciteth that in *Ormus*, the VVinds ſometimes are ſo hot and burning, that they kill men and beaſts, whoſe fleſh ſeemeth to be boyled, ſo that a man may eaſily ſeparate it from the bones.

63. *Electra.*] The Poets report, that *Phaeton* hauing beene puniſhed for his arrogance, in that he would conduct the Chariot of the Sunne his Father, his Siſters bewailed him ſo much, that in the end they were transformed into trees, which bring forth *Electrum*, or Amber. See *Ouid* in the ſecond of his *Metamorphoſis*, and *Pliny* in his ſeuen and thirtieth Booke, the ſecond Chapter. But thoſe who haue referred the moſt part of theſe fictions to naturall cauſes, ſay that the fable of *Phaeton* hath been inuented, to ſhew ſome extraordinary drought before the whole Summer, vntill the midſt of Autumne. After ſo great heates happen Thunders, and Lightnings; whence follow very huge Raines, & ouerflowing of Riuers, and the humidity produceth, and entertaineth Trees. The VVindes ſucceede afterwards, which cleanſe and dry vp all.

64. *A new ſtrange Starre or Comet.*] The Poet ſpeaketh of a hot Exhalation, which is lifted vp aboue the middle Region of the Aire, and becommeth a new Starre, which denounceth ſome misfortune or diſaſtrous hap at hand. Hereby a man may perceiue that hee ſpeaketh of Comets, There are three ſorts of Meteors, or impreſſions in the 3. Regions of the Aire. The one are of the matter of Fire, the other, of Water, the reſt participating the one with the other. The Comets are of the firſt ranke. The opinion, is, that euery Comet is a hot and dry, terreſtriall, fat, & heauy Exhalation, which is raiſed by vertue of the Starres by little & little; and by parcels, into the higheſt Region of the Aire, where by reaſon of the vicinity of Fire, and the conueniency of the matter, it is gathered together, and inflamed by the motion of the Celeſtiall bodies, which increaſeth, turning round with a proper motion, & conformable to that of the Star, vnder which it is bred: or elſe it marcheth by the motion of another Celeſtiall bodie, from Eaſt to VVeſt, or remaineth ſettled as the fixed ſtars. After the apparition of this body of Fire, Droughts, Plagues, and other tragike euents do ſucceede. It is called a Comet, by reaſon of her Figure, which ſeemeth to be as it were hairy; and there are two ſorts of them, according to *Ariſtotle*: the one called, *Crinita*, or Hairy; the other, *Barbata*, or Bearded. *Pliny* in his ſecond Booke maketh diuers kinds and dependances, deſcribed by the Poets: They appeare by night in the Northren parts. The Poet hath followed the opinion of diuers *Theologians* and *Philoſophers*, in ſpeaking of Comets, what they preſage. *G. Peucer*, a man learned in all the parts of Philoſophy, exactly intreateth of them in his Commentarie, *de præcipuis diuinationum generibus*, in the Chapter *de Meteorologia*. But ſome Phyſicions and moderne Aſtronomers, are not of his opinion. And he that would ſee their diſputes, let him reade the learned diſcourſe of *Thomas Eraſtus*, *Mar. Squarcialupus*. *An. Duditius*, and *Grinæus* publiſhed not long agoe, for they haue left nothing vnſaid as touching that point: and it ſhould be a hard matter to abridge their diſputes, to the intent to propoſe a ſufficient *Summarie*. *Garcæus* in his *Meteorologie* ſpeaketh amply and orderly of this ſubiect, and maketh a briefe recitall of

thoſe

thoſe Comets that were ſeene in times paſt, and in our daies; as alſo they haue beene obſerued by *Lycoſtenes* in his collection of *Prodigies*. There are a hundred, or thereabouts (and they very notable) which haue happned in our time in *Europe*.

65. *Spire or Steeple.*] This is an Exhalation, vnequally thicke and thin, gathered, and of one tenure, hot, and ſubtile: of which, that which is light, mounteth vpwards; and that which is heauy, is extended in breadth by heate. Some call it a *Piramides*, becauſe that naturally from his baſe, or breadth, he riſeth vp, and endeth in a point, and maketh a forme of a Steeple. *Albert the Great*, calleth it a perpendicular fire, becauſe that in a manner it reſembleth an inſtrument of *Maſonry*.

66. *Dragon.*] This Meteor is made vnder the middle Region of the Aire, at ſuch time, as two contrarie Clouds entertaine an Exhalation, which is raiſed from the earth, that is vnequall, ſo little warme, and well compact. For the one of the two clouds (being cold) driueth the exhalation, which is contrary to it, whereof the belly of the Dragon is formed. The other Cloud being hot, and receiuing, and embracing the Exhalation, lengtheneth it, and formeth the necke of that matter, which is neereſt vnto it. The other end towards the cold Cloud foldeth it ſelfe like a taile, and cloſeth it ſelfe, by reaſon of the cold, which permitteth it not to be extended: and thus this impreſſion boundeth, turneth, and continueth ſome daies, as long as the Exhalation, and hot cloud that fauoureth it may ſubſiſt: then vaniſheth it away by little, and little, as other Meteors doe.

67. *Burning beame.*] This is a fierie impreſſion, equally ſubtile, extended in length, and bredth, and enkindled in the lower Region of the aire. The matter of theſe impreſſions is variable, and receiueth diuers formes in a little time, which change likewiſe their name, according as they appeare. Whereas then the matter is equally rare, continuate, long, and large, it is called a Candle, or Torch, by reaſon that it reſembleth them. There is another ſort of theſe that is like a Lampe, the matter whereof is not inflamed but at one end: and the other is white, becauſe of the thickneſſe of his terreſtriall Exhalation. *Garceus* in his 10. Booke and 11. Chapter of his *Meteorologie*, alleadgeth diuers examples of the apparition of this Meteor.

68. *Kid.*] *Pliny* ſpeaking of theſe hot Exhalations in his 2. booke, Chap. 26. *Emicans* (ſaith he) *& trabes ſimili modo, quas Docos vocant, &c.* The matter whereof it is compoſed, being vnequall: that is to ſay, more thicke at one end, & more light in the other, comming to raiſe it ſelfe, by reaſon of his inflamation: it hapneth that the part which firſt receiueth the fire in the aire, comming to be repulſed by the cold, turneth, and bendeth, and appeareth in the forme of a Goate.

69. *Launce.*] This is a fiery impreſſion, formed of a matter vnequally ſubtile, and thicke, yet in ſuch ſort, as the one end thereof groweth to a point. *Pliny* ſpeaketh thereof in the 26. Chapter of his ſecond booke. *Virgil* in the 5. of his *Æneas*.

His oculis ſubitò obiicitur, magnoq; futurum
Augurio monſtrum, docuit poſt exitus ingens,
Seraq; terrifici cecinerunt omnia Vates.
Namq; volans liquidis in nubibus arſit arundo,
Signauitq; viam flammis, tenueſq; receſſit
Conſumpta in ventos. ---

There are three ſorts of them: that is to ſay, Lances, Iauelins, and Arrowes; which ſeeme to be but one, and Goates.

70. *Shee-Goate.*] This is an inflamed Exhalation, diuided into branches, or parcels, in ſuch ſort as by little and little the flame runneth from one part to another, and ſeemeth to caſt out ſparkling fire. It is cauſed of a matter vnequally rare, which is neither ouer-good, nor perpetuall, and is not raiſed as farre as the higheſt Region of the Aire. Touching the reſt, it is more long then large, compoſed of little tufts of fire, that encounter one another, and reſemble Goates that violently intercombate one another. *Ariſtotle* in his Meteors calleth them Goates. *Iohn Pontan*° calleth them Ocham kindled. In his Meteors he expreſſeth in Latine Verſe, a part of that which the Poet ſaith in this place. I will propoſe ſome Verſes, which ſhall ſerue for an example, to incite thoſe that loue Poeſie, to conferre the one with the other, and to ſee the iudgement of our Author. He ſaith then:

Selon que la vapeur eſt eſparſe, &c. Pontanus
Siue igitur lato amplexu, multumq; coacta eſt
Materia, atq; ingens ſeries & longior ordo,
Seu contra breuis, & tenuem ſortita vigorem.
Quæ facies, quæ forma etiam, qualiſq; figura,
Talis in aërio perlucet vertice flamma,
Nunc iaculi in morem validus quod torſerit hoſtis,
Nunc quales ſplendent lychni laquearibus aureis,
Nunc quales tenues igneſcit ſtuppa per auras,
Nunc flectit ſeſe in ſpiras ſinuata draconum,
Nunc micat, vt celeri fallantur lumina ſenſu,
Nnnc cadere vt timeas ex ipſo ſidus Olympo.

71. *Perſephone.*] *Cicero* in the 12. Booke *de Natura Deorum.* Proſerpina *eſt, quæ φερεφόνεια, Græcè nominatur, quam frugum ſemen eſſe; abſconditamq; quæri a matre volunt.* Saint *Auguſtine* in his ſeuenth booke *of the Citie of God*, ſaith, that by this *Perſephone*, or *Proſerpina*, was vnderſtood fertility, the Daughter of *Ceres*, which is the earth, and that ſterrilitie happening, the Poets fained that *Perſephone* had beene rauiſhed by *Pluto*, the god of Hell: Whereupon the Poet *Claudian* hath written foure bookes. *Seruius* in his Commentaries vpon *Virgil*, expoundeth this otherwiſe. The Poet alluding to that which *Claudian*, and other ancient Poets haue ſaid in their fictions, calleth her horrible. *Nullum ſæva caput Proſerpina fugit*, ſaith *Horace*. See *Cicero*, in his ſixt Oration, or pleading againſt *Verres*. *Li-*

tius

tius, Giraldus, in his ſixt booke of his Hiſtory of the Gods, and that which hath beene ſaid of *Ceres* in another place.

72. *Alecto.*] This is the name of one of the three infernall Furies deſcribed by the Poets, who faine, that *Alecto, Megera*, and *Tyſiphone*, were the Daughters of *Acharon*, and of the night: others ſay, of *Pluto*, and *Proſerpina*. They haue diuers names to repreſent their effects. *Alecto* is a word, that importeth as much, as if a man ſaid that ſhe had no repoſe. *Cicero* in his oration for *Roſcius, Amerinus*, expreſſeth in a few words, that, which the Poets haue vnderſtood, and meant, by the Furies; and compareth the ſame to mens euill conſciences, who by their wicked actions, are the meanes of all miſchiefes in this world. *Euripides* in his Tragedie of *Oreſtes*: *Virgil* in the ſeuenth of his *Æneas*, *Iuuenal* in his thirteenth Satyre. *Lucan*, in his ſeuenth booke of the *Pharſalian* warres; and other Latine Poets accord with *Cicero*, whoſe words are theſe: *Nolite putare quemadmodum in fabulis ſæpenumerò videtis, eos qui aliquid impiè, ſceleraeque commiſerint, agitari & pertèneri Furiarum tædis ardentibus. Sua quemque fraus, & ſuus terror maximè vexat; ſuum quemque ſcelus agitat, amentiaque afficit: ſuæ malæ cogitationes conſcientiæque animi terrent. Hæ ſunt impiis aſſiduæ, domeſticæ Furiæ, quæ noctes dieſque pœnas præteritorum peccatorum à conſcelaratiſsimis hominibus repetunt.* Some expounding this in different ſenee, according to the common variety of opinions, doe more particularly apply that which is ſaid of the three aboue-named Furies, to the three paſsions, which ordinarily driue men into an infinitie of euils: that is to ſay, Anger, Auarice, and Laſciuiouſneſſe. Anger ingendreth vengeance, and murthers in the heart. Auarice ouerturneth, and peruerteth the vnderſtanding, and is the mother of impiety, and iniuſtice: Laſciuiouſneſſe aboundeth in a million of filths.

The ſoule being tormented with ſuch paſsions, is haunted by Furies; to whom ſome giue burning Torches, and crawling Serpents in their hands, to expreſſe the horrible and infernall heates, which ſuch paſſions doe inkindle in the night; and the Serpent, which is the biting remorſe of conſcience in the wicked. This is applied by ſome others, to that which is truely, and cleerely ſaid of eternall fire, and of the worme that neuer dyeth: for the torment of thoſe who (hauing taken pleaſure to offend God, and their neighbours in this world) ſhall be ſent into perdition, into hell, with the Diuell and his Angels. *Vincent Cartari*, in his Images of the gods (which the Pagans worſhip) repreſenteth the Figure of theſe three Furies, and amply diſcourſeth vpon that which is aboueſaid. Whoſo vvould knowe further, let him reade the tenth Chapter of the third booke of the *Mythologie*, written in Latine by *Noel de Comtes* the Venetian; and *Lilius Giraldus*, in his ſixt Booke or Commentarie, of the Hiſtory of the Gods. Where hee largely intreateth of this matter; hauing gathered from the Greeke, and Latine Authors, all that which may be ſpoken.

73. *Megera.*] This is one of the three infernall Furies, deſcribed by the Poet. The word ſignifieth enuious, as ſome expound it, and expreſſeth the miſerable condition of the wicked.

74. *Tyſiphone.*] Or *Tiſiphone*, a Greeke word compoſed of two others, which ſignifie vengeance, or chaſticement and violent death, which hath beene ſo fained, to repreſent the vnhappy eſtate of the wicked as well in life as in death.

75. *Blacke Erebus Stygian ſhore.*] There is a fountaine in *Arcadia* called *Styx*, venomous and mortall to thoſe that drinke thereof. The Poets haue forged a fable therevpon of a Riuer of the ſame name, which they report to bee in hell, which the Gods themſelues feared, which hauing ſworne by the ſame, very ſtrictly obſerued their promiſes: partly they had regard to the nature of death, which carrieth away all men, and to the effect, which is, to make the ſoule heauie and irreſolute: for ſome deduct this word *Styx* from another which ſignifieth *Sadnes*. The Poets are full of this manner of ſpeaking of the water and *Stygian Riuer*, to expreſſe death and hell.

76. *Thunder.*] We muſt ſpeake in this place of Fulgurations, Lightening and Thunder all together, becauſe they are ſuch things as for the moſt part, and very often, are conioyned, and haue the ſame cauſe of generation. When all drye, thicke and hot exhalation aſcendeth vp into the middle region of the Ayre, and findeth it ſelfe hemmed in, and locked vp on euery ſide with ſome thick and cold Cloud, it is inflamed the more, and finally breaketh this cold Cloud, with a maruellous noiſe, which we call Thunder: For the ſhock of the heate encloſed, againſt the cold that locketh it in on euery ſide, augmenteth the inflamation, (Nature reinforcing her ſelfe both on the one and the other ſide) the more that ſhee ſees her ſelfe aſſailed. Of this ſhock then the Thunder is made.

To confirme this matter more cleerely; if a man ſhould caſt ſome drops of water vpon a burning Candle, the heate (oppoſing it ſelfe to this cold) encreaſeth and ſparkleth on euery ſide with noyſe. We ſee the like in ſalt caſt into the fire, or in Cheſtnuts when they are not vented or cut, when they are couered with burning coales, and in diuers other ſuch like things.

Touching the reſt, the Fulguration is for the moſt part peſtilent, and haue an euill ſent, being ingendred of thick and viſcous vapours; it breaketh thoſe things that reſiſt it, ſooner then thoſe things that giue way to the violence thereof; whereof *Plutarch* giueth a reaſon in the 4. Booke of his Table-talke, *Queſt.* 2. where hee largely diſcourſeth therevpon.

A man may obſerue the ſame likewiſe in balles of Artillery, which wholly reſemble Thunderbolts.

Touching the diuers ſorts of Fulgurations, and what they ſignifie, *Pliny* in his 2. Booke, Chapt. 52.53.54. and *Seneca*, in the ſecond Booke of his naturall queſtions intreate at large; for which cauſe I will heere ſtay my ſelfe for the preſent, becauſe there is much ſuperſtition and vanity in this diſcourſe. Onely I will ſay with *Seneca*, that there are three diuers ſorts of Fulgurations; the one which pierceth thorow thoſe things it toucheth, by reaſon of the ſubtilty and purity of the Exhalation whereof it is compoſed: the other which ſcattereth and diſperſeth that which it encountreth with, becauſe his Exhalation is more compact and thicke.

The

The third, which burneth, being of a terreſtriall and viſcous matter; as ſometimes we ſee certaine Fulgurations which breake and ſet fire on euery thing, as if a fiery Dart had pierced them.

But in generall all Fulgurations haue this property; that they fall very ſwiftly, and do their exploits in the turning of a hand, leauing a great ſtinke behinde them after their departure, proceeding from their inflamed matter, whence all creatures are maruailouſly affrighted.

The Lightning is made at ſuch time as a Cloud commeth to burſt it ſelfe, and to dart out Fulgurations: For the one is the light, iſſuing from the infolding of the other, as it taketh all light drawne from a flame whatſoeuer.

Oftentimes the Lightning followeth the Fulguration, ſometimes it ſhooteth by it ſelfe without a Fulguration, becauſe the hot Exhalation eſtranged from the cold Cloud, was ſo ſubtill, that it could not thicken it ſelfe into a Fulguration. But we vſe to ſee the Lightning before the Fulguration and the Thunder, becauſe the ſight is more ſubtill then the hearing, and yet both the Lightning and Fulguration are made at one and the ſame inſtant. See the reſt in thoſe that haue treated of Meteors after *Pliny* and *Seneca*. That which is aboue ſaid, annexed to the Poets diſcourſe, ſhall ſuffice for the preſent.

77. *Pluto.*] The Poets haue fayned that he was the ſonne of *Saturne*, who hauing deuided the world with *Iupiter* and *Neptune*, his brethren, had his part towards the Eaſt. By reaſon whereof, they call him, The God of Hell, attributing diuers names and Epithites vnto him tending thereunto: wherevpon *L. Giraldus* diſcourſeth at large, and explaineth all that which belongeth to this matter, in the ſixt Booke of his *Hiſtory of the Pagan gods*. *Cicero* in his 2. booke, *De natura Deorum*, diſcouereth the ſence of *Plutoes* Fable. *Torrenta* (ſaith hee) *vis omnis atque natura Dit patri dicata eſt, qui diues, vt apud Græcos, πλοῦτος, quia & recidant omnia in terras, & orientur è terris.* The Poet alſo taketh this word almoſt in all places (where he ſpeaketh) for the deepe places of the earth, as eſpecially in this place he taketh it for death it ſelfe, and calleth him couetous and proud, as he is named *Illachrimabilis*, *Superbus*, *Toruus*, by *Horace* and other Poets. See the *Mithologie* of *N. de Comtes*, in his 2. booke 9. chapter, and *Catarri* in his *Images of the gods*.

78. *Acheron.*] The Pagans held, that in Hell there were foure Riuers, one of which was called *Acheron*, which hauing beene once paſſed ouer by the Spirits, it was no more poſſible for them to returne againe to life. The Poet properly and prettily ſpeaking vpon this fiction, ſaith, that the Thunder maketh the infernall Riuers to tremble, and *Pluto* himſelfe, who hath beene ſuppoſed to bee the gouerner thereof: that is to ſay, that there is nothing either aboue or beneath the Earth, which trembleth not, when the Aire burſteth into furious thundring.

Plato in his Dialogue, intituled *Phydon*: *Virgil* in the ſecond of his *Georgikes*, and other Poets make often mention of it. *Strabo* ſpeaketh of this Riuer, in his ſeuenth and eighth Booke, and *Pliny* in his third Booke, the fifth Chapter, and in his fourth Booke, the firſt Chapter. The Grammarians ſay, that this word ſignifieth priuation of ioy: and thoſe that

haue expounded the Poets fables, intend that thereby the horror of death & the turbulent diſcourſe of the troubled conſcience ſhould be repreſented. Others referre it to the ſadneſſe we conceiue in the loſſe of our neighbours, whom we cannot recall either by teares or complaints.

79. *The Aire.*] He briefely and pertinently intreateth of Lightnings, of which *Seneca* in the firſt Booke of his *Naturall Queſtions*: *Nubes* (ſaith he) *mediocriter colliſæ Fulgurationes efficiunt: ſed maiore impetu impulſæ, fulmina.* And in his ſecond Booke he ſaith, that Lightning is a flaſh which attained not to the Earth. See *Pliny* in his ſecond booke, the three and fortieth Chapter, and our moderne Writers, who after *Ariſtotle* haue written of Meteors.

80. *Lightning, or Thunder-blaſts.*] The Poet briefely propoſeth the generation of Lightning. Touching the forces and effects of the ſame, he repreſenteth them, and *Plutarch* in his fourth book of Table-diſcourſe, the ſecond Queſtion, intreateth and readeth no leſſe. In our time the maruailous effects of Fulgurations haue beene ſeene heere and there vpon Men, Women, Towers, Steeples, Forreſts, Cities, and Mountaines, whereof euery one may beare witneſſe to himſelfe and to others. *P. Oroſius* reporteth in his fifth Booke, the fifteenth Chapter, that the Daughter of a Roman Knight, hauing beene beaten from her Horſe to the ground by a flaſh of Lightning, was not found hurt in any place, but the Lightning entring by her mouth, had torne away her tongue, which was found to iſſue by her priuy parts.

See a great number of examples gathered as touching the effects of Lightning by *Boaiſteau* in his prodigious hiſtories, the eight Chapter, and *Garceus* in the fortieth Chapter of his *Meteorologie*, where hee entreateth at large vpon this matter, and alledgeth infinite Hiſtories of Lightning, which require a whole Treatiſe.

81. *Circle.*] The Greeks call them *Halonas*, and the Latines *Areas*, which our Poet in imitation of *Pliny*, in the nine and thirtieth Chapter of his ſecond Booke, nameth Circles and Crownes. As touching the creation of theſe Meteors, and the reaſons why they are thus formed, *Iames Millich.* in his Commentary vpon *Pliny* diſcourſeth amply. See *Garceus* in his two and fortieth Chapter, where hee entreateth orderly of them, and ſetteth downe diuers examples.

82. *Bow.*] Hee ſheweth how the Rainebow is made in the Heauen, namely, when the Sunne declining to the VVeſt, and hauing a Cloud charged and oppoſite againſt it, by reflexion maketh this Bow of three colours, compoſed of the Beames of the Sunne, and the tincture of the Water, which is in the Cloud.

The Greekes call it *Iris*: *Pliny* in his ſecond Booke, the nine and fiftieth, and *Ariſtotle* in the third Booke of his *Meteors*, the fourth and fift Chapters, diſcourſe diuers things vpon this point, to wit, of the cauſes and meanes of the generation of this Bow, why it appeareth of diuers colours, and why in the forme of a Bow, and why men ſee the colours, and not the forme of the ſame, the differences thereof, with the round figures, which appeare about the Sunne and Moone. See *Seneca* likewiſe in the firſt booke of his *Naturall Queſtions*, Chapters the 3, 4, 5, 6, 7, and

and 8. *Iames Millich* in his Commentary vpon the ſecond Book of *Pliny*. *Garcæus* in his *Meteorologie*, *Velcurio* vpon the Phyſikes, and other later writers, from whom we will draw this definition, to expreſſe the Poets ſaying the better.

Iris is a Bow, of diuers colours, appearing in a moiſt, dewie, thicke, obſcure and hollow Cloud, by the meanes of the reflection of the Sunne-beames, ſhining oppoſitely vpon that Cloud, which aduertiſeth vs of Gods promiſe, touching the conſeruation of the world, which ſhall not periſh any more by an vniuerſall Deluge, and foretelleth change of weather: ſometimes of Raine; ſometimes of faire weather. The explication of this definition is in the places afore-alleadged. Some haue allegorized vpon the colours of this Bow; and ſaid, that there were but two, that is, Blue and Red: the Blue, ſhewing the firſt world that was drowned by the deluge, the Red, the ſecond, which ſhould bee conſumed by fire. I will adde onely one Verſe of *Virgils*, which comprehendeth many things concerning this Bow in few words:

Mille trahit varios aduerſo Sole colores.

As touching the Poets Allegories concerning their *Iris*, or *Thaumantias*, whom they make the Meſſenger of *Iuno*, it ought to bee applyed to naturall cauſes laid open by their aboue-named Authors.

83. *Cloud.*] The impreſſions which the Greekes call *Parelies*, and *Paraſelines*, that is to ſay, neere or hard by the Sunne and Moone, are engendred in Clouds, at ſuch time as the Sunne riſeth, or ſetteth, in ſuch ſort, that by the repercuſsion of the beames of the Sunne, they repreſent his Image, or that of the Moone; becauſe they are Images made by reflexion of the beames of the Sunne in a neighbouring Cloud. Reade *Pliny* in the 31. Chapter of his ſecond booke, *Ariſtotle* in the third of his Meteors; *Seneca* in the firſt booke of his Queſtions, Chapter 11. *Garcæus* in the 44. of his *Meteorologie*, hath made a Catalogue of theſe impreſsions, obſerued in Hiſtories, eſpecially of thoſe which haue beene ſeene in our time; and *Caius Licoſthenes* hath diligently repreſented them likewiſe in his great booke *de Prodigiis*.

84. *Me thinks I heare.*] Our Author ſheweth in a few Verſes, what fruit the Readers ought to gather from this doctrine of the Meteors, and preſenteth a *Phyſiologie*, and that very Chriſtianly. Neither are we created to contemplate the Heauen and Earth onely; but to that end to know and ſerue him, who is the Creator and Soueraigne Lord of them. The Thunders therefore that we ſee, the Lightnings that ruine all thoſe things that reſiſt them; the flaſhes, the extraordinary Raines, the deluges, and inundations of waters: In briefe, the ſtrange changes in the Heauen, ſuggeſt and ſet infinite and aſſured proofes before our eyes, of the diuine power, to the end we ſhould tremble vnder the ſame, and remember our ſelues of that which is propoſed by *Dauid* in his 29. Pſalme. How much dreadfull doth God ſhew himſelfe to be in his Thunder-claps, in the changes of Monarchies, and publique Eſtates, by raiſing the humble, and deiecting the mighty? Who can reſiſt the lightning of his iuſt vengeance? The

Pha-

Pharaohs, or Monarks of Egypt, Assyria, Babylon, and Persia, Greece, and Rome: in briefe, of all the quarters of the world, could they haue auoided till this time, the least Thunder-clap, which our soueraigne God had pleased to inflict vpon their heads? What is the whole Heauen set a fire, but a little parcell of the piercing sight of the iust Iudge, to whom all things are present, and discouered? Those so many deluges of Raine reproch vs for the hardnes of our hearts; and expresse vnto vs the sweetnesse of our celestiall Father. Had we an intire and Christian Physiologie, it would proue a most profitable reading, and exercise for good soules.

85. *Caucasus.* This is a very high Mountaine, and of long extent, and serueth for limit to *Scythia*, to separate it from *India*. By reason of the height thereof, and the Snow which is perpetually on it, it is barren, and vninhabited, as all Writers, with the Poets also, doe historize. *Sed duris genuit te cantibus horrens Caucasus*, saith *Virgil*, in the fourth of his *Æneas*. The Poet saith, that the Rainbow giueth assurance, that there shall be neuer any more an vniuersall Deluge, which in *Noahs* time couered the whole earth, the waters being fifteene cubits aboue *Atlas*, *Caucasus*, and other most high Mountaines; as *Moses* reciteth in the seuenth Chapter of *Genesis*. This assurance is grounded vpon Gods promise made to *Noah* after the Deluge, *Gen. 9.*

86. *Pallas.*] The Poets pretending to depaint Wisedome, fained that shee was a Virgin Maid, that issued completely armed from *Iupiters* braine; and they haue called her *Pallas*, and *Minerua*, and afterwards surnamed her in diuers sorts, which *Giraldus* specifieth in his 11. Booke of the History of the Gods. Our Author saith, that shee suckleth learned spirits with a chaste pap: that is to say, that wisedome proceedeth from God, and being communicated to men, raiseth and nourisheth their spirits chastely, that is, by pure & holy studies & meditations: so as they increase in wisedome, which lodgeth her selfe in their braines, and from thence communicateth and maketh her selfe seene vnto men. Reade the *Mythologie* of *N. de Comtes*, in his fourth Booke, and fift Chapter.

87. *Carinthia. Conrad Lycosthenes* in his collection of prodigies, saith, that in the yeere 1550. in *Carinthia* (which is a Dukedome, situate betweene *Stiria*, the *Alpes*, and *Friul*, and appertaining to those of the house of *Austrich*) neere to two Hamlets, called *Clagenfurt*, and *Vellac*, the 23. day of May, there fell a Raine of Corne from Heauen, for the space of two houres, which the Countrie men stored themselues with.

As touching the Raine of Milke; *Pliny* maketh mention thereof in his 2. Booke, chap. 56. *Tit. Liuius* in his 7. booke of his 3. *Decade*, and *Paul Orosius* in his 4. booke, chap. 5. and *Bonfin* in his eight Booke of the third *Decade* of the History of *Hungaria*, where he saith, that in the time of *Pope Calixtus* the third, it rained flesh in the Countrie of *Genes*. As also the Author of the addition to the Histories of *Lambert de Schafnaburg*, writeth, that the same hapned in the yeere 1238. in the month of March. *Sigebert* in his Chronicle, *Werner*, Author of the Booke, intituled, *Fasciculus temporum*, *Vincent*, in his Historiall Mirror, Booke 23. Chapter 148. and in his 24. Booke, Chapter 97. make mention of Raines of Wheat, Barly,

Barly, Pulſe, and of little Fiſhes in diuers places. Some certaine yeeres paſt in a quarter of *Almaine*, there rained a great quantitie of Wheate, fit for the nouriſhment of mans body in a time of Famine, wherewith an infinite number of Peſants were relieued & comforted. A friend of mine brought for remembrance-ſake halfe a pound thereof, and gaue me a little quantitie thereof about a Horne-full: I ground the ſame, and ſome graines thereof which were ſmall like the graines of Barly, the Meale whereof was very faire and fit to make bread of. As touching the Raine of Wooll, *Paulus Diaconꝰ* in his twentie one Booke, and *Freculphus* in his ſecond Booke, the thirteenth Chapter, after Saint *Ierom*, recite, that there fell ſuch in the Country of *Artois*, vnder the Empire of *Valentinian*, wherwith the inhabitants of the Country were well ſupplied. But the truely admirable and miraculous Rain, which for forty yeeres ſpace rained all the ſixe daies of the weeke, and ceaſed the ſeuenth onely vpon the *Iſraelites*, and in the Deſart, was *Manna*, nouriſhing dayly more then a million of perſons, of moſt ſauoury taſte, fitting the deſire of thoſe that did eate the ſame. Reade *Exodus* 16. *Pſal.* 75. and 105. *Iohn* 6. and 1. *Cor.* 10.

88. *Leucania.*] The *Lucans* fields: that is to ſay, of *Lucania*, a Prouince and part of *Italy*, at this day called *Baſilicate*. There fell a Raine of fire in that Prouince, a yeere before the *Romane* Armie (vnder the conduct of *M. Craſſus* againſt the *Parthians*) was defeated, whereof *Plutarch*, *Appian* of *Alexandria*, *Dion* and others make mention. The horrible Raines of fire are to be ſeene in Hiſtories, mentioned in the holy Scriptures. See *Gen.* 19. *Numb.* 19. and ſecond of *Kings*. There are likewiſe ſome other Hiſtories to be found (but not authentique) deſcribed by *Nicephorus* in his 15. booke, chap. 36. *Gr. de Tours*, in his 17. booke, Chapter 19.

89. *Romanis*, or *Oenotrian Flower.*] The Ancients called that part of *Italy* towards *Sicily*, *Oenotria*, by reaſon of the good Wines that growe in thoſe parts: or for that it was ſo named by *Oenotrius* the *Arcadian*; or of *Oenotrius* the King of the *Sabians*, as *Varro* and *Pauſanias* ſay in the eighth booke. Afterwards this name hath beene giuen to all *Italy*, by the Hiſtorians, Poets, and Geographers: *Strabo* in his fift Booke, *Stephanus* in his *Index* of Cities and Countries: *Virgil* in the firſt of his *Aeneas*.

Eſt locus, Heſperiam Graii cognomine dicunt:
Terra antiqua, potens armis atq; vbore glebæ,
Oenotrii coluere viri, nunc fama minores
Italiam dixiſſe, &c. and in the 7.
Hinc Italæ gentes omniſq; Oenotria tellus.

The *Oenotrian* Flower, is as much to ſay, as the Romane Armie, compoſed of diuers valiant and ſtrong Romanes, was ſent into *Armenia* againſt the *Parthians*, vnder the conduct of *Craſſus*, who was ſubdued and ſlaine, and his troopes cut in pieces. Reade *Plutarch* in the life of *Craſſus*.

90. *Parthians.*] This people is ſurnamed Shoote-right, becauſe of their

their deliuernes and agility in drawing of their Bowes, not onely face to face, but in flying backward likewiſe, as the Hiſtorians teſtifie; amongſt the reſt, *Plutarch* in the life of *Craſſus*.

91. *Cymbers.*] The prodigie before the ouerthrow of the *Cymbrians*, *Teutons*, and *Swiſſes*, or *Tigurines*, is deſcribed by *Plutarch*, in the life of *Marius*. *Licoſthenes* reuiueth and repreſenteth the ſame, in his worke *de prodigiis & oſtentis*. *Florus* in his third booke, and third Chapter. *P. Oroſius* in his fift booke, and ſixteenth Chapter: and *Eutropius* in his fift booke, maketh mention of this Warre againſt the *Cimbres*, and their companions.

92. *Olympus.*] This *Olympus*, an *Arrian* Biſhop, liuing in Carthage, in ſome ſtudies, in the preſence of diuers, publiſhed many blaſphemies againſt the pure Doctrine of the Deity of Ieſus Chriſt, and againſt the Perſons ſubſiſting in the Eſſence of God; by reaſon whereof, he was ſodainely ſlaine by three flaſhes of Lightning, and his body burned to powder by fire from Heauen: as *Paulus Diocenus*, *Sigisbert* in his Chronicle, *Sabellius* in the ſecond booke of the eight *Aeneade*, and others recount.

93. *Iewes, or Hebrewes.*] The Poet deſcribeth and deteſteth the vnhappy eſtate of the Iewes, a little before the deſtruction of Ieruſalem, ſome yeeres after the death of Ieſus Chriſt; deſcribed very amply by *Ioſephus* in his Hiſtory of the Warres of the Iewes; and by *Egiſippus* alſo, who make mention of that flaming Sword, and diuers other prodigies. A tragicall and ſtupendious Hiſtory aboue all others; whether a man conſider that which chanced either before, or during, or after this Warre, where there periſhed more then a million of Iewes, by Seditions, Murthers, Famine, Plagues, Sacking, and other accidents.

94. *Leſtrigon.* This was a moſt cruell Nation, who liued on mans fleſh. A King of theſe *Leſtrigons*, called *Antiphates*, laboured to apprehend *Vliſſes*, who was landed vpon a coaſt of *Italy*, where theſe *Barbarians* liued; and carried away one of his men. See the 10. of the *Odiſſea*; and *Pliny* in his third booke, Chapter 1. and his 7. chapter 3.

95. *Fountaine.*] Thoſe who in our time haue written of diuers Prodigies, gathered both out of the Ancient and moderne (and amongſt others, *Lycoſthenes*) make mention of theſe maruailes, whereof mans vnderſtanding neither can finde or yeeld a reaſon.

This fountaine of bloud ſprung in the time of Pope *Iohn* the 12. and at that time *Genes* was taken and ſackt. See *Vincent* in his hiſtoriall Mirror, *lib.* 1. *chap.* 66. *Martin* the *Polack*, and *Plantine* in the life of *Iohn* the twelfth. Likewiſe *Baptiſt Fulgoſius* in his firſt booke, Chapter 4. where he ſpeaketh of the ſame fountaine of bloud, in the time of *Gregory* the 7. See alſo *P. Oroſi°* in his 4. booke, Chap. 5. and *Naucler. Gener.* 35. where they make mention of other ſuch prodigious fountaines. Touching the Rocke, reade *Baptiſta Fulgatius*, in his 1. booke, chapter 4. And in regard of bloudy waters; as alſo of the precedent prodigies, the Hiſtory of *Genes* maketh mention. Thoſe Soldiers that pillaged the ſame, were *Sarazens*, or *Turks*, who paſſed from the coaſt of *Barbary*, to that of *Genes*, where they committed ſtrange ſpoiles, namely, at *Genes*.

96. *France*

96. *France.*] A notable aduertiſement to this Kingdome ſo flouriſhing, and healthſome in times paſt, now become phrenetique, becauſe that in it ſelfe it ruinateth it ſelfe, for theſe many years. The miſery thereof is elegantly deſcribed. And wee need no other annotations vpon this text or paſſage, but the conſideration of the eſtate of this Kingdome, for the ſpace of 35. years. The Crinite Star, wherof is ſpoken in this place, is the Comet which was ſeene in the yeare, 1577. which was very terrible. This was the ominous preſage (in a manner) of thoſe miſeries which happned ſince. But the worſt is, that the Poet hath not ſaid but ouermuch truth (the more is the pitty) comparing the French to the Aſſe, & to the ſledge, which grow ſtubborn vnder ſtrokes. I pray God that the peace which it inioyeth in the beginning of this new age, may be perdurable, and by little and little may heale theſe ſo many wounds and ſtrokes of Ciuill warre.

97. *Element.*] The diſpute as touching the principles of things created, and of the Elements is great, & the Philoſophers, *Hebrew*, *Greek*, & *Latine*, do not agree: for the one make but two Principles, that is to ſay, the water, and the earth, which are the productiue Elements of *Moſes*. Others ſay, the Heauen and the Earth, others, the Sun and the Earth; others admit three, that is to ſay, matter, forme, & priuation; of which opinion *Ariſtotle* was.

And as touching the Elements, ſome haue approued but one; moreouer ſome haue contended, that it was the VVater, others, the Fire, ſome the Ayre, and others, the Earth. There haue beene ſome learned perſons, who haue receiued but two, that is to ſay, heate and cold. Moreouer, when there hath beene a queſtion to intreat of this heate and cold, they were not found to agree, eſpecially, as touching the heate; the one conſidering it in the Sunne, the others in the light created before the Sunne, (and this is the firmer opinion in my iudgement, according to the ſenſe of *Moſes*, ſpeaking of the light, whereof the Sunne is but a parcell.) Others would haue it in elementary Fire, which they lodge vnder the Sun. In like manner ſpeaking of the cold, the one haue conſidered it in the extent betweene the Heauen and Earth, the other in the VVater, the other in the Earth. But the Poet, relying on the moſt receiued opinion of the ancient and moderne *Philoſophers* and *Phyſicions*, maintaineth that there are foure Elements, namely, the Fire, neighbouring the Spheare of the Moone, the Ayre, the Water and the Earth. Then hauing expreſt the excellent vſes of elementary Fire, by the effects of materiall and terreſtriall fire, which is but a ſhadow therof; he propoundeth their reaſons, who exclude the Fire frō the number of the Elements, & briefly anſwereth them, as well by conſideration of the Ayre which is more low, as by compariſon of the elementarie and terreſtriall fire, ſhewing in his three laſt verſes, why we ſee not the elementarie fire, ſince that by night we ſee ſhinings, which are leſſe, as the Glow-worm. And whence commeth it to paſſe that we ſee the Starres by night, although the elementarie Fire be betweene them and vs, and yet wee ſee nothing thorow the flame of our Candles? Hee anſwereth then, that the elementarie Fire is moſt ſubtill, and ouer-farre diſioyned from vs, to bee ſo diſcerned by our eyes. Now as touching theſe diſputes of the Principles and Elements, the diſcourſe thereof cannot be included in a ſhort Index or briefe abſtract of annotations. Meane

while that ſome other exactly diſcouereth in a Commentary, and preuenteth that which long ſince I haue begun to trace, the curious Reader may reade the Commentaries vpon *Ariſtotles* bookes of Phyſike, and thoſe *De Cælo*, *Contarenus*, in his Latine bookes, *De Elementis*, *Galatæus* in his Tractate, *De numero & ſitu Elementorum*, *Scaliger* in diuers places of his Exerciſes, *F. Patricius* in the firſt Tome of his *Peripatetical Diſquiſitions*, the ſeuenth and eighth books. And *Ciſalpine* in his *Peripatetical Queſtions*, and *B. Tileſius*, in his nine bookes, *De rerum natura*, where hee mainely diſputeth againſt *Ariſtotle*.

That likewiſe which we haue ſaid in the Annotations vpon the fifth book of the *Great Mirrour of the World*, of *Ioſeph* of *Cheſne*, page 482. 483, &c.

98. *Lycæum.*] So called they a place neere *Athens*, where *Ariſtotle* read Philoſophy, to a great number of his Auditors, as *Plato* did in another place, called the *Academy*.

Cicero in the firſt booke of his *Academicall Queſtions*: *Qui erant cum Ariſtotele, Peripatetici dicti ſunt, qui diſputabant in ambulantes in Lycæo*: which the Poet expreſſeth in ſaying, that he walked in the learned *Lycæum*, that is to ſay, that he followed the doctrine of *Ariſtotle*.

99. *Academy.*] It was an Orchard or Groue neere to *Athens*, whither *Plato*, *Zenocrates*, *Polemon* and others retired themſelues (who were afterwards called Academiques) to intreate and diſpute at their eaſe of Philoſophy. *Laertius* in the life of *Plato*, the third booke. *Plutarch* in his treatiſe of baniſhment. The Poet declareth that he maketh vſe likewiſe and profit of the Doctrine of the *Platoniques*, in his diſcourſe of Philoſophy.

100. *Azure Circle, Heauen or Heauens.*] That which our Poet ſpeaketh of the Heauens, is referred to certaine heads heere propoſed, to ſee the whole ſucceſſiuely. He entreateth then

1. Of the matter whereof the Heauens are compoſed, to which he addeth a word of their change.
2. Of the number of the Heauens.
3. Of the Chriſtaline Heauen.
4. Of the motion of the Heauen about the Earth.
5. Of the eighth Heauen where the fixed Starres are.
6. Of the great and ninth Heauen, called the firſt mooueable or mouer.
7. Of the motion of euery one of the nine Heauens, and of the neceſſity of their diuers motions.
8. Of the Heauens of the Planets.

Although hee hath learnedly and ſufficiently intreated of theſe Queſtions, notiwthſtanding by reaſon of the ſhortneſſe of the piece, we will ſpeake ſomewhat vpon the whole.

1. As touching the firſt point, hee ſetteth downe the common opinion: That the heauens are not compoſed of Elements, but of a quinteſſence, by reaſon of their circular courſe, which is continuall, and vnvariable. He oppoſeth to this opinion (which is that of *Ariſtotles*) that of the *Platoniques*, who haue maintained that the heauens were compounded of foure Elements. That the earth maketh the celeſtiall bodies viſible

ble, and ſolid, that the earth maketh them tranſparent; the fire maketh them light, hot, and luminous; the water moderateth their heate in ſuch ſort, that the Elements thereof are wholly pure, and entirely different from our Earth, Aire, Fire, and terreſtriall water. For reſolution of theſe two opinions, he is better pleaſed to remaine in doubt, or to attend a certaine reuelation, or the time that hee himſelfe be carried vp to Heauen; rather then to attempt to define of what matter God hath compoſed the Heauen.

And for the ſame cauſe will not I enterpriſe it, but will onely referre the Reader (who deſireth to ſee theſe diſputes) to thoſe who haue written thereof. Reade therefore *Plato* in his *Timeo*, where in a few words he ſaith, that the Heauen is of the matter of Fire: *Ariſtotle* in diuers paſſages, eſpecially in his firſt Booke, *De Cælo*. *Pliny* in his ſecond Booke, the third Chapter, and *Millich* his Commenter, who writeth thus: *Materia Cæli eſt aqua in aërem, aër verò in ſummam diſtentus & fuſus tenuitatem, & à Deo Opifice, immenſa ſapientia, in nitidiſſimam expurgatus perſpicuitatem.* See heere the three opinions. *Plutarch* reckoneth vp others in the firſt Chapter of his ſecond Booke of the *Opinions of Philoſophers*.

See moreouer the Greeke and Latine Interpreters vpon *Ariſtotle*, eſpecially, Saint *Thomas*, who diſputeth amply in his ſixt Leſſon or Expoſition, vpon the firſt Booke *De Cælo*, and vpon the firſt of the Meteors, and *Patricius* in his *Peripatetique Diſcuſsions*. *Marke Anthony Natta*, in his fifth booke *De Deo*, and the Aſtronomers, Scholaſtiques, and moderne Theologians, who haue written vpon the firſt Chapter of *Geneſis*. We haue ſaid ſomewhat, intreating of the Light, and of the two productiue Principles of *Moſes*, which we neede not to reiterate in this place. In briefe, as touching the defining of the Heauens, I will adde in this place that which hath beene written by an excellent Theologian of our time, touching the changes of the Heauens.

In the Pſalme 102. it is ſaid, that the Heauens ſhall periſh. The Expoſitors (ſaith he) interpret this in diuers manners. Some take it for a ſimple change, that is, although the Heauens bee not wholly annihilate, or brought to nought; that notwithſtanding, the alteration of their nature ſhall conſume that which is corruptible in them, ſo as they ſhall become new Heauens. Others ſupply this condition, with If it ſo pleaſe God; eſteeming it to be an abſurd thing to ſay, that the Heauens ſhould be ſubiect to corruption: but it is not needefull to prefix this condition, which obſcureth the ſence of the Text, in ſtead of explaning it. Furthermore, they abuſe themſelues, in attributing an immortall ſtate to the Heauens, conſidering that Saint *Paul*, *Rom.* 8. 22. ſaith that all creatures, and conſequently the Heauens, mourne and trauell vntill the day of Redemption, becauſe they are ſubiect to corruption, not voluntararily and of their owne nature, but by the ſinne of man, who together with himſelfe hath brought all the world to ruine.

We muſt then in this place obſerue two things: the one, that for the preſent and in truth, the Heauens are ſubiect to corruption by reaſon of the fall of man: the other, that they ſhall be in ſuch ſort renewed, that vpon good ground the Prophet ſaith, that they ſhall periſh, becauſe at that

time they ſhall bee other then they are at this inſtant. See the foure and twentieth Chapter of Saint *Mathew*, the nine and twentieth verſe, and the ſecond Epiſtle of Saint *Peter*, the third Chapter, and the tenth Verſe.

2. The ſecond point is, of the number of the Heauens, whereof there are three opinions, preſented by the Poet.

The firſt, of thoſe who conſider the Heauens as the water of the Sea, and the Celeſtiall bodies running here and there the one vpon the other, as Fiſhes ſwimme, ſome on the top, others in the midſt, and others in the botome of the water.

The ſecond, of thoſe who haue conſidered eight Heauens, that is to ſay, the Heauen of the Starres, and the ſeuen Heauens of the Planets.

The third, of thoſe who conceiue ten, that is to ſay, the eight aboue mentioned, the firſt Heauen, and one the tenth.

As touching the firſt opinion, although it hath beene maintained by ſome Ancients, and moderne Writers, yet is it not receiueable or to bee allowed, becauſe it is both contradicted and ouerthrowne by infinitie and firme reaſons.

The ſecond, maintained by the Author of the Booke, *De Mundo*, and others, is ſcarcely currant, and for that cauſe we muſt build vpon the third, to wit, that there are ten Heauens, as the moderne Aſtronomers haue cleerely demonſtrated. They ſay then, that the tenth Heauen hath one ſimple and ſole dayly motion, of 24. houres from Eaſt to Weſt, between the two Poles or Axeltrees of the world, drawing with himſelfe all the other Heauens, Globes and Celeſtiall bodies, yea the Elements that are moſt light.

The ninth Heauen (being thus carried away by this firſt, ſo ſwift and violent) hath his ſpeciall motion, in vertue whereof hee ſlowly carrieth the ſtarry Heauen from Weſt to Eaſt.

The eight Heauen, which is that of the Starres, for that it is ſometimes obſerued to be ſlow, ſometimes haſty, ſometimes aduanced, ſometimes retired, ſometimes inclined to the North, ſometimes to the South, retireth to it ſelfe a proper motion, which they name trembling, or Trepidation, which is cauſed by the meanes of two little Circles, imagined and made by the entire reuolution of the two firſt points of the ſigne of *Aries* and *Libra*. True it is, that this motion of Trepidation is ſo ſlow, that in a yeeres ſpace it cannot moue farre more then three minutes, and performe the whole reuolution in ſeuen hundred yeeres: whence it commeth to paſſe, that the *Ecliptike* (which is the proper tract, and way of the Sun) may approach or retire from the *Ecliptike* of the ninth Heauen, in ſuch manner, as the 2. points of the 8. Heauen go before or after the points of the ninth. In regard of the Heauens, of the Planets, which are to the number of 7. the Ancient and modernes are of accord.

3. In reſpect of the Heauen commonly called Chriſtalline, the controuerſie is not yet concluded betwixt thoſe that haue pleaded *pro & contra*. The Poet followeth the opinion of Saint *Ambroſe* in the ſecond booke of his *Hexameron*, chap. 2. of Saint *Baſill* in the 3. *Homily*, of S. *Iohn Damaſcene*, in his ſecond Booke of *The Chriſtian Faith*, the ſixt Chapter, and

and other Diuines, as wel in former daies, as in our times. He hath propoſed diuers reaſons to maintaine his purpoſe, the which wee omit to recite, becauſe they haue beene diſtinctly ſet downe already.

4. In regard of the motion of the Heauens about the earth; wee vvill diſcourſe thereupon in the ſeuenth point: to wit; of the motion of euery one of them, which cannot be but about the Globe of the earth, and Water, enuironed by the Aire, and elementary Fire.

And as touching the *Aſtronomicall* paradox of certaine modernes, who haue maintained that the earth turneth about the Heauens; it is refuted.

5. Let vs now ſpeake of the eighth Heauen; which is that of the fixed Stars. It is conducted & carried gently & ſlowly by the ninth, from Weſt to Eaſt, as we haue ſaid heretofore, & notwithſtanding alſo hath his motion apart. But the *Aſtronomers* haue by common accord placed this Heauen aboue the Planets, becauſe they haue ſeene it turne more ſwiftly to the Weſt then the Planets; and notwithſtanding concealing his motion, ſo as it could not bee ſo well diſcerned as that of the Planets. Furthermore, they haue diſcerned the Starres, but the motion thereof very difficultly, and in large ſpaces, but they haue eaſily found out the circuits of the Planets. They haue alſo giuen iudgement of this diſtance by another conſideration: that is to ſay, that the Starres (as being fartheſt diſtant) doe ſparkle and twinkle, which the Poet hath alſo obſerued. Likewiſe that ſome haue ſeene the Planets to be before, and to ſhadow, or hide the fixed Starres. In a word, the Heauens imbracing the one the other, the eighth is more great, then any one of the other ſeuen, and thoſe that are aboue it: as alſo the Poet expreſſeth the ſame, by the ſimilitude of an Egge.

6. As touching the ninth Heauen, which I haue called Great, and the firſt mouuer, which traileth after him the ſtarry Heauen, and Firmament; and all the reſt: heretofore intreating of the ſecond point, that is to ſay, of the number of the Heauens; wee haue ſaid that ſome doe imagine a tenth, to ſaue the irregularitie of the eighth Heauen, as the *Aſtronomers* ſay. The Poet ſpeaking of the Heauen by which the others are moued, telleth vs not whether it be the ninth or tenth, but propoſing it, and ſetting it aboue that of the Starres, it ſeemeth that hee intended the ninth, as *Ptolomie*, and others haue diſcourſed. I leaue this to the iudgement of thoſe who are exerciſed in ſuch matters: for mine owne part, I will not ſuffer my ſelfe to ſet downe a reſolution.

7. The Heauens haue two motions. The firſt is made daily in foure and twenty houres from the one or other Midday, or Orient, betweene the two Poles, or Supporters of the world. All men cleere-ſighted both in body, and ſpirit, are witneſſes hereof. The other motion is of each one of the eight Heauens: that is, of thoſe of the fixed Starres, and of the ſeuen Planets, oppoſite to the firſt, which is generall, and ſimple, vpon the Center of the Poles of the world: and theſe contrariwiſe are particularly vpon diuers Centers, and Poles. The Poet expoundeth this. His ſimilitude of him that walketh in a Ship, with an intent to ſaile to *Bourdeaux*, and he looketh toward *Toloufe*, is obſerued by the *Aſtronomers*, by *Ariſtotle*

tle in his ſixe booke, chapter 1. of naturall things: and by *Auerrois*, vpon *Ariſtotle de Cœlo, chap.* 43 .8.

8. There is yet a word to be ſaid as touching the Heauens, of the Planets: that is to ſay, of their order, and courſe: for in reſpect of their reuolutions, we will ſpeake of them hereafter, when we diſcourſe vpon euery one of them. They haue therefore ſaid, that *Saturne* was the moſt neereſt to the Starry Heauen: *Iupiter* next: *Mars* the third. The reaſon is, becauſe *Saturne* performeth not his courſe but in 30. yeeres, and conſequently hath a heauen more great then *Iupiter*, who finiſheth his courſe in twelue; and *Iupiter* is aboue *Mars*, who performeth his courſe in three yeeres.

As touching the Sphere or Heauen of the Moone, they haue ſet it loweſt, and more neere vnto vs; becauſe that in her naturall reuolution, ſhe is more ſwift then all the other Planets, and for that ſhe oft-times taketh away the light from other Planets; interpoſing her ſelfe betwixt them, and vs. Adde hereunto her varietie wholly euident and ocular, which is the cauſe that maketh vs to iudge, that manifeſtly ſhee is neereſt the earth. But becauſe there is not the ſame reaſon in the Heauens of the Sunne, of *Venus*, and *Mercury*; there hath beene great queſtion amongſt the Ancients, the reſolution whereof hath been by the aduice of thoſe (who afterwards haue more carefully examined the matter) that the Heauen of the Sunne is betweene that of *Mars*, and of *Venus*: and in the midſt of the ſixe Planets, *Venus* followeth him, and *Mercury* afterwards, and conſequently the Moone. *Ptolomie* amongſt the Ancients hath greatly explained the doctrine of *Aſtronomie*.

In our time we haue had *Blanchin, Purbach, L. de Mountroyall, Copernicus, Shoner, Appian, Stoffler, Rhinold, Ganric, Cardan, Fracaſtor, Leonitius, Orontius, Contarin, Peucer* and others; out of a part of whoſe trauaile this poore Summary, and that which ſhal be ſaid hereafter, as touching *Aſtronomie*, is extracted. Let this then inuite the Reader to ſearch into the ſource, and to taſte by the ſame meanes, the gracious wiſedome, and ineffable bounty of the Creator.

101. *Imperiall Pallas.*] When I haue hertofore ſpoken of the Heauens, I haue ſaid, in imitation of the Poet, that ſome conſider nine, and ſome ten: that is, ſeuen of the Planets; that of the fixed Starres, the ninth (which ſome call Chriſtaline) and the tenth, which they name The firſt mouer. But aboue and beſides all theſe nine or ten Heauens; the *Theologians*, and *Aſtronomers* haue ſet the eleuenth heauen (which imbraceth the reſt) and they call it the Imperiall Heauen, by reaſon of the light and brightneſſe thereof, and becauſe it excelleth all other heauens in puritie, as the fire ſurpaſſeth the other Elements: It is ſuppoſed to be the reſidentiall abode of Gods Elect; the Spirits of the one party of which, are reſerued there in expectation of the reſt of their brethren, and the day of the Reſurrection of the bleſſed; to which the bodies of thoſe (being raiſed from the duſt) ſhall be vnited to their ſoules, and raiſed vp to heauen to liue with our Sauiour for euer.

102. *Seraphins.*] The happy Spirits, who haue continued in their integritie by the grace of God, haue diuers names in holy Scripture. They

They are called good Angels, in regard of their charge: that is, becauſe they are as Meſſengers, and Officers of God, to ſerue for the good of his Church in generall, and in particular. They haue other names which declare the excellency of their nature, as this is amongſt others deriued from a word, which ſignifieth to embrace in fire. So that theſe *Seraphins* are, as it were, burning and inflamed: which in my opinion ought to be applyed to the brightneſſe, whereof theſe excellent creatures are made participant by that eternall Sunne of light of life, and incomprehenſible glory: that is to ſay, the Eternall God, before whom they aſſiſt to obey him, and to execute his commandements. There is mention made of them in the ſixt chapter of *Eſay*, verſe 2. and 6.

103. *Round.*] In twelue or thirteene Verſes, the Poet comprehendeth and expreſſeth, by maruailouſly apt and fitting ſimilitudes, all that which the ancient and moderne Philoſophers haue written of Heauen. And hee that will ſee the ſingular induſtry of our Poet in Poeſie; let him conferre theſe twelue former Verſes, with a *Hymne* that *Ronſard* hath made of Heauen, and he ſhall finde, that what the one hath dilated in one hundreth Verſes, the other hath cunningly related, and concluded, in a very few words which omit nothing. But it were a tedious matter to diſcourſe vpon euery one particular, as the diſputes of the Philoſophers & Aſtronomers haue beaten vs the path: that is, both of this redoublement of heauen, and what is his circumference, or circuit: why it called the life of the world, The Father of the day and yeere, the modell of it ſelfe, that remaineth alwaies in his place, & notwithſtanding hath a motion ſo ſwift, that our vnderſtanding cannot apprehend it. *Item*, how it is infinitely finite, perpetuall in the ſame eſtate, incorruptible: then of his Muſicke, and meaſured motions, and of other following points. A Commentary is requiſite herein. For the preſent, in this briefe *Index*, it ſufficeth to obſerue theſe things by the way.

104. *Beauteous frame or extent.*] The Poet comprehendeth vnder this word (whereof *Moſes* ſpeaketh in the 6, 7, and 8. Verſes of the 1. Chapter of *Geneſis*) the loweſt, middle, and higheſt Region of the Aire; the elementarie Fire, the heauens of the ſeuen Planets, and that of the fixed Starres; and aboue the ſame, placeth the celeſtiall waters. And thus the extent is all that, which is betwixt the Chriſtaline Heauen, and the Globe of the Water, and of the Earth. This opinion is receiued by diuers, and hath likewiſe ſome contradictors, whoſe diſputes are ſeene in the bookes of the Ancient and moderne, who haue written vpon the firſt Chapter of *Moſes*. See amongſt the Ancients, the *Hexameron* of Saint *Baſil*; and Saint *Ambroſe*, and that which hath been ſaid hereafter vpon this word, The Spirit of God.

105. *Waues on high. Celeſtiall waters.*] Speaking of the Heauens heretofore, it hath beene ſaid, that ſome haue conſidered a *Chriſtaline* Heauen, which is aboue that of the Starres, and vnder the tenth heauen, which they take for the firſt Mouer, and yet aboue that an eleuenth, which they call *Emperium*, which they eſteeme to be the laſt, the place of Gods Elect, being aboue all the Heauens. The Poet maintaineth, that there are waters in the ninth heauen, where they remaine ſuſpended by the

the ſame power which holdeth the whole *Vniuerſe* ſuſpended, and retained onely by his will. Hee produceth fiue reaſons to approue his ſaying; and for couclusion deſcribeth the vniuerſall Cataclisme. In the deſcription wherof, it is ſaid by *Moſes*, that the bounds and Floud-gates of Heauen were laid open; which in my opinion, cannot be ſimply ſaid of the waters of the Clouds, but of another maruailous aboundance, ſurpaſſing in quantitie all humane apprehenſion. There are ſome replies to the contrary of thoſe, who by the water of the Heauen, vnderſtand the Exhalations gathered in the lower and middle Region of the Aire. But this diſcourſe being too prolix, let the Reader peruſe thoſe Diuines, who haue written vpon the firſt Chapter of *Geneſis*, ſpeaking of the waters aboue or vnder the extent.

106. *Seas or Waters.*] We haue in theſe Verſes, and thoſe that follow to the end, a liuely repreſentation of the dreadfull iudgement of God vpon the ſinnes of the firſt world; as *Moſes* maketh mention, in the ſixt, ſeuenth, and eighth chapters of *Geneſis*.

In a Commentarie we ſhould diſcourſe of the Arke, of *Noah*, and of diuers queſtions which preſent themſelues vpon this Subiect, and of that which hapned before, during, and after the iſſuing of this great Patriarke out of this great Tombe; wherein the puiſſance and diuine bounty incloſed him, kept him, and then cauſed him to goe out of it ſafe and ſound, with that which was therein. I touch theſe things, to admoniſh the Reader, and to diſcouer vnto him more and more, the artifice, and erudition, of this ſacred Poem. Whoſo would particularly obſerue how great a Maſter our Author is in his profeſſion; let him take the paines to conferre this deſcription, with that which *Ouid* made in the firſt of his *Metamorphoſis*, ſpeaking of *Deucalions* Floud. I will ſet downe here ſome Verſes, to kindle a deſire in men, to conſider the whole, by the leſſe, and confront the French with the Latines.

Protinus Æoliis Aquilonem clauſit in antris,
Et quæcunq; fugunt inductas flumina nubes;
Emittitq; Notum, madidis Notus euolat alis,
Terribilem picea tectus caligine vultum,
Barba graui nimbis, canis fluit vnda capillis,
Fronte ſedent nebulæ, rorant pannæq; ſinuſq;,
Vtq; manu latè pendentia nubila preſſit,
Fit fragor, & denſi funduntur ab æthere nimbi.

Then making mention of the earth, and of the ouer-growne Flouds:

Intremuit, motuq; vias patefecit aquarum.
Expatiata ruunt per apertos flumina campos,
Cumq; ſatis arbuſta ſimul, pecudeſq; viroſque,
Tectaq; cumque ſuis rapiunt penetralia ſacris.

See the reſt in *Ouid*, who hath not ſo exactly deſcribed theſe things as our Poet.

107. *The Ocean or Nereus.*] By this word hee vnderſtandeth the Sea, which in the Deluge ouer-flowed the earth, beeing not contained within his

his bed, or bounds; but by the prouidence and puiſſant bounty of the Creator. *Ouid* ſaith, to expreſſe the ſame: *Omnia Pontus erant, Deerant quoque littora Ponto. Virgil* in the ſecond of his *Aeneas*: *Spumeus atque imo Nereus det æquora fundo. N. de Comtes* in his *Mythologie*, chap. 6. intreateth at large of *Nereus*, and of the *Nereides*, where he yeeldeth a reaſon why the Poets ſurnamed the Sea ſo.

108. *Manat.*] This is a great Sea-fiſh, deſcribed by *Rondoletius*, in in his 16. Booke, and 18. Chapter, It reſembleth an Oxe, and hath a flat backe, and a hide very hard, he wayeth ſo much, as two Oxen are ſcarſe able to draw it. The fleſh thereof reſembleth in taſte that of Veale, but is more fat and vnſauory. It is as eaſily tamed and made gentle as a dogge, but remembreth it ſelfe very often of the wrongs that are done vnto him. *Peter Martyr* of *Millan* in the 8. Booke of his 3. *Decade*, reporteth wonders, of a tame *Manat*, which was made gentle by a *Cacique* or Lord of *India*, and ſaid that hee was more ſportfull then an Ape, and carried ſometimes ten Indians on his backe, paſsing them ouer from one ſhore of a Lake to another. And foraſmuch as hee liueth vpon the earth, hauing foure feet like an Otter, ſometimes hee liued with the Indians, and tooke meate at their hands, otherwiſe an irreconciliable enemy to the Chriſtians, becauſe one amongſt them (he knew maruellouſly well to obſerue them both by their coates and countenance) had ſhot an arrow at him, wherewith notwithſtanding hee was not pierced, by reaſon of the thickneſſe and hardneſſe of his skin. *Ouiedus*, in the 13. Booke of his Hiſtory, Chapt. 10. deſcribeth one of them, but hee ſetteth not him downe with foure feete, nor for a fiſh, but ſaith that the Spaniards call him by the name of *Manat*, by reaſon that hee hath, as it were, two hands neere vnto his head, which ſerue him for Finnes. Furthermore, he recounteth many ſingularities thereof, and ſaith, that it is found aboue the Ile of Hiſpaniola. As touching other Fiſhes, we ſhall ſpeake of them in another place herereafter, and he that would know the Hiſtory and nature of them, let him read *Geſner*, *Rondoletius*, and *Bellon*.

109. *Cedar tree.*] An old French word, ſignifying ſprouts or boughs, or branches of trees, where they ſaued themſelues who were preſerued by the Deluge, liuely depainted by our Poet, being an excellent imitator of all things, as it is requiſite alſo. This deſcription of Mankinde drowned by the Deluge, and of the Arke of *Noah* floating vpon the waters, and then ſettling on the drie land, hath no need of Expoſition.

The French hath *Rains*, whereon this Annotation dependeth.

110. *Thrice.*] This time of the Deluge, which was the ſtrangeſt yeare that mans wit could imagine, without ſeaſons, without order, either in Heauen or Earth, is thus conſidered according to *Moſes*. The day of the ſecond Moneth of the yeare 600. of the life of *Noah*, the Deluge began to come, and it rained 40. dayes, and 40. nights vpon the earth without ceaſing. The waters continued vpon the earth, 150. dayes, in whch are compriſed the 40. during which time, it neuer ceaſed to raine. The waters retired themſelues about the end of this time, and about the terme of 150. dayes began to decreaſe very much. On the 17. day of the 7. Moneth, the Arke reſted vpon the monntaines of great Armenia. On the firſt day of the 10. Moneth, the tops of the mountaines

(ſurmounted by 15. cubits by the Deluge, in regard of the higheſt) appeared. Then about the end of 40. dayes, *Noah* opened the window of the Arke, letting flye a Crow and a Pidgeon, which returned incontinently. Seuen dayes afterwards he let looſe the Pidgeon, who brought him backe a leafe of an Oliue tree. Seuen other dayes after, hee let the Pidgeon flye, which returned no more vnto him. On the 27. day of the ſecond moneth of the yeere, 601. of *Noahs* Age; the earth was dried, and he iſſued out of the Arke by Gods commandement. Thus hee, his Family, Birds, Beaſt, and creeping creatures, were ſhut vp one whole yeere, and ten daies (liuing in death) by the power and incomprehenſible prouidence of God.

111. *Panchaian.* He meaneth by *Odour Panchiaq;* incenſe which groweth aboundantly in *Panchaia*, a part of *Arabia Fœlix*: whereof *Virgil* ſpeaketh in the ſecond of his *Georgikes*. *Totaq; thurigeris Panchaia pinguis arenis.* And *Lucretius* in his ſecond booke, *Araque Panchæos exhalat propter odores.* By a manner of Poeticall and figuratiue ſpeech, hee ſaith that God would once more ſee the Incenſe ſmoke vpon the Altars ſacred to his greatneſſe: hauing a regard to that, which hath beene obſerued vnder the law, vntill the comming of our Sauiour: who by his perſonall ſacrifice, hath accompliſhed theſe ceremonies: and it is in him that we are a good odour to God, and by him, that all our ſacrifices of thankſgiuing in the commemoration of the ſacrifice of his death, and the communion of his holy Table, are acceptable to our heauenly Father. Furthermore, as few people haue beene preſerued from the Deluge, the Poet concluding (and that materially) prayeth (and his prayer accompanied with that of other Chriſtians, neither hath beene, nor ſhall bee in vaine) that the little flocke, which at this day dependeth and buildeth vpon the Eternal God, eſcaping from the rage of corporall and ſpirituall perſecutors, may increaſe in number and in Faith.

The end of the ſecond Day of the firſt Weeke.

THE

THE SVMMARY OR, CONTENTS OF THE THIRD DAY OF THE FIRST VVeeke of VVILLIAM of *Saluſt*, *Lord of* BARTAS.

IN *this third Booke, the Poet deſcribeth the Sea, and Earth, with their ornaments and commodities; following that which* Moſes *hath intreated of in the* 1. *Chap. of* Geneſis, *verſ.* 9. *Then after the Inuocation of the Name of God, hee entreth into the matter, and diuideth his whole Diſcourſe into two principall parts. In the firſt, hauing ſpoken in generall, that on the third Day the waters were ſeparated from the Earth, and ſhewed by a proper compariſon how it came to paſſe; he ſpeaketh of the great pile, and gathering together of Waters, which wee call the Sea, obſerueth the lodging of the ſame, retained within his limits by the power of God. Conſequently he ſheweth, that the Sea with his armes embraceth the earth: then repreſenteth hee the parcels of the ſame Sea, and the moſt renowned Riuers of the world. Which done, he ſetteth the Fountaines & Riuers before our eyes, and diſputeth of the increaſe of*

Torrents and Riuers, and of their deſcent into the Sea, the which becommeth not any whit the more ingreatned by that meanes. Conſequently, he diſcourſeth vpon the flowe and ebbe thereof, reſoluing in a few Verſes, the principall queſtions vpon that point: and annexeth that of the ſaltneſſe of the Sea-waters, which hee diſmiſſeth, to the intent to propoſe the maruellous effects of diuers Fountaines, and of Bathes, and other hot waters. Vpon which hauing inſiſted long-time, hee returneth to his purpoſe, diſcouering the commodities cauſed by the coniunction of the Sea and the Earth in one round maſſe. Behold what hee hath performed in the firſt part as touching the Sea.

In the ſecond, we haue an ample and proper diſcourſe of the element of the Earth: Firſt, of the firmeneſſe, ſoliditie, and commoditie of the ſame; afterwards, of the quakings, and openings thereof, then, of his greatneſſe which (together with the earth) is but a little point in compariſon of the Heauens. From whom the the Poet exhauſteth a holy exhortation, to enduce both great and ſmall to doe their duty in all humilitie before God. But for as much as the earth hath beene ſeparated from the Sea, to bee the Mother, Nurſe and Hoſteſſe of man, hee depainteth the profitable beauties and bounties of the ſame, the Trees, and Shrubs thereof of diuers vſes for mans life; notwithſtanding in them the Flowers, Hearbs, and Plants of infinite ſorts, whoſe excellent properties hee forgetteth not, but on and in euery one of them, maketh the great goodnes, wiſedome, and power of the Eternall God manifeſtly to appeare, by the conſideratiõ of the admirable Sympathis, & Antipathies of ſo many Creatures, to which he adioineth & annexeth the Graines, Wools, Silks, Cottons, Flaxe, and Hempe, entertained, renewed, and preſerued in the earth from day to day, by the ſame hand which hath giuen her being and vigour. Thereupon hauing amongſt other miracles of nature ſet before our eies the Tree named Cocos, hee diueth and deſcendeth into the bowels of the earth, and diſcouereth the Minerals hidden in the ſame, not omitting, after hauing ſpoken of precious Stones, to ſhew the right vſe of Gold, and Iron: and for his laſt wonders, hee ſpeaketh of the Loadſtone, and the Mariners Needle, and of medicinable earths: Which atchieued, he ſaluteth the earth, and ſingeth the praiſes thereof: condemning by the example of the Patriarks, and the moſt famous perſonages amongſt the Pagans, thoſe that haue

haue contemned Husbandry, and Tillage, and the knowledge of Simples; and in concluſion, praiſeth the Country life infinitely, which hee proueth to bee accompanied with all happineſſe, and repoſe, and warranted from the paſsions and mis-haps, or miſeries which diſturbe the world: concluding this third Booke with a ſacred Prayer, anſwerable to his Vocation.

(∴)



THE THIRD DAY OF THE FIRST WEEKE OF WILLIAM OF SALVST, *Lord of* BARTAS.

Ea.] That which the Poet ſaith of the Sea in the precedent and ſubſequent Verſes, may be referred to eight Articles, which we will explicate or expound as briefely as may be.

1. Of the diuers names of the Sea.
2. Of her lodging and limits.
3. Whether ſhee bee enuironed with earth, and how, and of her parts.
4. Why ſhe receiueth not increaſe by the waters which fall into her.
5. Of the ebbes and flouds of the Sea.
6. Why Sea-water is ſalt.
7. Of the interlacing of the Sea with the earth.
8. Whether the Sea be round, or flat.

1. As touching her names, ſhe is called the Sea, the Ocean, the *Neptune*, and *Nereus* in this Poem. For as for tearmes, or titles, which are farre diſ-ioined from common knowledge; the Poet hath made no mention of them, contenting himſelfe, as it becommeth him, with thoſe that are vſual, and poeticall. Some ſuppoſe that this Latine word, *Mare*, & the French *Mer*, is taken from the Latine word, *Amarum*, which ſignifyeth bitter; becauſe the Sea-water is bitter and ſalt. There are ſome likewiſe that deriue it from *Maarth*, which is a *Chaldean* word, ſignifying the ſame: that is to ſay bitter. The word, Ocean, hath diuers Etymologies; for *Suidas* ſuppoſeth that the Sea is ſo called, becauſe it is indiuiſible, and the waues thereof tumble on the necke of one another, ſo as they cannot be ſeparated. Others call her the *Ocean*, and deriue the name from the Greeke

Greeke word ὠκὺς, which ſignifyeth ſwift; becauſe the Sea hath a ſuddain, and continuall ſpeedy motion. The word *Neptune* is poeticall, and is oftentimes taken for the Sea by the Poet: and *Nereus* in like manner.

2. In regard of the lodging, Continent, and bed of the Sea; the Poet preferred, and preſenteth 3. diuers opinions. It is ſaid in the 33. Pſal. that God hath gathered together the waters of the Sea, as in a Veſſell, & hath heaped together, as in a Treaſurie. This is a receiued opinion amongſt the Philoſophers, that the earth is the Centre of the world, enuironed and begirt with the Sea, which leaueth her diſcouered in diuers places, ſo that the hollow and deepeſt cauities thereof are filled with the Sea, which is a great pile, and as it were a treaſury of Waters, from whence the diuine prouidence draweth an infinity of flouds, running vpon the face, and thorow the Conduites of the Earth.

And furthermore the Sea is not onely a receptacle of ſo many Riuers which returne and flow into the ſame; but it is the ſtore-houſe of waters, not onely to diſtribute them thorow the whole body of the Earth: but alſo to furniſh and ſerue the Sunne withall, who (raiſing vp moiſt vapours from the ſame, into the loweſt and middle Region of the Aire) doth afterwards thereof forme diuers Mereors, eſpecially raynes. The terreſtrial Globes, and relation of Pilots, and men expert in maritine, who haue trauailed and ſayled thorow all thoſe Seas, for the ſpace of one hundred yeeres paſt, do verifie that which hath beene ſaid of the bed of the Sea. *Ouid* in the firſt of his *Metamorphoſis*:

Tum freta diffudit, rapidiſque tumeſcere ventis
Iuſſit, & ambitæ circundare littora terræ.

3. That which is aboue ſaid, ſeemeth to ingender a difficulty vpon the third Article. If the Sea be higher then the Earth, and enuironeth the ſame, (being as it were lodged and couched about it) how commeth it to paſſe, that the Earth is not drowned euery wayes, conſidering that the Sea is liquid, and the nature of water is to glide, and fall downeward?

It hath beene ſaid, that the Sea hath in a manner a principall bed, in this ample extent of the Eaſt and Weſt Ocean, where nothing may be ſeene but water: for as touching the Ilands, they are nothing in compariſon of the vaſt Sea, being of ſo maruellous an extent. Shee hath three motions; the one, in as much as ſhe is water; the other, in the quality of the Sea; the third, accidentall, and cauſed by the winds.

As touching the firſt. The nature of all water is to tend downeward, but the ſea, both in her bed (where ſhe beſtirreth her ſelfe, & mounteth far higher then the Earth) and in her armes and parcels, hath her limits, within which ſhe is retained, as long as it pleaſeth God the Creator, which hath giuen vnto her the ſands on the ſhores, and from aboue miſts, and obſcurity, which ſerue her (as it were) for bands, eſpecially the ſand, as the holy Scripture ſpeaketh in diuers places, by the ordinance of the Almighty. And as the ſea and earth make an entire Globe; ſo may wee per-

perceiue that the Sea approaching the Coaſts and bounds thereof, abuſeth her ſelfe.

And many learned men (who haue trauelled by Sea) do approue, that vnder the *Æquator*, ſhe is farre more eleuated then in any other place, ſhe enuironeth the earth by the Ocean, which is as her body, then by the *Mediterranean*, *Arabian* and *Perſian* Seas, and by as many ſmaller Seas, as greater Riuers, which are as it were armes, legges, veines, and haires, by which ſhe is ioyned to the earth. Her diuers parts appeare in the Geographycall Globes, and Cards, and therefore wee haue no need to make any farther or more particular diſcourſe thereof.

4. The earth enuironed by the Sea, is a ſpongy body, ful of holes, hauing an infinity of Chanels and Conduits, as well in the vpper part thereof, as ouerthwart the members of the ſame, by meanes whereof the greater flouds (which ariſe from the Fountaines and ſmall ſourſes, far diſ-ioined and diſtant from the Ocean, and which before they flow into them, encounter, and carry with them infinite Torrents, Brookes, and ſmall Flouds) do not augment the Ocean, becauſe he diſtributeth an infinitie of waters to all his Earth by the other Conduits of the ſame.

And as touching Raines and Snowes which fall from the lower and middle Region of the Aire: It is a continuall exchange of the Aire, reſtoring to the Sea that which he hath borrowed of her. But we ought to conſider the wiſedome and power of the Creator, who holdeth the waters heaped together in this great Treaſury of the Sea, where they are not retained but by his only ſecret will: For of themſelues, and by reaſon of the increaſe they receiue, their nature ſhould be to couer the Earth, as they did before that God had commanded that the dry Land ſhould appeare: but the voyce of their Creator cauſeth them to flye and retire, as it is ſpoken in the 104. *Pſalme*; ſo that approaching the ſhore, they ſtop their courſe, nay more, returne back againe, as fearing to tranſgreſſe their Maſters command.

5. Let vs conſequently ſpeake ſomething of the flux, and re-flux of the Sea. This motion is proper vnto it, as it is conſidered not as water, but as Sea.

The Poet reciteth diuers opinions vpon the cauſes of this floud and re-flux.

1. Some ſuppoſe, that at ſuch time as the waters retired themſelues apart, and the dry Land appeared, that God gaue them this perpetuall motion, that like a Ballance (whoſe *Æquator* is the Cock or Counterpoiſe) riſeth and falleth inceſſantly, and (as the Poet ſaith) receiueth vertue from the firſt Mouuer, is ſhould continue ſo vntill the laſt Day.

2. As touching the ſecond opinion, becauſe it hath little probability in compariſon of the firſt and third, it concerneth me not to ſpeake thereof any further.

3. The third is allowed by the moſt part of the learned, who attribute the flux and reflux to the effects of the diuers appearances of the Moone, to which opinion our Poet ſeemeth to incline. Some others adde the Sun, who, by vertue of his heate and brightneſſe, ſhaketh this great and mighty multitudious aſſembly of waters, as alſo we may obſerue, that

in the coniunction of the Sunne and Moone, the flux and reflux is moſt vehement.

But this is eſpecially attributed to the Moone, for the reaſons hereafter ſpecified. The holy Scripture in this place (as in all other which make mention of the maruailous order of Nature) mounteth our minds to God the Creator, who calmeth and troubleth the Sea, how and when it pleaſeth him. But this is an hinderance vnto vs, but that wee may ſay, that to this effect he maketh vſe of the ſecondary cauſes, according to his owne will, reſeruing vnto himſelfe the Soueraigne authority aboue all ſecondary cauſes, which he can ſtay, change, and annihilate at his good pleaſure.

Plutarch, in the third Booke of the opinions of the Philoſophers, the ſeuenteenth Chapter, reciteth the opinion of the Ancients, whereof the one attribute theſe alterations of the Sea, to the Sunne and Windes, others to the Moone, others to the riſing of the Waters, others to the ſwelling of the *Atlantike* Sea.

But he diſtinguiſheth theſe three motions, that is to ſay, the Flow, the Refluence and the Ebbe.

The Flow, is a naturall motion; the Floud, violent; the Ebbe, extraordinary.

As touching the Floud, it is a motion of the Sea, which falleth and riſeth two times in 24. houres, hauing his conuenient periods correſpondent to the riſing and ſetting of the Moone, and by meanes whereof the Sea purgeth and clenſeth her ſelfe. This fluxe ſheweth it ſelfe more violent in the ſpacious Ocean, wholly expoſed to winds, and that eſpecially in the ſhores thereof, and yet farre more, when it is not retardate and bridled by the Iles.

The *Mediterranean* Sea hath not ſo vehement refluxes. In the *Adriatique* and other Streights, there is ſcarcely one. The *Balthique* hath none at all, becauſe it is narrow, bordered with earth on euery ſide, and full of Iles. If the Moone be in declination, or in the firſt quarter, the flow is feeble; but comming to renew and fill her ſelfe, it is ſtrong: for which cauſe ſome haue ſuppoſed, that this Planet which is the neereſt vnto vs, and that hath the gouernment ouer humidity, puffeth vp ſo the maſſe of waters, and carrieth and recarrieth them, according as ſhe ſheweth her ſelfe in the Eaſt, or as ſhe ſetteth in the Weſt. The Floud and refluence is ſometimes more ſlow and gentle, ſometimes more ſwift and violent, according to the diuers ſtations of the Moone, which alſo wee ought to diſtinguiſh in diuers ſeaſons of the yeare, the winds furthering very much the impetuoſity or ſlowneſſe of the Floud. The Moone hath this priuiledge by the motion of the firſt mouer, who is the cauſe that in one day ſhe riſeth and ſetteth, as the Sunne and other Starres doe. Vpon her riſing then the Sea encreaſeth, when he is raiſed to the *Meridian*, to bend his courſe toward her ſetting, the Sea retireth it ſelfe: comming to his ſet, the Sea deſcendeth againe; and, being in the depth of his Heauen, the water mounteth afreſh, and then decreaſeth; and the Floud renueth vpon her riſing. The inequality of howers of the flow and refluence, commeth from this, that the Moone, being carried away by

by the motion of the first mouer, riseth not alwayes in the same moment of time. The diuersities of the light, and changes of the Moone; the signes of the Zodiacke, wherein shee meeteth, the one moist, the other not: The Coniunctions and Aspects of the Planets and fixed Starres, with the Moone, are the cause of the increase or decrease of the Flouds, and refluence: wherevnto we may adde the nature of the waters of the Sea; whereof the one being subtile, purified, and at liberty, haue a moderate flow; the other impure, thicke, retained, and locked vp in diuers straights, haue it more violent: but God hath ordained this for the purging and preseruing of waters: for in calme weather they stinke, and the Sea is the nurse of many euill vapours, and a sinke of stinking matters, which are skimmed and cleered by the Flouds and Winds. This serueth also for Nauigation: but principally, to giue men occasion to magnifie the power of the Creator, that being most true which the Prophet saith in the 107. *Psalme*, of those that saile by Sea:

They see Gods wondrous workes vpon the Seas,
Who sound the depths, and saile in windy stormes.

The thicknesse of the salt water gently yeeldeth, and suffereth it selfe to be easily shaken by the beames of the Moone. But let vs not make further search into these miraculous causes, but suffer men of better vnderstanding to sound and search the same, without enlargement of these short annotations; the conclusion whereof shall bee, that the voyce of God commanding the waters to retire themselues, as *Moses* reciteth, is a sufficient and the efficient cause of the ebbing and flowing of the Sea, that also the Moone is the measure and rule of this motion, without any astriction or limitation, neuertheless of the power of God the Creator.

6. As touching the bitternesse or saltnesse of the Sea-water, *Plutarch* maketh mention thereof in the 16. Chapter of the third Booke of the opinions of the Philosophers. See that likewise which is said in the ninth Question of the first Booke of his Table-talke, in the first Question of his Abstract of naturall causes, *Aristotle*, in his Problemes 23. Section. *Pliny*, in his second Booke, from the 97. Chapter, vntill the 101. where he resolueth the most part of the questions which a man may moue vpon this poynt of the Sea, and particularly this in his 110. Chapter, where hee attributeth to the Sunne the saltnesse of the Sea, in the surface, but not in the bottome. *Millichius* vpon this very Chapter of *Pliny*, *Garcæus*, in the 36. Chapter of his *Meteorologie*: *L. Daneus* in the 11. Chapter of the second part of his *Christian Physicke*, *Velcurio* in the seauenth Chapter of the third Booke of the Commentaries vpon *Aristotles* naturall Philosophy, haue discoursed at large, and accord with *Pliny*.

7. In regard of the enterlacing of the Sea with the Land, see the third Article, and the Poet describeth, in a few words, the principall Armes in the Ocean, and the most renowmed Flouds in the World, which the vniuersall Maps and the *Geographers* demonstrate, presenting an exact

and liuely Anatomy of the terreſtriall Globe, to euery man that taketh but the leaſt paine to know any thing.

8. There remaineth a word to be ſpoken of the forme of the Sea, that is to ſay, whether it be round or flat. That which hath been ſpoken heretofore, ſufficiently approueth that it is round, not conſidered by it ſelfe, much leſſe in the parts thereof, but enterlaced with the whole body of the Earth, and hauing that great bed of the Ocean, wherewith whoſoeuer hath a deſire to content his curioſity, let him read *Scaliger*, in diuers places of his diſputes againſt *Cardan*, in the 37. Exerciſe, and ſome other following. To conclude, the Poet placeth the Element of Water betweene the Earth and Ayre, following the common Doctrine of all thoſe who haue intreated of naturall Philoſophy, and eſpecially of the ſituation of the Elements.

2. *Erithrean.*] The Gulfe of *Erethrea*, is the *Arabique* Sea, called a Gulph, becauſe it is but a Straight and Tongue, or Arme of the Ocean, The Iſraelites paſſed it ouer dry-foote by a notable miracle, declared in the 14. Chapter of *Exodus*. *Pliny*, in his ſixt Booke, about the end of the 23. Chapter. *Rubrum Mare dixerunt noſtri, Græci Erithræum à Rege Erythra, (aut vt alii) à calore Solis repercuſſu, talem reddi exiſtimantes: alii ab arena terraque, alii tali aquæ ipſius natura.*

3. *Iordan, or Floud Paleſtine.*] This is that Riuer *Iordan* mentioned ſo oftentimes in holy Scripture; and eſpecially in the third Chapter of *Ioſuah*, where the miraculous paſſage of the *Iſraelites* is deſcribed. It taketh his beginning from the Lake of *Tyberiade*, or the *Galilæan* Sea, and ſeruing for a frontier to *Paleſtine* to the Eaſtward: after a very long circuite, it diſchargeth it ſelfe into the dead Sea. Hee addeth the Hiſtorie of of the Deluge, and of the water iſſuing from the Rocke in the Deſart.

4. *Perſian Gulfe.*] This is an arme of the *Ocean*, ſeparating *Arabia Fœlix* from *Perſia*, as all the *Geographicall Cards*, Nauigations, and Hiſtories giue teſtimonie. Touching the diuers names thereof, ſee *Ortelius* in his *Geographicall Synonimies*. The *Balthique*, *Indian*, and *Erithrean* or Red Seas, ſurnamed *German* atme; the gulfe of *Ganges*, and *Arabian Neptune*, are added.

Hauing deſcribed in a few Verſes, the commodities of the great armes of the Sea, he maketh mention of the moſt famous Riuers that are to be found.

5. *Tanais.*] The Latines call it by this name, *Tanais*, the Vulgar, *Don*. This is one of the greateſt flouds of *Europe*, which ſerueth for a limit and bound between *Tartaria* of *Europe*, and that of *Aſia*, thorow both which it paſſeth, deſcending from the *Riphæus* Mountaines, and diſcharging it ſelf into the *Palus Meotide*. See *Ptolomy*, in the eighth table of Europe. We haue ſpoken of *Nilus* in another place.

As touching the other Floud that neighboureth it, which loſeth it ſelfe oftentimes in the Deſarts of *Affrica*, and finally entreth into *Nile*: it hath diuers names amongſt the Geographers, as their Cards doe teſtifie. The *Rhine* and *Danubius* are knowne. The *Rhine*, after a long courſe, runneth into the *Ocean of Holland*. *Danubius* maketh a longer circuit, and diſchargeth it ſelfe by diuers in-gates, or Armes into the *Pontique* Sea.

6. Eu-

6. *Euphrates.*] *Euphrates* is a renowned Floud, falling from *Niphates*, a Mountaine of *Armenia*: the which (after a long course) passeth thorow *Babylon*, and ioineth it selfe to the floud of *Tigris*, inclooseth the Region, which for that cause is called *Mesopotamia*. See *Strabo*, *Pliny*, and other Geographers.

7. *Niphates.*] This is an arme or part of the Mountaine *Taurus* in *Asia*, the most great and longest of all the Mountaines of the world; amply described by *Ptolomie*, *Pliny*, *Strabo*, *Mela*, and *Solinus*. *Niphates* separateth *Assyria* from *Armenia*, and from it floweth the floud *Tigris*; which hauing by diuers turnings trauersed *Assyria*, *Mesopotamia*, and *Chaldea*, dischargeth it selfe by two in-gates into the *Persian* Sea.

8. *Tagus.*] This is the greatest floud of the Kingdome of *Portugall*, which descending from certain Mountaines of *Spaine* (seruing for limits to the Kingdome of *Valencia*) after it hath trauersed that of *Castile*, and *Portugale*, by a very long course, entereth at *Lisbone* into the West Sea. It is vsually called, *Taio*, and gold is found in the same, as in some other Riuers of *Europe*.

9. *Thames.*] This is one of the principall Riuers of *England*, which proceedeth from two sources, the one farre distant from the other: the one, in the Mountaines, betwixt *Brails* and *Bifeild*: the other neere to *Malmsbury*, called *Isis*, and vniting it selfe neere to Oxford, after diuers trauerses and encounters of many Riuers (hauing past thorow the midst of London) dischargeth it selfe into the Easterne Ocean.

10. *Rha.*] *Ptolomie* in the second Table of *Asia*, giueth two great sources to this great floud, in the Mountaines of *Hyperboria*; which descending from the highest parts of the North, trauerseth all the great Country of *Tartaria*, and dischargeth it selfe into the *Caspian* Sea. The modern Geographers call it *Volga* and *Edol*.

11. *Hebrus.*] This is a great Riuer in *Thrace*, rising from the Mountain *Rhodope*, neere to *Adianople*, and falleth into the *Aegean* Sea, or the *Archipelago*, neere to the Iland of *Samothrace*, which some modernes call *Samundrachy*: this Riuer at this day is called *Mariza*.

12. *Parana.*] The Riuer of *Parana*, is that which the Spaniards call *Rio de la Plata*, or Riuer of Siluer. The inhabitants of the Country call it *Paraganazu*: that is to say, Sea or great Water: so also it is maruellously long; as *Mercator* (a most learned Geographer of our time) hath marked in his vniuersall Map, and calleth it the great Floud of *Parana*, which is also a Country of maruellous length in the West Indies, betweene *Brasile*, and *Peru*. *Gomara* in his second booke of his generall History of the Indies, Chapter 89. saith, that this Riuer containeth in breadth 100. Italian miles, maketh diuers Ilands, increaseth as *Nilus* doth, and in the same time descendeth from *Peru*, and is increased by the meanes of diuers great Riuers, which descend from the Mountaines & higher Countries.

13. *Darien.*] This floud is in the West Indies, discouered some hundred yeeres past by the Spaniards, called by the generall name of *America*, or the fourth part of the world, hauing trauersed the Countries of *Darien*, and *Castile de Or*, it dischargeth it selfe into the gulfe of *Vraba*, and

is

is called by those of the Country, The great floud, by reason of his course which is very long, and hath in breadth, neere vnto the gulph about foure and twenty leagues. Amongst all other wonders, it nourisheth *Crocodiles*, as *Nile* doth. See *Peter Martyr* of *Millan* in his 9. Booke of the second *Decade*; and *Gomara* in his second Booke of the generall Historie of the Indies.

14. *Castile the third.*] The two first *Castiles* are portions of *Spaine*. This third is in *America*, in the quarters of the Straight of *Darien*, and was called *Castile de Or* by the Spaniards, who haue sailed thither and gathered aboundance of gold in that place, in the yeere 1514. and since. See *Gomara* in his second Booke, Chapter 85.

15. *Maragon.*] This floud, saith *Gomara* in his second booke, Chap. 87. is three degrees on the other side of the *Aequator*, hauing threescore miles in breadth. It inuironeth diuers Iles, & is plentifully peopled. There are some haue found in that place many precious Stones, & amongst the rest, an excellent Emerald, as bigge as the palme of a mans hand. Some suppose that this floud, and that which is named *Oreillan*, are but one. *Ortelius* in his Theater, separateth them in their source, and in one part of their course; but he causeth them to ioyne together, in a place called *Picora*, to diuide themselues, and take their course apart, till they attaine the Sea. This taketh his course into *Peru*, and hauing flowed in his channell some fifteene hundreth leagues, dischargeth it selfe into the West Ocean, about the *Cape Alinde*, some hundreth leagues from the gulph, or Tombe of *Oreillan*, and for the space of two hundreth thousand foote into the Sea, retaineth his sweet waters, swimming aboue the salt.

16. *Of him: The Element.*] The connexion of the earth and of the Sea, is the cause that they partake and borrow the one from the other these maruailes, which are obserued, in regard of Fountaines and Riuers, by the assistance of the Sunne, which we will discourse vpon in some more ample manner. God hauing commanded the vaste and indefinite bodie of the Waters, to retire it selfe into one place, which was assigned for them, left not the earth wholly dry. But the Sea, gathered into his bed, where she aboundeth in such quantity (as it beyond the reach of all humane reason to measure) graciously penetrateth thorow the earth which purifyeth the same, and in it hath Riuers and Fountaines: the one whereof are apparant, the other remaine hidden, and are then discouered when it pleaseth the Creator: some in Vallies; other some in little Hils, Mountaines, and Desarts, &c. Moreouer from the earth, moistned, and humacted by so many sorts, and principally by the Sea, in euery moment there are infinite vapours sucked vp and drained by the heate of theaire, celestiall bodies, and especially of the Sunne (as beeing ordained amongst others for the same) which carried vp into the middle Region of the Aire, forme themselues into grosse or moist Clouds, or Raines, which falling vpon the earth intirely, and in diuers places, cause diuers sourses of Fountaines, make the brookes and swift torrents to swell and increase Riuers: and all this aboundance returneth into the Sea, which faithfully distributeth it thorow, aboue, and vnderneath the earth, by a proportion altogether admirable.

Some

Some ſuppoſe that the Raines are the originall of Fountaines, and Riuers, and not the Sea: alleadging that in the Northerne and Southerne Countries there are many Fountaines and Riuers ſeene as well in the Plaines, as on the tops of the higheſt Mountaines, which hath not beene obſerued in *Affrica*, where there is ſo extreme drineſſe. *Item*, that during Winter the raines doe abound, the fields are couered with water, and the Fountaines or Springs dried vp in Summer. Although waters be more aboundantly found in the temperate Regions, then vnder the torride Zoane in *Affrica*: yet notwithſtanding, many great Riuers are ſeene to runne and trauerſe thoſe hot Countries, which are not bred by Raines, but flowe from their continuall ſources, and Spring heads, which are in the Mountaines. Witneſſe *Nilus*, deſcending from the Mountaines of the *Equator*; and trauerſing the long Country of the *Abiſsines*: briefely, all *Affrica*, to fall into the *Mediterranean* Sea. That great floud alſo, that deſcendeth from the Mount *Thale*, in the interior *Libia*, according to *Ptolomie*, trauerſeth about the halfe of *Affrica*, from Eaſt to Weſt, and diſgorgeth it ſelfe into the Ocean, about *Cape Verde*, into two Armes; whereof the one is called the Riuer of *Senega*, the other of *Gambra*.

Touching their opinion, who ſuppoſe that the ſubterranean Fountaines are the ſources of waters, they ſay ſomething, if they meane that theſe Fountaines are deriued from the Sea, which purifyeth and ſweetneth it ſelfe (in this ſort) by the pores of the earth; otherwiſe their opinion is without ground, conſidering that the water being ſo low, could not mount as farre as the top of the higheſt Mountaines, where men finde it in aboundance, and in infinite places. Further, there are certaine Fountaines to be found, that haue ſome reſemblance with the flux and reflux of the Sea, which they ſhould not haue, if their vniuerſall ſource proceeded onely from the waters vnder the earth; except wee ſhould grant that their ſource proceedeth further off.

But it ſhall ſuffice to referre our ſelues to the opinion of wiſe *Salomon*, who in the firſt Chapter of his *Eccleſiaſtes* ſaith, that the waters come from the Sea, and returne thereinto, that is to wit, the one by conduits vnder ground, the other by diſcouered Channels, as the great Riuers which receiue the leſſe, the ſmaller ſtreames and ſwifter brookes. And euen as in mans body, all the bloud runneth thorow all the members by an infinitie of veines; of all which, that which is called *Cava Vena*, is, as it were, the trunke: In like manner, the water by infinite, ſecret, and manifeſt conducts, runneth from the Ocean, into all the parts of the earth, in which this ſo great a bulke of waters of the Sea, ſeemeth to bee as the bloud in the *Vena Cava* of our body. But beſide this, the Text of *Moſes*, in the firſt Chapter of *Geneſis* is expreſſe. For God hauing firſt of all inuironed the whole earth with water, and afterwards made (as it were) two parts of this Abiſme of water, placing the one part aboue, and the other vnderneath the Firmament; thirdly, commanding that the waters vnderneath, ſhould retire themſelues into one place; teacheth vs that from this Abiſme thus diuided, all waters which moyſten the earth, on euery ſide doe proceede.

And although the waters aboue the extent doe moiſten the earth, and make

make the Riuers ſwell; yet ſo it is, that firſt of all they haue beene drawne from this Maſſe. Secondly, they draw out from their ſupply, increaſe, and ordinary entertainment euery day. Thirdly, it appertaineth properly to thoſe that are vnder the extent, or Firmament, and ſuch as are gathered into one place, to furniſh the body of the earth, to which they are conioined: the humiditie which is proper vnto the ſame, to which alſo *Salomon* had a reference, and experience confirmeth his ſaying: And it is to no purpoſe to thinke that the Sea hath beene aſſembled to ſerue the earth onely, but with flux and reflux, or by his vapours drawne by the Sunne, and afterwards formed into Raine, to water the ſame. For beſides that the raines ſhould not bee ſufficient to make an inceſſant running Riuer, the turne and returne of ſo many flouds (which all of them diſcharge themſelues into the Sea, the depth of the ſame embracing the Earth on ſo many ſides, wholy hollowed and fitted with infinite chanels, in euery part) approoueth that which we haue ſaid.

17. *The Rocks.*] Conſequently he toucheth another Article of the increaſe of land-waters, and Riuers. Senſibly in our conſideration (as the Poet ſaith) this proceedeth from the ſnowes which are melted on the Mountaines, and fall downe into the Vallies, whence the Brookes flow more violently, which cauſe the land-waters and Riuers to grow the greater.

But let vs adde further, that this increaſe is furthered by the meanes of the Ocean, which by Pipes and Conduits vnder Earth, puſheth the water from time to time athwart the Earth, either by the ayd of the motions of the Moone, or by other meanes, the particularities of conſideration where of we leaue vnto a Commentary.

18. After this he ſheweth, why the Sea increaſeth not by reaſon of the affluence of ſo many waters, which diſcharge themſelues into it, as alſo why it remaineth not leſſe ſalt. The quantity of the ſaid ſweet waters is ouer-little, conſidering that the Sunne, and other Celeſtiall bodies, ceaſe not to empty this great Veſſell, ſo that the one doe lend vnto it, the others borrow more.

19. Here followeth a tractate of the flux and reflux of the Sea, which the Poet beginneth with an elegant compariſon of the ſhiuerings of mans body, diſputing *à minore ad maius*, from the leſſe to the more, of the quiuerings of this leſſer world, to expreſſe thoſe of the Ocean, or the greater world.

Then annexeth hee three opinions of this motion. Hee vniteth the firſt and ſecond together, and ſaith, that the Will of the Creator is the effectuous cauſe of ſuch motion; as *Moſes* ſheweth in the firſt Chapter of *Geneſis*, and *Dauid* in the 104. *Pſalme*. For hauing commanded the waters to retire themſelues behind the Earth, which maketh the Centre of the world, they obeyed: but their nature importing that they ſhould tend downewards, in deſiring to couer the Earth, they ſecretly acknowledged the voice of God, they remained at a ſtay, yet in ſuch ſort notwithſtanding, that the way alwayes at the higheſt, and betwixt the will of our Lord and their nature, giue inſtructions vnto vs all, to continue ſubiect vnder the will and ordinance of our Soueraigne.

The

The Moone is the inſtrumentall cauſe of this maruellous motion. For God hath giuen this Planet power ouer the waters and all moiſt things, as experience teacheth: we ſee the Oiſters and Creuiſſes increaſe vpon the full of the Moone: Our braine hath a touch thereof; whence alſo defluxions, ſneeſings, and paines of the head do proceede.

But to expreſſe this more fully, it concerneth vs to note, that the Ocean hath a double flow, the one, ſimple, and without refluence, which is naturall almoſt to all waters; the other with a refluence. Her ſimple flow is from the North to the South: In the North, the extreme cold giueth increaſe to the waters, and maketh their floud more violent, a great part of the Aire conuerting it ſelfe into Water. In the South, the water diminiſheth, becauſe of the heate that dryeth it: and therfore it is behouefull that the Water of the Ocean (which is ingendred perpetually in the North) ſhould flow South-ward, according to his naturall flux. The other flow hath his refluence, the efficient cauſe whereof is declared heretofore.

The inſtrumentall is the diuers motions of the Moone, which (hauing dominion ouer the waters) hath the more power ouer the bulke of thoſe which are in the Ocean. But ſome will aske, how the Moone (which herein ſerueth the Creator) driueth and repulſeth the Seas? Some there are that ſuppoſe, that it is the peculiar property of her, to cauſe the waters ſwell, whence proceedeth this ſtirring, or incertaine motion; as the Load-ſtone hath ſeacret property to draw the Iron vnto it. Others (of whoſe opinion I am) maintaine, that this proceedeth from the diuers apparitions of the Moone; which, according as ſhe is new, in the firſt quarter, full, or waning, agitateth and mooueth in this maſſe of waters, more or leſſe: for euen as by kindling a fire with much wood vnder a Caldron, the water in boyling riſeth vp and ſwelleth, and diminiſhing the fire, the water ceaſeth boyling and ſettleth; ſo is it in the Ocean, and in the branches thereof, where there is a flow and refluence: According as the Moone hath her diuers aſpects, the Seas riſe and fall. Futhermore, the flux of the Sea followeth the dayly motion of the Moone: And this motion is deuided into foure parts, euery one of ſixe houres, whereof the naturall day is compoſed, which is of foure and twenty houres.

Theſe foure parts are aſſigned to the dayly motion of the Moone, according to the foure parts of the motion of Heauen, that is to ſay, the Eaſt, the South, the Weſt, and the midnight. So then, the Sea following the Moone, moueth her ſelfe, foure times in foure and twenty houres, two times in flowing, and two in returning.

The firſt floud is, when the Moone mounteth from Eaſt to South, and the reflux from mid-day to euening.

The ſecond is from euening to midnight, and the reflux from midnight to morning: For the Moone mouing her ſelfe from morne to mid-day, mounteth for the ſpace of ſixe continuall houres, aboue our *Hemiſphere*; and by this meanes cauſeth the waters of the Ocean to ſwell by her maruailous efficacy.

The waters being thus incenſed, flow for the ſpace of ſixe houres, and ſenſibly beate vpon the roads and ſhores.

The other Motion from Mid-day to Euening is ſuch, as for the ſpace of ſixe houres the waters inceſſantly retire from our *Hemiſphere*, and loſing (as it were) the breath and force of their motion, it commeth to paſſe, that the waters do returne, the Creator hauing ordained alſo that they ſhould not breake the bounds which are aſſigned them. Moreouer, when the Moone aduanceth her ſelfe, from euening to mid-night, and mounteth for ſixe houres ſpace aboue the other *Hemiſphere*, the Sea ſwelleth and floweth, and then deſcending from mid-night to morning, the Sea retireth it ſelfe. Such is the opinion of the naturall Philoſophers, againſt whom there are diuers diſputes, or rather in regard thereof, many queſtions are mooued, by reaſon of the diuers fluxes and refluxes, the one more regular, the other leſſe, as alſo that in diuers parts of the great Sea and the armes thereof, many wonderfull particularities are obſerued vpon this ſecret. For the preſent it ſufficeth that wee haue touched that which is moſt common in that which concerneth our Author, annexing notwithſtanding that which followeth to content thee Reader.

This motion is not equall in all ſeas, but according as they are more or leſſe deepe, or more and leſſe neere to the Ocean. For in the ſea, betwixt *Norway*, and *Scotland*, there is cleerely obſerued a flow and refluence, becauſe it is neere to the Ocean. In the Straights of *Gibraltar*, the flow and refluence appeareth in the beginning: but running towards *France*, *Italy*, and *Greece*, it appeareth very little, by reaſon it is more diſtant from the Ocean.

The flow and refluence is great in the *Adriatque* Sea, becauſe it is neither too large nor ouer-deepe. In the Dead Sea there is none at all, which is neither deepe nor large, but the cauſe is, the thickneſſe of the ſtanding waters.

But beſides this dayly motion, there is one that hapneth from moneth to moneth, in the *Mediterranean* Sea. For from the beginning of the new Moone, vntill the full, the Sea ſeemeth to increaſe, and from the full, till the wane of the Moone, to decreaſe: Becauſe the cleereneſſe of the increaſing Moone, from day to day vntill the full, maketh her more ſtrong, to cauſe the waters to ſwell, whence the Floud groweth.

Contrariwiſe, from the full vntill the wane, the Moone decreaſing, is the cauſe that the Sea being deſtitute of a helper, decreaſeth, and floweth backward. See *Pliny* in his ſecond book, the ninety and ſeuen chapter, and *Cardan* in the ſecond of his *Subtility*.

By this flux and refluxion, the Creator hath preuented the corruption of the Sea-water, and the ſtench thereof, which might cauſe many dangerous effects. This is it which *Pliny* toucheth, in the 98. Chapter of his ſecond Booke: *Omnia Plenilunio purgantur maria*: that is, Vpon the full Moone all the ſeas are purged. As the water in a Caldron, boying vp the top, caſteth out his ſcumme, whatſoeuer is within the ſame. To this effect alſo the ordinary and extraordinary winds do ſerue, which are, as it were, the ſcummers of the Creator, to purge this great Caldron of waters more and more, which ſerue in ſo many ſorts, both the earth, and the life of mankind.

10. *At-*

20. *Atlantike Sea.*] Some ſuppoſe, that by this word, the *Mediterranean* Sea is vnderſtood; which hath diuers names, according to the places where ſhe extendeth her ſelfe.

They then call her thus, becauſe of the place from whence ſhe departeth, that is to ſay, from the Coaſt of *Mauritania*, where the mount *Atlas* is.

The other vnderſtand it to be a part of the Ocean, extending it ſelfe along *Europe* and *Affrica*, as farre as the Ilands *Heſperides*, which ſome ſuppoſe to be thoſe that are called *Acores*, and further into the weſt Ocean, and that ſhe (being agitated by her proper motion) cauſeth the higher Ocean to be troubled, whence follow the flux and reflux.

The Poet amongſt other reaſons, concerning the Floud and Ebbe, hath ſet this downe, not as the ſtrongeſt, but to giue the Reader an occaſion to examine that more diligently which is propoſed, and to build vpon the moſt certainty, whereof we will intreate more at large in ſpeaking of the ebbe or re-flux in his proper place.

Strabo, *Suidas*, and *Cicero*, in *Scipioes* Dreame, haue extended the *Atlantike* Sea further, and haue taken it almoſt for the whole Ocean. There are ſome likewiſe that hold, that the *Atlan-tide* (whereof *Plato* ſpeaketh) is *America*, diſcouered in our time: but becauſe there needeth no queſtion to diſpute for the vnderſtanding of our Poet; I will ſubſcribe to their opinions, who by the *Atlantike* Sea, vnderſtand the Ocean, which coaſteth *Europe*, *Affrica*, and the *Occident*.

21. *Boſphores.*] Hee ſaith, that the Seas which accoaſt *Europe* and *Affrica*, to the weſtward, ouerflow more then that Sea which accoſteth *Genes*, and *Boſphores*, which is the arme of the Sea, which at this day is called the Straight of *Conſtantinople*, ſeparating *Aſia* from *Europe*, and which is no more then fifteene hundred paces large. The Ancients called it the *Boſphorus* of *Thrace*.

There is another about the entry of the *Palus Meotide*, which is the vtmoſt part of the *Mediterranean* to the North-ward, and into which *Tanais* diſgorgeth it ſelfe. Some call it the Straight of *Gaffa*. In times paſt, it was called *Boſphores Cimmerian*, *Meotide*, *Patertan*. Theſe two *Boſphori*, (not far diſtant the one from the other) haue beene ſo called, becauſe an Oxe may eaſily trauerſe them, and therfore it is not to be wondred at, that the flux and reflux is not great. Hee addeth a reaſon (alledged by diuers Aſtronomers) that is, that the Moone darteth her beames with leſſe force vpon the ſtraight and incloſed Seas, then on the ſpacious Ocean, inriching his reaſon with a compariſon proper to the Sunne, who in the heart of Summer, and at ſuch times as the winds blow leaſt, warmeth and heateth the broad and diſcouered Champion beyond compariſon, more then the ſtraight and narrow Countries, hemmed in by the Mountaines.

22. *Euen as.*] The *Delian Torch*, that is the Sunne, furnamed *Delian*, according to the ancient Poets, who faine that *Apollo* was nouriſhed in the Ile of *Delos*, whereof the *Mithologiques* yeeld a reaſon. The other *Aeolian* ſignifieth, the Den, where they faine that *Aeolus*, (of whom *Virgil* ſpeaketh in the beginning of the firſt Book of *Aeneas*) held the windes

incloſed. Thus doth the Poet beautifie this Poem, with the colours and ornaments of his Profeſsion; to the end to make the Picture more pleaſing. The ſence of the compariſon is touched about the end of the former Section.

23. *Ammonian Fount.*] *Pliny*, in his ſecond Booke, Chap. 103. maketh mention of this Fountaine, in theſe words, *Iouis Hammonis Fons interdiu frigidus, noctibus feruet.* Examine his fift Booke and fift Chapter. And *Ouid*, in the firſt of his *Metamorphoſis*,

—— Medio tua corniger Hammon,
Vndâ die gelida eſt, ortuq; obituq; caleſcit.

Ionianus Pontanus, (a learned Latine Poet of our time) endeuoureth to yeeld a reaſon thereof in his *Meteors*, ſaying, that the cold humidity of the night nouriſheth the heate, and by an *Antipariſtaſis*, cauſeth it to re-inforce it ſelfe inward; wherevpon he inforceth himſelfe to iſſue by his abundance: and from thence commeth it that the Flouds are hot. But by day, (the Sunne-beames ſucking vp that heate which is in the ſurface, that is to ſay, aboue) the water remaineth cold. This is ſomewhat, but nothing ſufficient to expreſſe the hidden cauſe, and that which is prodigious. By reaſon whereof, *Andrew Bacius*, an Italian Phiſitian, in his Worke, *de Thermis*, 6. Booke, and 28. Chapter, ſaith, that that which *Pliny*, *Solinus*, *Vitruuius*, and others, haue written of theſe admirable workes, hath not any ſound reaſon in nature; but that they are fables, and ſuperſtitious inuentions. This reſolution is too too Magiſteriall, and is rather to cut the knot, then looſe it. See Saint *Auguſtine* in the 21. Booke *of the Citie of God*, Chapter 5. But as touching the examination of theſe things, leauing the Reader to beleeue that which he ſhall finde to approch neereſt to the truth of Hiſtories, hee may alſo at his leiſure ſearch out the cauſes with the Philoſophers, who haue curiouſly ſounded theſe ſecrets of nature; ſome of which are touched in other paſſages of theſe Annotations.

24. *Eurimenus.*] *Bacius* in his firſt Booke *de Thermis* Chapter 15. maketh mention of this floud, and of diuers other ſuch like, whereof *Pliny* ſpeaketh alſo in the 103. Chapter of his ſecond Booke: and there are a number of the like in diuers places of *Europe*.

25. *Silarus.*] *Pliny* in the 103. Chapter of his ſecond Booke, *In flumine* Silari *vltra Surrentum, non virgulta modò immerſa, verùm & folia lapideſcunt, aliàs ſalubri potu eius aqua.* See *A. Bacius* in the booke and chapter heretofore mentioned in the precedent Annotation.

26. *Iewes religious Riuer.*] *Ioſephus* in his ſeuenth Booke of the Warres of the Iewes, Chapter 24. There is a Riuer in *Paleſtine*, which paſſeth betweene two Cities, called *Arcen*, and *Raphanee*, admirable for an extraordinary ſingularitie: which is, that hauing entertained his violent & ſwift courſe for the ſpace of ſixe daies, on the ſeuenth it remaineth dry: which being paſt, it runneth as before. It hath beene experimented, that it keepeth alwaies this order; and therefore is it called the Riuer of the *Sabbath*, or day of repoſe.

27. *Eleu-*

27. *Eleusinian Spring.*] Or *Halesine*, if wee follow *Solinus* in his 11. Chapter, except the Copies be faulty, where he saith: *In Halesina* (it may be, and in our Author we must reade *Eleusina*:) *regione fons alias quietus & tranquillus, cum siletur: si insonent tibiæ, exultabundus ad cantum eleuatur, & quasi miretur dulcedinem vocis vltra margines intumescit.* See *Aristotle* in the 51. Chapter and 52. *de admirandis.*

28. *Cophis.*] *Pliny* saith no lesse in the 103. Chap. of his third Booke: *In Bœotia amnis Melas oues nigras, Cephisus ex eodem lacu profluens, albas facit.* Some are of the opinion, that the waters which passe by the Mynes of Lead, are the cause of this effect. See the same in *Pliny* in his 31. Booke, Chapter 2. and *Seneca* in his third booke of naturall Questions, chapter 25. and *A. Bacius* in his ninth booke *de Thermis*, where he yeeldeth a reason of this change, by the testimony of *Aristotle*, *Vitruuius*, and specially of *Moses*, speaking of *Iacobs* flocke, *Gen.* 30.

29. *Cerona.*] *Pliny* in his 31. booke, Chapter 2. *Endicus in Hestiæotide fontes duos tradidit esse: Ceronem, ex quo bibentes oues nigras fieri, &c.* See that which is said of these Fountaines in the second Booke, Chapter 203.

30. *Xanthus.*] *Pliny* maketh mention of the property of the water of this floud in the 103. Chapter of the second booke. *In Faliseo* (saith hee) *omnis aqua potata, candidos boues facit. In Bœotia Amnis Melas oues nigras: Cephisus ex eodem lacu profluens, albas: rursus nigras Pontus, rufasq; iuxta Ilium Xanthus vnde & nomen amni.* See that which he addeth in the 31. booke. Chapter 1. and 2. Likewise *Seneca* in the third booke of his naturall questions, Chapter 25.

31. *The Arabian Fountaine.*] *Solinus* in his fourth Chapter of his diuers Historie, speaking of *Arabia*, maketh mention of this Fountaine; His words are, *Vltra Pelusiam eum ostium Arabia est ad rubrum pertingens mare; quod Erithræum ab Erithra rege Perses & Andromeda filio, non solum à colore appellatum* Varro *dicit, qui affirmat in littore maris istius fontem esse, quem si oues biberint, mutent vellerum qualitatem, & antea candidæ amittant; quod si fuerint vsq; ad haustum, ac fuluo postmodũ nigrescant colore. Bacius* in his worke *de Thermis* 1. booke, 14. chapter, yeeldeth a reason of this change, and referreth it to their mixture with heate and the exterior aire, and to the minerall, thorow which they passe. He added in the 17. Chapter of his sixt booke, that the beasts, in regard of the water, vvhich seemeth such vnto them, may by the force of imagination alter and change whatsoeuer thing in their nature. It is well knowne what the holy Scripture reciteth of *Iacob* and *Labans* Sheepe: and daily we see many effects and impressions of the imagination in all creatures.

32. *Salonian.*] As touching these strange and prodigious properties of waters, reade *Pliny* in the 303. Chapter of the second booke, *Vernerus* in his Tract *de admirandis Hungariæ aquis*, saith, that there are Fountaines that draw such efficacie from the Mynes of Brimstone, that they fill their braines with fume that drinke thereof, who also become drunke therewith. *Ouid* maketh mention of one.

Quam

Quam quicunq; purùm moderato gutture traxit,
Haud aliter titubat, quam ſi mera Vina bibiſſet?

There are a great number in *Almanie*, and other places, which haue a ſharpe taſte; and touching thoſe that produce oile, and *Bitumen*, it hath been ſpoken of in other places heretofore: and *Bacius* yeeldeth a reaſon in his worke *De Thermis*.

33. *Andrian Spring.*] *Pliny* maketh mention of this maruellous fountaine, in his ſecond Booke, Chapter 33. *In Andro inſula templo liberi Patris fontem nonis Ianuariis ſemper fluere*, Marianus *ter Conſul credit: Diotecurſia vocatur. Bacius* in his ſixt booke, Chapter 28. derideth this as meerely ſuperſtitious. But leſt it ſhould ſeeme ouer-ſtrange, and wholly incredible, that *Pliny* hath written in this Chapter: let the Reader reade (if his leiſure ſerue him) a little Treatiſe, which *George Werner* a Phiſician of our time, hath written of the maruellous waters that are in *Hungaria*. *Seneca* in his diſputes, touching naturall cauſes, ſtriueth to yeeld ſome reaſon thereof, but ſcarce currant in my opinion, God hauing prepoſed infinite ſecrets to men, vnder the key of his wiſedome, to the end to humble them, and make them to acknowledge that all are ignorant of more then they know.

34. *Illirian or Slauonian.*] Of this fountaine *Pliny* ſpeaketh, as they likewiſe doe, who haue written after him: and wee will adde here-vnder a collection of thoſe which the Poet might haue pretermitted.

35. *Dodone.*] *Pliny* in his ſecond booke, chapter 103. maketh mention of this fountaine: *In Dodone Iouis fons cùm ſit gelidus & immerſas faces extinguat, ſi extinctæ admoueantur, accendit. Idem meridie ſemper deficit qua de cauſa ἀδινάμενον, i. requieſcentem vocat. Mox increſcens ad medium noctis exuberat, ab eo rurſus ſenſim deficit. Lucretius* the Latiue Poet, in the ſixt of his worke *de rerum natura*, laboureth to yeeld a reaſon of this ſecret: *Nimirum* (ſaith he) *quia ſunt in aqua permulta vaporis ſemina, de terraque neceſſe eſt funditus ipſa ignis corpora per totum conſurgere fontem, & ſimul exprarare foras exireque in auras. Non tam vina tamen calidus queat vt fieri fons, &c.* See *Mela* in his ſecond booke, and his Expoſitor *Vadian*, who ſaith that *Solinus* (in the 12. Chapter) being vnable to yeeld a reaſon of this change, hath called this fountaine ſacred. Hereupon he addeth, *Eſt enim illa humani animi curioſitas, moneri ſtatim vt diuinis aſcribat, quod natura vt fieri poſſit deſperat. Cæterùm quia gelidiſſimus fons eſt, fieri poteſt, vt face recenter extincta, & ad gelidam fontis ſuperficiem abhibita, ignis ambiente frigore preſſus flammam recipiat, rurſumque flagrat, Antipariſtaſi id efficiente. Omninò autem extinctam facem & modo accendi, vt veriſimile eſt, ita ſi fiat, miraculi habendum foret loco.*

36. *Ile of Iron.*] This is one of the ſeuen Ilands of the *Canaries*, which the Ancients called fortunate, farre diſtant from Spaine, drawing towards the *Aequator* about fiue hundreth leagues, and well ſet downe in the Maps and bookes of the Coſmographers. *Ierome Bezo* of *Millan*, about the end of the laſt booke of his Hiſtory of the New World, ſpeaking of the maruailous Tree mentioned by the Poet, and hauing ſeene it,

ſaith

ſaith that which wee haue heere added for the Readers recreation and content.

It now remaineth, ſaith he, to make mention of a Tree which is in the Iland of Iron, which diſtilleth water inceſſantly from the leaues thereof, in ſo great aboundance, that not onely it ſufficeth thoſe of the Iland, but alſo might furniſh a farre greater number of people. It is a Tree of a meane ſtature, hauing leaues like to a Nut-tree, but ſomewhat greater, enuironed with a Baſon of Stone, wherein the water falleth and is gathered. There is no other water in the whole Iland but this. The tree is alwaies couered with a little miſt, which vaniſheth by little and little, according as the Sunne ſheweth himſelfe hot all the day long.

In the beginning, when the Spaniards tooke vpon them to conquer this Ile, they found themſelues almoſt diſcomfited, becauſe they neither found Fountaines, Springs, nor Riuers: & inquiring of the Ilanders where they had their water: they anſwered, that they vſed none but Raine-water, and in the meane time kept their trees couered, with watertotch, earth, and other conuenient things, hoping by this ſubtiltie to drine the Spaniards out of the Ile. But one of their women, entertained by a Spaniard, diſcouered the Tree, and the wonders thereof vnto him; which the Captaine held for a fable. But finding the ſame to be true, he was almoſt rauiſhed with ſuch a miracle: but the Ilanders put the woman to death that betrayed them.

37. *Iland.*] It is an Iland in the North, ſo much celebrated by Antiquity, vnder the names of *Thule* or *Thyle*. This word Iceland, ſignifieth a land of Ice. Notwithſtanding the coldneſſe thereof, it hath Mountaines which vomit out fire; and at the foote of the ſame there are two fountaines (beſides diuers other ſingularities) whereof the Poet maketh mention. See what the *Coſmographers* of our time doe write: and *Pliny* of thoſe marualles in the 103. Chapter of his ſecond booke.

38. *In golden Peru.*] See that which wee are about to adde, touching diuers maruellous Fountaines, in diuers places of the world: namely, in the Weſt Indies, where *Peru* is, ſurnamed the golden, becauſe of the gold (which the Spaniards haue gathered in thoſe parts) almoſt innumerable.

I will now adde the deſcription of diuers other admirable Fountaines, whereof the Poet would make no mention, leaſt hee ſhould ouercharge his booke; wherein I will no more then he did, ſtay my ſelfe, vpon an exact order requiſite in a Commentarie.

There is a Fountaine in *Ireland*, whoſe water killeth all thoſe beaſts that drinke thereof, but not the people, who make ordinarie vſe thereof. *Ortelius* in his Theater. Neere to *Ormus*, there is a great fountaine found, the water whereof is as greene as the field in Spring-time, and ſalt as the Sea. He that drinketh neuer ſo little thereof, is incontinently taken with a violent ſcowring, and he that drinketh very much thereof, dyeth without remedy. *M. Paulus* the 1. book, Chapter 18. In *Iceland* there are found ſuch deadly Fountaines, as *Saxon* the Grammarian teſtifyeth, in his Preface *vpon the Hiſtory of Denmarke.*

In *Poland* there is found one ſo peſtilent, that the very vapour thereof killeth

killeth beasts that approach neere vnto it: Master *Cromer* in his first book of the description of Poland. Neere to *Rome*, vpon the Mountaine *Soracte*, in the Forest of *Antium*, and neere to *Politian* in *Thuscan*, are two Fountaines that kill those Birds that taste thereof, *Pliny* 31. Booke, chap. 2. *Leander* in the *Description of* Italy.



That which *Mela* reciteth of two Fountaines, in one of the fortunate Iles, ought not to be omitted; of which the water of the one causeth convulsions in him whosoeuer tasteth thereof, so that a man would say hee dyed laughing. But the present and sure remedy therefore is, to drinke of the other fountaine which is thereto adioining. That of *Potine*, neere to *Thebes* in *Bœotia*, causeth those Horses that drinke thereof, to become mad. *Ælian lib.* 15. *c.* 25. In the Ile of *Chios* there is a Spring, that maketh those men stupide that taste the same: *Pliny* in his 31. booke, chapter 2. *Isidore* in his thirteenth booke, chapter 13. Contrariwise, neere to a town in *Sicilia*, in times past called *Iusgum*, the water of another there seemeth to sharpen their sences that drinke thereof: *Pliny* 31. booke, chap. 2. in *Bœotia* two others are obserued: the one whereof obscureth the memory; the other inlighteneth it. *Pliny* and *Isidore* in the places aboue alleadged. The same *Pliny* in his 25. booke, Chapter 3. speaketh of a fountaine in *Almaine*, which maketh their teeth fall that drinke thereof: and *Solinus* in his ninth Chapter, saith, that in *Sardinia* there are fountaines, which heale the infirmities of the eyes, and haue this maruellous propertie, that if there be a cause to draw any one to his oath, hee that is periured and drinketh thereof, becommeth blinde; and the true witnesse seeth more cleerely then he did before. *Isidore* saith the same, in his 24. booke, Chapter 6.

I speake not of fountaines which make the throate become prodigiously bigge, as in *Velay*, and *Sclauony*; nor of those of *Gelonium*, or of *Licia*, whereof the one maketh women barren, the other fruitfull: *Solinus* chapter 10. *Seneca* in the third booke of his naturall questions', Chapter 25. nor of that of *Volterre* in *Thuscan*, whereof *Leander* speaketh, which healeth and taketh away sterrilitie; nor of another which increaseth nurses Milke. But I will briefely adde some others, as those of *Cizique*; the water whereof extinguisheth fleshly temptations, or venemous motions. *Pliny* in his 31. booke, Chapter 2. That which *Pliny* nameth *Aleos* in the same Chapter, which causeth hayre to grow in those places where it is falne. In *Ireland* there is a fountaine, in which if any one washeth his head, it becommeth white, and another which blancheth not. *Ortelius* in his Theater.



As touching other medicinable fountaines, in *Sardinia* is obserued one, the water whereof healeth the biting of the *Solfuge*, which is a most dangerous serpent. *Solinus* Chapter 9. In *Thessaly*, the little fountaine of *Seotussa* healeth wounds, rectifyeth the members that are out of ioynt: and if a man cast thereinto a broken staffe, it is fastned together againe, as if it had beene glued: Aristotle *in his admirable History*, chapter 112. Wee will not for the present meddle with the maruellous and miraculous waters, mentioned in the holy History, *Iohn* 6. nor the particular accident of healing *Naaman* the Leper; and how he was healed in *Iordan*, whither he

he was ſent by the Prophet. This requireth another conſideration.

And as touching that which we haue ſet forth, and publiſhed, *Pliny* and others: we will not debate either of the truth, or vanity, which may be in ſuch reports of the Ancient or moderne; wee will onely ſay, that in the workes of God there are many maruailes, beſides the ordinarie vſe of them.

In *Sicily* and neere to *Pouzol*, there are waters, in which if a man plunge either birds, or fourefooted beaſts halfe dead, it cauſeth them to reuiue. *Ariſtotle in his Admirable Hiſtories*, chapter 28. *Leander*, and *Ortelius*, vpon the Mount of *Azgan* in *Affrica*; there is a fountaine found; the water whereof is ſo cold, that it is impoſsible to ſwallow it. Some one intending to make proofe thereof, was tortured with a violent Cholicke, for three moneths ſpace. *Leonius pag.* 3. In *Hungaria*, neere to the Bathes of *Buda*, there are two fountaines hard by one another: the one moſt hot; the other moſt cold: *Pigafette* writeth, that in *Tidore*, one of the *Molucques*, there is a fountaine, the water whereof is ſo hot, that being taken out and kept in a Porrenger, Platter, or Pitcher, it retaineth his heate for the ſpace of an houre. *Pliny* ſpeaketh of one in *Sclauonia*, Chapter 10. of his ſecond booke: the water whereof is cold, and notwithſtanding, if a man caſt his cloth cloake vpon it, it is incontinently ſet on fire. *Fulgoſius* in the ſixt Chapter, and firſt booke, maketh mention of another; the water whereof (though cold) yet vomiteth out flames of fire.

Leander ſaith, that there is a fountaine found out neere to *Volteore*, the water whereof bubbleth vp ten foote high, & ſo hot, that if you caſt but a Calfe or Goate into it, it incontinently caſteth it out wholly ſod, but ſeuered both from skin, and bones.

Ortelius in the deſcription of *Scaudie*, ſpeaketh of ſuch a boiling fountaine, in the Ile of *Grontland*, that it preſently ſeetheth all kinde of meate that is put into it, and the Paſte likewiſe, which it baketh to bread, as our Ouens are accuſtomed to doe being very hot.

That which *Pliny* ſaith in his fift booke, 31. Chapter, is altogether maruellous, that in the Sea of *Phenicia* before *Ioppa*, *Parias*, and *Arados*, there ſpringeth a fountaine of freſh water in the bottome of the Sea, from whence men draw the waters by certaine Pipes made of Barke. In the *weſt Indies*, neere to the Iland, *Iamaique*, or of Saint *Iames*, from the bottome of the Sea, there riſeth a fountaine moſt ſweet to be drunke, which ſurmounteth the Sea-water, and floateth aboue the ſame a cubite high whence it is drawne: *Ouiedus lib.* 6. of *his Hiſtories*, chapter 12. At *Pouzol* there ſpringeth a fountaine, or ſource of ſweet water from the Sea, *Leander*. There is a Village in a certaine Ile of *Holland*, named *Brielle*, where there is neither Spring nor ſource of ſweet water, and it is a folly in that place to ſeeke any; yet nature hath giuen there a fountain of ſweet water, from which all they of the towne fetch that which they neede, whereas all the reſt of the Wels, pits, and Fountaines, are of ſalt water. See the *Theater of Cities*. There is in a quarter of *Macedony* a nittious and ſalt Lake, from midſt whereof there ſpringeth vp a fountaine of ſweet water, mounting aboue the Lake; yet neither is the Lake augmented, neither doth it ouerflowe, nor glide away: *Pliny* booke 30.

Chap. 10. In *Iudæa* the lake *Asphaltites* (which is of *Bitumen*) neere vnto his banke or ſhore, hath a Fountaine of hot water, that healeth diuers maladies, *Pliny lib. 5. cap. 16.*

In *Dolphine* neere to *Saulſes*, there is a Fountaine, the water whereof is more ſalt then that of the Sea, *Meta*, in his 2. booke the 3. Chapter. Neere to the Coaſt of *Laodicea*, there is an Iland very ſtony, and well inhabited, where there is a Fountaine, whereout if a man draw water, the firſt is found to be ſalt, the ſecond ſweete and pleaſant water to bee drunke. *Strabo* in his 16. Booke. Neere the Lake of *Aſcagne*, and neere *Chalcide*, there are fountaines found, whereof the vpper part is good to drinke, and that in the bottome is ſalt and bitter, *Pliny* in his thirty one booke, the tenth Chapter. The Prouince of *Caizama* in the Ile *Hiſpaniola*, hath a fountaine, of which, the vpper part of the water is ſweete, the midſt ſalt, and the bottome bitter.

Furthermore, if any one approach his eare neere vnto the Source, he ſhall heare the noiſe of a Horſe feete three miles off, and of a footman a thouſand paces off, *Peter Martyr, Milanois.*

As touching bloudy Fountaines, we haue ſpoken of them in the Annotation vpon the eighth Chapter, the firſt and fifth verſes of the ſecond Booke heeretofore.

I will not forget, before I paſſe any further, that which the Lord of *Busbeque*, the Emperours Embaſſador, in his voyage of *Turky*, ſaith, that without the gate of *Buda*, bending towards *Conſtantinople*, there is a Fountaine ſeene, the water whereof is extremely hot aboue, and in the bottome a man may perceiue the fiſhes ſwimme, and it ſeemeth they cannot be drawne vp, except they be ſodden.

In regard of the Fountaines where Pitch and *Bitumen* flow, beſides that of *Peru*, neere to Saint *Helen*, mentioned by the Poet in the 281. and 282. Verſes, and the deſcription whereof is in the fourth Booke of the *Generall Hiſtory of the Indies*, Chapter 194. See that which *Quintus Curtius* in his fifth Booke writeth, of *The Fountaine of Memy*, and *Pliny* in his ſecond Booke, the 105. Chapter, that of *Anſtragenes* in *Parthia*, and *Strabo* in his ſixteenth Booke of another neere to *Euphrates*.

Ouiedus in his 17. Booke of the *Hiſtory of the Indies*, the eighth Chapter, ſpeaketh beſides that of Saint *Helen*, of another in the Ile of *Cuba*, where the *Bitumen* iſſueth and ſerueth to pitch and trim ſhips.

Likewiſe, of that of *Panuco*, which hath an excellent *Bitumen*, aboue all others. *Pliny* in 31. Booke, Chapter 2. *Ariſtotle* in the 109. Chapter of his *admirable Hiſtories*. *M. Paulus* in his ſecond booke, the 4. and the eight and twentieth Chapters, and *Ortelius* in the deſcription of *Scotland*, make mention of diuers fountaines, that yeeld forth Oyle in great quantity; namely, that which *M. Paulus* deſcribeth vpon the frontiers of the country of the *Georgians*.

Leander ſaith, that in *Italy* alſo, and other places, there are ſuch like found. *Peter Meſſia* in the fift part, Chapter 15. *De variis lectionibus* recounteth after *Ouiedus* in his nineteenth booke, the ſecond Chapter, that on the ſhore of the Iland of *Cubaga*, there is a Fountaine found, that floweth and venteth forth ſo much Oyle, that it entreth twelue thouſand

paces

paces into the Sea, retayning alwayes his lent and fat course, with an odour that is peculiar vnto it, and is very proper for medicine. The fountaine whence *Po* doth spring in the mount *Vesula*, seemed sleeping and dry in the Camicular dayes, as *Leander* saith. Contrariwise, in the Ile of *Tenedos*, there is a fountaine that from the Summer *Solstice* ouer-floweth from 9. houres in the euening, vntill mid-night, *Pliny lib.2. cap.103.*

The fountaine of *Iob* in *Idumaa*, seemed to be full of dust three Moneths in the yeere, bloudy three other, greene three other, then cleere in other three, continuing alwayes in this reuolution, *Isidore, lib.13. cap.13.*

In the country of *Liege* there is a fountaine, to which whosoeuer approacheth with cleere fire, it waxeth troubled, and then becommeth red. *Pliny lib.* 31. chapter 2. Wee haue spoken after the Poet, and *Solinus* of the Fountaine *Eleusine*, which swelleth and seemeth to dance vpon the sound of Fluits.

Pliny maketh mention of three Fountaines in *Cantabria*, eight foote one from another, which being put into one and the same Bason, dry away ten times by day, although that neere vnto them there is another fonntaine very aboundant.

Fulgosius in his first Booke, the sixt Chapter saith, that in the *Basilicate*, in the Kingdome of *Naples*, there is one to be found, the water whereof is salt, yet otherwise of that property, that if you draw neere vnto it, without speaking or turning your head, you see the water pure and sweetely flowing, but if you beginne to speake, or in stead of going right vpon it, walke looking behind you, incontinently it is troubled. See heere, Reader, a confused beginning of the description of infinite Fountaines in the Earth, which without speaking, preach the admirable wisedome of Almighty God, with a loud voyce, if grace permit. I could wish that any one in an ample Commentary should represent these and other miraculous matters, to the end, that in ioy and feare we may celebrate his bounty towards vs: Let vs now returne to our Poets againe.

39. *That new-found World.*] *Gomara* in the 4. book of his generall History of the *Indies*, chap. 131. speaking of the voyage of *Almagro* towards *Chili* aboue *Peru*, towards the Straight of *Magellan*, saith, that he found Riuers that ran by day, and not by night, by reason that the Snowes melt by day through the heate of the Sunne, and congeale by night vpon the light of the Moone. But our Author hath morally philosophied vpon the trauell and repast of Riuers, reprooving, by the way, those voluptuous men, who make the day the night, and the night the day.

40. *Great Inginer.*] Hee entereth into consideration of naturall Bathes, wherof he toucheth the admirable effects in a few lines. There is scarcely any Prouince in this world, where there are not hot Bathes, which haue admirable properties, whether a man only batheth, or washeth, or that he drinketh a little, meane, or great quantity, different in sauours, odours, and colours, and which is more, in their operation. *Andrew Bacius* hath written seuen bookes, and set downe a great number in *Italy*. *Werner* hath spoken of those of *Hungaria*. *Thomas Iordan*, of those of *Morauia*; the one are salt, sharpe, Nitrous, Aluminous and Sulphurous; the other smell of Bitumen, Iron, Brasse, Plastre, according to the Con-

duits vnder-ground, by which they paſſe thorow diuers minerals, and haue diuers effects; whereof *Fuchſius*, *Ruland*, and other Phyſicions haue made very ample Treatiſes. *I. Iacques Wecher in his ſpeciall Antidotarie*, deſcribeth particularly fourſcore Bathes in *Almaine*, and thereabout, of the properties whereof a man might write a whole booke. See *Gabriel Fallopius*, a learned Phyſicion, in the booke which he hath made *de Medicatis aquis*, where he intreateth very amply of the Bathes of *Italy*, and of all that which generally concerneth hot and medicinable waters.

41. *Nomas.*] Let vs adde to that which heretofore we haue touched, as touching Bathes this likewiſe which enſueth. *Pliny* ſpeaketh very briefely of the Bathes in the 105. Chapter of his ſecond booke, contenting himſelfe to confeſſe, that theſe naturall Bathes (for wee ſpeake not but of thoſe, that is, hot and medicinable waters, ſpringing and iſſuing from the earth) are miracles, as indeede they are. In his 21. Booke, Chapter 2. hee maketh mention of thoſe in *Gaſcony*.

Further, as touching theſe naturall Bathes, let vs ſee what may bee thought. It is a thing very certaine, that water is cold by nature, which (being warmed) it apprehendeth cold againe; if that which warmed it, be taken frō the ſame. It is then heated by ſome continuall and perdurable cauſe in the earth, whereby it iſſueth thus hot out of the Bathes. The cauſe hereof is fire onely, which hath this property to make that hot, which it apprehendeth or neereth. For euen as vpon earth, we ſee that the water receiueth heat of the fire, either more or leſſe, according as it approcheth, or is tempered by the ſame, the ſame happeneth vnder earth. But the difficulty is to know how this happeneth, where is this fire, in vvhat conduits of the earth is it contained, and vvhy doth not the vvater extinguiſh this fire? It is well knowne, that there is fire vnder the earth, from vvhence ſometimes it breaketh forth, as the Mount *Veſune*, the Mount *Gibel* in *Sicily*, and others doe teſtifie. The queſtion then is, what nutriment this perpetuall fire hath, eſpecially amidſt the water, ſince the one in his eſſence and qualities impugneth the other? Some anſwere, that the vvater can in no ſort nouriſh the fire; but that it is the ayre which neighbouring the fire, and a long time inflamed by it, transformeth it ſelfe, and entertaineth the fire after this manner. But it muſt needs be, that this aire ſhould be of the temperature of terreſtriall fire, and ſuch a fire as hath not (in a manner) any humiditie in it, but is light, and notwithſtanding fat and oyly. As wee ſee that all Roſins take fire eaſily, and Sulphur, Pitch, and *Bitumen*. Alſo we muſt ſeeke out the matter of fire in thoſe places vnderground, where there is ſuch a feeding for it.

Beſides, ſince that water extinguiſheth the Sulphur that is ſet on fire, and continueth his force and light in the *Bitumen*: it is confeſſed that *Bitumen* is the matter of the fire more then Sulphur. And as the fountaine water is ingendred of thicke vapours in waters; ſo is *Bitumen*, which is the matter for the fire, ingendred and entertained by a fat and hot exhalation.

Concerning the diſcouery of the ſource of the fires, as alſo how and by whom the matter is inkindled, there are many of diuers opinions: the plaineſt whereof ſeemeth to bee, that theſe fires are cauſed by

by concuſſion and violent motion, as Lightnings and Thunders, by the enter-ſhocke of the Clouds. So the Mynes of *Bitumen* are inflamed vnder the earth, either by ouer-great agitation of the terreſtriall vapour; or, it may be, becauſe that the cold round about, conſtraineth the incloſed heate, and puſheth and prouoketh it to theſe effects which appeare. From thence it commeth, that the places whereas there are many Bathes, haue aboundance of Mines: For a part of the metals is ingendred of *Mercury* and Sulphur.

The vvater of the Bath then is vvarmed by the burning fire in *Bitumen*, or in Sulphur. So hath it alſo the taſte of that metall or Minerall ordinarily, thorow which it paſſeth. But there are ſo many difficulties oppoſed to the contrarie, that we muſt needs come and ſay vvith *Pliny*; *Fontium plurimorum natura mira eſt feruore.* Firſt of all, how can a man conſider the fire incloſed in the earth? If there be no ventals, it is extinguiſhed. If it remaine there, and be retained by force, how can that be? Sure, it ſubſiſteth alwaies: and we know, that that which is violent in nature, cannot be long permanent. But vvhence commeth to paſſe this perpetuall nouriſhment in the fire, with ſuch meaſure and proportion, that euery hot fountaine hath his proper and ſpeciall heate, without varying in any thing from the time of their Creation? There is yet more: There is a fire in Mount *Gibel*, and Mount *Veſuuius*, and in ſome other places; but how many bathes are there farre diſtant from thoſe fires in all appearance, & mans iudgement, and yet the water is very hot? God ſhewes himſelfe wonderfull herein, as in all other his workes.

Heere the Elements haue a ſpeciall priuiledge: for wee ſee the water, the fire, and the earth conſiſt in one and the ſame temperament, and in perpetuall and immutable amity. Moreouer, how comes this to paſſe (ſince that oftentimes neere to the place where the hot water floweth) there bubbleth vp a cold fountaine? O wiſe and immitable Workman, incomprehenſible in all that which he doth! But let vs not enter any further into the water; for it is an Abiſme, where mans ſpirit will drowne it ſelfe before he findeth the bottome. Wee haue in the precedent Section made mention of thoſe, who haue written of Bathes. It is more then 40. yeeres agoe, ſince the *Iontes* at *Venice* haue imprinted a great collection of the Ancient and moderne, who haue intreated of theſe things.

42. *Silius Italicus* a Latine Poet ſaith in his Italian Warre, *lib.* 7. that *Pyrene* the Daughter of *Bebrix*, was deflowred and gotten with childe by *Hercules*; and that of her the *Pyrenei* (which ſome hold to haue been ſo called, becauſe of the fires which the Shepheards vſed to make there on the Mountaines) did take their name. He calleth her the *Gaſcons* Grandmother, by reaſon of their neighbourhood, and their warlike manner of life, imitating that which *Silius* ſaith in his 17. booke.

Frondoſumque apicem ſubigens ad ſydera mater
Bellorum fera Pyrene, &c.

43. *Penean Vale.*] This is an extent of a Country, or flat Champion in *Theſalia*, about ſome two leagues in length, and three leagues in breadth,

breadth, called *Tempe*, watered by the Riuer of *Peneus*, which passeth thorow it, and bounded by two Mountaines, named *Ossa*, and *Olympus*, very pleasant to behold, by reason of the faire Bankes, Woods, and little Groues, that embelish the same. For which cause, all pleasant places are called *Tempe*, or *Penean* Vales, by *Virgil* in the second of his *Georgicks*, *Speluncæ, viuique lacus ac frigida Tempe. Ouid* in the first of his Metamorphosis, describeth this Vally very properly.

Est nemus Aemoniæ, prærupta quod vndique claudit
Silua, vocant Tempe, per quæ Penæus, ab imo
Effusus Pindo, spumosis voluitur vndis.

Strabo in his seuenth and eighth booke; and *Pliny* in his eighth booke, Chapter 4. make mention therof. The Poet preferreth the Plaine of *Bagneres*, before that of *Tempe*.

44. *Euripus*.] This is a Straight of the Sea, betweene the Ile of *Eubœa*, or of *Negrepont*, and the Port of *Aulide*, which in the space of foure and twenty houres hath so violent a flowe, and refluence, that it mastereth the Windes. *Mela* in his second booke: *Pliny* in the 49. Chapter of his second booke. *Iustin Martyr* saith, that *Aristotle* being vnable to finde out this secret in nature, drowned himselfe for very anger in this part of the Sea: striuing to comprehend that in the thing which was not in it. *L. Valla* saith the same in his *Dialogue de libero arbitrio*: and addeth this *Epitaph*, translated out of Greeke. Aristoteles *non capit Euripum: Euripus capiet Aristotelem. Seneca* the Poet in the Tragedie of *Hercules Oetæan*.

Euripus *vndas vertit instabiles, vagas,*
Septemq; cursus flectit, & totidem refert,
Dum lassum Titan *mergat* Oceano *iubar.*

But the flowe and refluence of the fountaine of *Belestat*, containeth a further secret more admirable. *Titus Liuius*, in the eighth booke of the 3. *Decade*, is of opinion, that this septenarie refluence is vncertaine: but *Vadian* vpon *Mela* alleadgeth an Ocularie testimonie, which reiecteth this opinion.

45. *Antichthons*.] To proue that the Elements of Water and Earth ioyned together, make one Globe and forme, which is in the midst of the Line, imagined by the *Mathematicians*, and made the Center of the round machine, that is to say, of this great circuit of the first Heauen, which comprehendeth and imbraceth the Heauens of the Starres, and Planets, the Regions of the Aire, and all things subsisting in them: Amongst diuers reasons, he produceth this, that if the Globe of the Earth and Sea were setled & seated in any other part but in the midst of the center of the World, the *Antichthons* (they that haue their meridionall shadow opposed against ours, that is to say, they on the left, and wee on the right) should see the course of the Zodiake otherwise then they should, and wee also; that is to say, if the Earth were situated neerer to the Pole Artique, then th'Antartique, the Horizon should not cut the Heauens

uens into two equall parts, the Aequinoctiall Line should be false, so that a man should neuer see (as hee doth) the ordinary sixe Signes of the Zodiake aboue the Horizon, and the Day should neuer grow equall with the Night, the Starres should appeare vnto vs vnequall in their greatnes, and to those that inhabit the opposite against vs, the time before Noone should be vnequall to that which commeth after. But experience sheweth, that the Horizon diuideth the Heauen into two equall portions, and that wee alwaies see aboue the Horizon sixe signes of the Zodiake, as also the sixe other remaine hidden; whence it followeth, that the Globe of the Earth and of the Sea is iust in the midst of the Center of the World: which breedeth infinite commodities to Mankinde, Beasts of the field, Fishes of the water, and Birds of the ayre, and sheweth the wisedome and admirable Prouidence of the Creator, as it is very amply proued in their writings (both ancient and moderne) who haue spoken of the Sphere. Some confound the word *Antichthons*, with that of *Antipodes*. *Pliny* in his sixt booke, Chapter 22. and they vnderstand by them the people that inhabit the land, directly opposite to ours. See *Pomponius Mela*, in the beginning of his first booke, and *Vadian* his Commenter.

46. *Vesputius.*] *Americ Vesputius*, a *Florentine*, departed from *Lisbone*, in the yeere 1501. and discouered the West Indies towards the South, which seemeth by his meanes to haue beene called *America*. The discourse of his Nauigations hath beene expressed in diuers languages, and is inserted into the Discourse of Nauigations, and in the Booke intituled, *Nouus Orbis*, printed at *Basle*.

47. *Colombe.*] In the yeare, 1491. *Christopher Colombe*, the *Genouois*, about the age of 40. yeares, promised the Signiorie of *Genes*, to goe and discouer a New World, rich in gold and spices, towards the West, if he might bee furnished with some Ships; but being reiected by them, it (as one that vndertooke vnpossible things, and without all appearance of veritie) hee had recourse to the Kings of England and Portugall. Finally, to *Ferdinando* and *Izabella*, Kings of *Spayne*, whom hee sollicited so earnestly, and so long time, that in the end they gaue him two Carauels, and a Ship, with which hee was the first that discouered the West Indies, whither hee made three Voyages, in the yeare, 1462. and the yeares following. From thence hath beene brought an infinite quantity of gold into *Spaine*. See *Peter Martyr of Millane*, in his Decades, and *Benzo*, in the first Booke of his Historie of the New World.

48. *Marc. Paulus.*] This is the name of a *Venetian*, who hath described the Voyages, which his Father, *Nicholas Pole*, *Mathew Pole*, his Vncle, and himselfe made into the East Countries, about the yeare, 1272. wherein hee sojourned, and saw diuers Countries, in the space of 17. yeares, in the seruice of the Great *Cam* of *Tartarie*. The whole is compriſed in three Bookes, in which the singularities, manner of liuing, and fashions of the Nations and Orientall Regions, are exactly and briefly represented.

49. *Typhis.*] This was the Conductor of *Iason*, and other *Grecians*, who embarqued themselues in a Ship (called *Argos*) to goe and conquer the Golden Fleece, *Virgil*, in the 4. *Eclogue*.

Alter

Alter erit tum Typhis, et alter a quæ vehat Argo,
Delectos Heroas, &c.

Ouid saith, that *Typhis in* Oemenia *puppe Magister erat.* And *Seneca*, in the Tragedie of *Medea*, esteemeth him for one of the first Inuentors of Nauigation. The Poet saith, that the Sea and Earth made but one Ball, which is the Centre of the VVorld; and if the Sea bended not it selfe, those which saile therevpon, should alwaies see the *Pole-Starre*. But so it is, that some hauing past the Line, haue lost the sight thereof, and the Pole Antartique presented it selfe vnto them, the Starres whereof are of another greatnesse and situation, then of those the Pole Artique: which proueth, that the Sea and Earth enterlaced the one with the other, make one Round, although this appeareth not euidently to the sight of our eyes.

50. *Water.*] The Poet proposeth some reasons, why God hath disposed the Sea about and amidst the Earth, in this admirable Round; so as the VVater, being a fleeting or slippery Element, and tending downward, yet applaneth it not it selfe, neither drowneth the Earth. In this Discourse (as almost in all others) hee setleth himselfe semblably, as it were, a vowd Scholler at the feete of the diuine Maiestie, and proposeth his doubts gathered from naturall Philosophy, to the end, that each one (knowing that which hee demandeth) may wey all in himselfe, and follow that way in the search of hidden things: the knowledge and ignorance whereof in their causes doth not properly concerne our saluation.

The first reason then of this roundnesse of this Sea (curbed about the earth) is taken from the nature of water, tending by the ordinance of her Creator towards her Center, and all the parts thereof, as in his whole, locking themselues in a round.

The second, from the consideration of the bed of the water, which locked vp within certaine limits, (although they swell) yet can they not passe further, in such sort, as if a man should put into a thing of some soft extent, an other of great quantitie, the contained arroundeth it selfe, if that which containeth it be more small.

The third is taken from that, becausse the Sea is filled with Stones, and Rocks, which seeme to sustaine the same. These three reasons, as all others (which search the particular knowledge of the secrets of nature) are not demonstratiue: that is to say, may be contradicted by other reasons: the one as probable as the other: not that the secrets and marualles of Nature haue not their causes, and most certain reasons, and consequently may bee demonstrated. But (the most part being hidden from mans vnderstanding) it is a very hard matter to finde out a man, of whom a man may assuredly say, that he hath searched and knowne the bosome and secrets of Natures works. According to which, the Latine Poet said, *Fælix qui potuit rerum cognoscere causas.* Behold also why he taketh his recourse for true reason, and for the reason of reasons, to the power of God, who maintaineth the earth and water in their Globe in the Aire, and stayeth them by his onely inuisible, incomprehensible, and all-powerfull hand,

hand, which hath created all things of nothing, as *Moſes* dilateth ſufficiently in ſpeaking of the Creation.

As touching the examination of the three precedent reaſons, it requireth (as the reſt) a more ample diſcourſe then theſe Annotations.

51. *O great God.*] The earth ordained for the habitacle of mankinde (eſpecially of the Church gathered together in the ſame, and ſanctified to God) it muſt neceſſarily be, that the hand of God (who powerfully ſuſtaineth all things) ſhould giue a firme and ſtayed abode to theſe his ſeruants. It hangeth in the aire, ſuſtained by the only wil of her Almighty Creator; the Waters inuirone her; the Aire and Heauens turne round about her, yet notwithſtanding ſhe remaineth firme, for the good and ſupport of the Inhabitants thereof. All which, the precedent conſiderations and experience haue confirmed, and that infallibly.

52. It was neceſſary alſo that the habitation of mankinde, and the militant Church ſhould not be wholly ſhaken; but that amidſt the reuolutions of water, and aire, there ſhould be ſome firme reſting place for the Inhabitants which ſhe lodgeth and nouriſheth. See the Annotations of the Section following, and that which the Pſalmiſt ſaith, *Pſalme* 104. of the Creation and ſtabilitie of the earth.

53. *The earth.*] The Poet in the precedent Section, entereth into diſcourſe of the heauieſt Element: that is to ſay, the Earth. Wee will propoſe after him theſe Aricles following to conſider of.

1. Of the ſituation, figure, and firmeneſſe of the earth.
2. Of her fauours towards mankinde.
3. Of the diſcommodities thereof, proceeding from the malice of men.
4. Of the greatneſſe thereof.

1. As touching her ſituation, the Poet ſaith in a word, that ſhee hangeth in the aire which inuironeth her, and that ſhee ſwimmeth aboue the water; the which is aboue her and athwart, as if a man conſidered a fraighted Ship in the Sea; one part whereof is in the water, & the other aboue, the hand of God beſides ſerueth for a Pilote to this waighty maſſe, and ſuſtaineth it by a meanes wholly diuine, that is to ſay, admirable, and incomprehenſible, magnified by *Dauid* in his *Pſalme* 104. By reaſon of her waight, ſhe hath beene eſtabliſhed to bee the Center of the other Elements, and the whole round frame. *Ptolomy* in the firſt of his *Almageſte*, and other Geographers and Aſtronomers proue, that the earth is ſituated in the Center and midſt of the world. *Contarin* and *Galeteus* in their Tracts *de Elementis*, and they that haue diſcourſed vpon the Sphere: as *I. de Sacro boſco. Piccolomini* and others haue cleered this point which is not in queſtion. In regard of the Figure thereof, the Poet ſaith in a word, and that truely, that it is round; which hee proueth by the conſiderations of the riſing of the Sunne, Moone, and Starres, which rather ſhew themſelues in certaine Climates, then in others. And if it bee obiected, that there are Mountaines, and Vallies, that contradict this opinion of the roundneſſe of the earth: the anſwer is, that as in a Bowle of twenty foote in the *Diameter*, a little cleft (wherein a man might hide the head of a Pin) would not be the cauſe, that a farre off a man ſhould ſuppoſe that

thi sbody ſhould be any other thing then a Bowle wholly round; ſo the Globe of the earth in it ſelfe, is neither ſquare, neither hath diuers Angles, although it hath pointed Mountaines, and interualles, which ſeeme great in our eyes, who are ſmall; yea (as it were) nothing, being compared to this groſſe maſſe. Touching the firmeneſſe of the Earth, the Prophet ſaith in the *Pſalme*, which we haue alleadged a little before,

Tis thou haſt plac'd by counterpoize the Round
Of ſolid earth, vpon his certaine ground:
So that for euer it ſhall firmely ſtand,
Bending to neither right nor the left hand.

The Philoſophers aſſaying to yeeld ſome reaſon of this firmitie, both in regard of the earth it ſelfe, as in reſpect of other elements which mooue about the ſame, ſay ſomething, againſt which there is alwaies ſomewhat to reply and conteſt vpon.

The Poet is contented to touch a principall reaſon; that is, that God hauing determined to create mankinde, and of him to gather the company of his Elect in his Sunne (for the loue of whom hee hath created all things viſible and inuiſible) his Will was to giue mankinde a ſettled reſting place, that is to ſay, the earth, which could not bee the peaceable abode of Gods people, had ſhe beene inconſtant, mutable, and without ſtay; as the Sea, the Aire, and Heauens, which haue a continuall reuolution.

2. The ſecond Article expreſſely cleereth the precedent point, and ſheweth what fauour man receiueth from the earth; which is, that ſhee produceth, bringeth vp, nouriſheth, and buryeth him, whilſt the reſt make warre againſt him, or at leaſt cannot bee well compatible with him, nor he with them. The aire ſhall bee oft-times corrupted, the Riuers and Seas, ouer-topping their bounds, make wonderfull ſpoiles: Finally, man hath no commerce with any of the other Elements but the earth. The fire from heauen greatly indangereth Countries, and their inhabitants: and if he floateth or runneth on the water, it is by a certaine meanes, which to him is but a floating earth. Beſides, the earth remaining firme in her place, ordinarily ſheweth her ſelfe bountifull and liberall to her children. *Pliny* hath deſcribed this fauour moſt magnificently, in the 63. Chapter of his ſecond booke: ſaying, *Sequitur terra, cui vni rerum naturæ partium, propter merita cognomen indidimus maternæ venerationis: quæ nos naſcentes excipit, natos alit, ſemelque editos ſuſtinet, ſemper nouiſsimè complexa gremio, ac iam reliqua natura abdicatos, tum maximè, vt mater operiens, monumenta ac titulos gerens, nomenque prorogans noſtrum, & memoriam extendens contra breuitatem æui. Aquæ ſubeunt in imbres, rigeſcunt in grandines, tumeſcunt in fluctus, præcipitantur in torrentes; aër denſatus nubibus, furit procellis. At hæc benigna, mitis, indulgens, vſusque mortalis ſemper ancilla, quæ coacta generat! quæ ſponte fundit! quos colores ſaporeſque! quos ſuccos! quos tactus! quos odores! quàm bona fide credituræ reddit fœnus! quæ noſtri*

noſtri cauſa alit. Conſider now with what dexteritie our Poet hath learned to ſcantle in a few Verſes this table of *Pliny*, who, in the ſubſequent Chapters, intreateth of things which concerne the earth.

3. One of the moſt greateſt detriments which a man (vnworthy by reaſon of his ſinne to dwell vpon the earth) receiueth, proceedeth from the trembling of the ſame, ſummarily deſcribed by the Poet after the Ancients. Amongſt others, *Ariſtotle* in the ſecond of his *Meteors* 8. Chapter: *Seneca* in the ſixt booke of *his naturall queſtions*, Chapter 14. *Plutarch* in the third booke *of the opinions of the Philoſophers*: *Pliny* in his ſecond booke, Chaptet 79. 80. in a few words ſaith, (ſpeaking of theſe tremblings) *Ventos in cauſa eſſe non dubium reor. Neque enim vnquam intremiſcunt terræ niſi ſopito mare, cœloque adeò tranquillo, vt volatus auium non pendeant, ſubtracto omni ſpiritu qui vehit: nec vnquam tremit poſt ventos conditos, ſcilicet in venas & cauernas eius occulto afflatu.* Our Author raiſing himſelfe as farre as the true cauſe of theſe agitations; and writing like a Chriſtian, ſheweth, that mens miſ-demeanors draw on the wrath of God, who by the trembling of the earth, threatneth the dwellers therevpon, to exterminate them vtterly; and when as at any time ſome few of them are thus terrified (as diuers Hiſtories doe teſtifie) they that ſuruiue, though remote farre off from them, are ſeriouſly admoniſhed to examine their conſciences narrowly. Furthermore, the Poet ſaith, that the trembling of the earth is neuer vniuerſall, but onely in ſome part of the ſame, which is moſt true, as well in reſpect of the limitation of the winds, as by reaſon of the firmament of this centricke earth; out of which if ſhee were neuer ſo little driuen, there would a ſtrange confuſion appeare too euidently in all things. The Theologicall reaſon is Gods patience, who will not ouerthrow the abode of mankinde; but for the loue of thoſe, whom he loueth in his Sonne, hee ſtill ſupporteth and forbeareth theſe obſtinate Rebels.

From the ſhort Diſcourſe of our Author, a man might gather and obſerue many things vpon this ſubiect.

1. That the trembling is (as it were) a rupture, ſodaine fright, ſhaking, or quaking of the earth, cauſed by the violent windes, ſhut vp in the entrailes of the ſame; whence iſſuing and breaking forth with violent force, they exagitate that which is neereſt vnto them: ſo that (according to the aboundance of Exhalations that are incloſed) the trembling is either of longer or ſhorter continuance. From thence groweth, the diſtinction of theſe tremblings, whereof the Philoſophers make diuers ſorts: as tremblings, ſpringings, ſhakings, ſhocks, agitations, yawnings, ſplittings, howlings, and tranſportations of the earth, &c. As touching the cauſe, which ſome call efficient: the remoteſt in nature, is the heate of the Sun, and of ſome Planets, to which the Aſtrologers attribute a particular efficacie in ſuch accidents. The neereſt is the vapour incloſed in the earth. This agitation is fitly compared by *Ariſtotle* to the conuulſion, which happeneth in mans body; when as the ſpirits incloſed in the veines remaine ſtill, and as it were ſtopped, whence followeth a retirement, or reſtriction of the Nerues. And *Pontanus* in his Meteors hath comprized the ſence in theſe Verſes.

Hoc etiam, vt magna è paruis cognoscere possis,
Cernere erit, nostro quoties in pectore sistit
Spiritus, ac tenuem, neq; dat, neq; suscipit auram;
Tunc velut intercepta anima tremor occupat artus,
Pugna intus, micat extremis in partibus horror, &c.

The Earth being dry by nature, comming to be watred by continuall Raynes, the Pores and Conduits thereof are sometimes so stopped, that in some certaine places, the Exhalations cannot euaporate or finde issue. The Sea-waters then (which inuiron the Earth on all sides) by their saltnesse stop the Pores: heerevpon the Sunne reflecting vpon the Earth, the Exhalations inclosed, retayned, and hindred from mounting, are agitated within, and breake all, to finde issue out, which *Ouid* hath elegantly described in these Verses.

Vis fera ventorum cæcis inclusa cauernis,
Expirare aliquò cupiens, luctataq; frustra
Liberiore frui Cælo, cum carcere rima
Nulla foret toto, nec pervia flatibus esset,
Extentum tumescit humum, ceu spiritus oris
--- Tendere vesicam solet, &c.

Lucretius in his sixth booke speaketh also of this very property. But when the naturall Philosophers are questioned, seeing that the Windes are so inconstant and light, whence commeth this so forcible and great violence, that it shaketh fifty, or sixty leagues off the Country round about all at one instant, and one and the same trembling: they are at their wits end. So also in this we ought to obserue the angry and awfull hand of God, as the Poet saith, and the Aduertisements and Predictions of most calamitable miseries and afflictions, except we amend our selues.

The effects of Earth-quakes are horrible: for besides the ruine of houses, and the violent death of many a man, oft-times the plague succeedeth, by reason that the putrified Exhalations (retayned in the entrailes of the Earth, and comming to issue forth by the Earth-quake) corrupt the Aire: Famine also succeedeth them, by reason of the shocks and shakings of the Earth, which thereby becommeth as it were sicke and sterile. Diuers signes foregoe these Earth-quakes: as the Eclipses, the obscurity of the Sunne some dayes before, the trouble and euill sent of the Springs and Fountaines, a time very calme, or still weather, the dislodgings of Birds, and foure-footed beasts, the Comets and other signes mentioned in their books (who haue purposely written of these maruailes) which happen most ordinarily in the Spring and Autumne, because Exhalations doe most abound at that time, & that those two seasons are more windy then the others. Many other questions present themselues, & histories in great number, as touching the Earth-quakes & gapings of the earth. Of an hundred and fifty notable testimonies and more, & all, most certaine, I will alledge but a few to verifie the saying of the Poet, that Hell being prouoked (that

is

is to say, the hollow of the Earth being opened) swalloweth sometimes many a rich City. About the 5. yeere of *Tiberius*, twelue Cities in *Asia* were destroyed by an Earth-quake. In the yeere 66. (after Christ manifested himselfe in the flesh) three others, that is to say, *Laodicia*, *Hierapolis*, and *Colossus* were swallowed vp: the yeere 80. three others in *Cyprus*. The yeere 107. nine others, in *Asia*, in *Greece*, and *Caluria*. The holy Scripture maketh mention of diuers Earth-quakes; and in our time many notable haue beene obserued, yea within the space of few yeeres, God by these predictions, hauing sufficiently threatned the pride and impiety of the world.

4. Let vs speake in way of conclusion of the greatnes of the Earth, which with the sea maketh the Centre, that is, the point of the world, where the Heauens do turne about & make the Circumference, in such sort that in regard of the Heauens, the Earth and the Sea are but a little point, yea a very little one, whereof all the Astronomers yeeld this reason, that if the Earth were any thing great in regard of the Heauens, wee could neuer see the mid-heauen, but onely some part thereof, but in whatsoeuer part, either by Sea or Land a man be, a man seeth alwaies the mid-heauen. The confirmation and the consequence of this reason are expounded by *Ochreckenfuschius*, *Iunctinus*, and *Clauius*, who haue made Commentaries vpon the Sphere of *I. de sacro Bosco*, and other Ancients and Modernes. The eye also, and the doctrine of shadowes, the consideration especially of the Sunne, farre greater then the Globe of the Earth, and the body whereof appeareth so small in Heauen, as also those of the other Planets and Starres, approoue this very apparantly, to wit, that the Circuit of the Earth is nothing, being compared with that of the Heauens.

It sufficeth for these short Annotations, to haue touched this Discourse in a few words. A man may vpon a small point, as vpon all others that concerne naturall Philosophy, finde sufficient matter to debate on, and to reply. But that which the Poet addeth, is farre more remarkeable, for the instruction both of great and small; that is to say, that Ambition and Auarice are condemned by the Earth, which shall rise vp in the last day, against those that for a friuolous point, and vpon nothing, haue grounded their debates, and trouble the quiet estate of themselues and others. For conclusion of this Argument, I will adde that which Pliny saith: *Terra vniuersa nihil aliud est quàm mundi punctus. Hæc est materia gloriæ nostræ, hæc sedes, hîc honores gerimus, hîc exercemus imperia, hîc opes cupimus, hîc tumultuatur humanum genus, hîc instauramus bella etiam ciuilia, & mutuis cædibus lasciorem facimus terram. Et (vt publicos gentium furores pertranseam) hæc est in qua conterminos, pellimus furto, vicini cespitem nostro solo effodimus, vt qui latissimè vagamur atus fuerit, vtraque fines exegerit accolas, quota terra ampla parte gaudeat, vel cùm ad mensuram auaritia sua propagauerit, quam tandem portionem defunctus eius obtineat?*

54. *when God.*] A briefe and elegant Periphrasis of that which *Moses* saith in the eleuenth and twelfth Verses of the first Chapter of *Genesis*.

55. *Lofty Pyne.*] Hee describeth those Trees that grow in Mountaines,

taines, Vallies, Plaines and Gardens, adding vnto them ſhrubs. See *Plyny*, from the beginning of the ſecond of his Naturall Hiſtory, till the 18. where he comprehendeth that which a man can deſire to know, as touching Trees. *Ariſtotle* likewiſe, and *Theophraſtus* of Plants, and of their cauſes. He ſurnameth the *Alder Tree*, a kinde of Tree well knowne, *Cut-Thetis*, that is to ſay, proper to make Boats, which in ſayling cut the waues of the Sea, called *Thetis*, by the Poets. We will ſpeake of wonderfull Trees in the Annotations, vpon the firſt day of the ſecond Weeke.

56. *The Date, or Idumæan fruit.*] This is the Date growing vpon the Palmes, frequent in hot countries, eſpecially in *Affrica*, in *Idumæa*, bordring vpon *Arabia*, and other parts of the Eaſt.

57. *Bandans.*] The Iles of *Bandan*, neere to the *Molucques*, are ſome foure degrees and a halfe from the *Orientall Equator*. They are called *Bandan*, *Mice*, and *Gunnape*: *Garſias aborto* (Phyſician to the Vice-Roy of the *Indies*) in his firſt booke of the Hiſtory of Spices: There groweth (ſaith he) in the Ile of *Bandan*, a Tree, that reſembleth a Peach-tree, but the leaues thereof are ſhorter, which beareth the Nutmeg, and Mace, which is the couer thereof. This Tree beareth his fruit like a Peare (thick enough at the beginning) afterwards being ripe, ſhe yeeldeth of her ſelfe, and puſheth forth a delicate skinne, enuironing the Nutmeg, &c. In the time that the *Portugals* arriued in theſe Iles, the Nutmeg was of little or no value: but at this day the Ilanders (who in thoſe times obeyed not their Gouernors but as they liſted, and as euery one thought fit in his particular) are growne ciuill, and ſell their commodities at a higher rate. See the 14. Book of the Hiſtory of *Portugall*, *cap. 6.* Pepper groweth in little cluſters, vpon low ſhrubbes. Cinamon is the barke of certaine Trees in the *Molucques* and other places, whereof *Matthiol*, the great Herbaliſt of *Dalecampus*, *Dodonæus*, and others, make mention.

58. *Sugar.*] He ſpeaketh of the Canes of Sugar, that grow in the Ilands of the *Canaries*, which ſome ſuppoſe to bee the *Heſperides* of the Ancients. Others thinke that the *Heſperides* are the *Azoras*, others hold that they are the Ilands of *Cape verde*. *Madera*, which is one of the Ilands of the *Canaries*, bringeth forth the beſt Sugar of all others. See the moderne *Coſmographers*.

59. *Frankincence. A tramontaine people.*] This furniſheth all other Nations with Incenſe (as *Pliny* ſaith, in his 12. Booke, and 14. Chapter) who calls them *Sabæans*, and holdeth that *Sab*, (the Country of Incenſe) appertaineth to them in *Arabia fœlix*.

60. *Sacred liquor.*] The praiſes of Wine are deſcribed by *Pliny* in his 23. Booke, Chapter 1. by *Horace* in the 21. *Ode* of the third Booke, and in the fifth Epiſtle of the firſt Booke. There are diuers Treatiſes againſt drunkenneſſe, written by the Ancient both ſacred and prophane Writers. See *Pliny* in his 14. Booke, Chap. 12, 13, 22. bodies neere to *Lethe*: that is, to death.

61. *Lucina.*] The torments and trauells of *Lucina*, are the throwes in Child-birth. So alſo was the Goddeſſe *Iuno* called by the ancient Poets, whom they ſuppoſed to haue an eſpeciall preeminence in womens labours, as is ſaid in the Comick Poet, *Iuno Lucina, fer opem.* Others haue giuen

giuen this name to *Diana*, vnder which they vnderstood no other thing but the Moone. But *Iuno* and *Diana* are taken for the Moone, by *Cicero* in the 2. booke *de natura deorum*. *Quum luna à lucendo nominata sit, eadem est Lucina. Itaque vt apud Græcos Dianam eamque Luciferam, sic apud nostros*, Iunonem Lucinam *in pariendo, inuocant, quæ eadem Diana omnivaga dicitur, &c.* Vnder this fiction hath beene hidden the naturall cause, that is, that according to the estate of the Moone, womens labours are more easie or more difficult. But superstitious ignorance hath ouer-throwne all. Although the Earth (groning vnder the burthen of the corruption and malice of mankinde) seemeth to be weary of increase, as a woman that is broken by beating many children: yet see wee dayly that Gods blessing shineth, and sheweth it selfe in the fruitfulnesse thereof.

62. *Azure Flax.*] As touching the Flower, See *Pliny* in the beginning of the 19. Booke. *Dioscorides* in his second Booke, Chapter 96. and his Commenter. And for the particular (which our Poet describeth in one Tract) see the foresaid Authors. The fine gold of *Clitia*, that is, the Mary-gold (yellow as gold) of which is spoken in the seuenth Booke heereafter. *Pliny* speaketh of it in the 21. Booke, Chapter 6. *Dioscorides* in his fourth Booke, Chapter 185. and *Ouid* in the fourth of his *Metamorphosis*: wee will speake of their singularities in the first book of the second Weeke.

63. *Plants.*] *Dioscorides* among the Ancients, *Mathiolus*, *Ruellius*, *Rembertus*, *Dodonæis*, and other moderne Phisicions haue written to their contentment, who loue the contemplation and knowledge of these things, to the great commodity of all mankind. The youth of whom he speaketh in the 557. Verse, as *Huppolitus* (the sonne of *Theseus*) who (refusing to pollute himselfe by incest with his faire Mother) was accused by her to his father, for that he would haue attempted her honor. The Son (pursued by his displeased Father) desirous to saue himselfe in his Chariot, and running along the troubled Sea, the Horses (being affrighted with the noyse) flung heere and there in such sort, as they ouerturned the Chariot, and drag'd the yong man so rudely, that his body was wholy bruised and broken; but by the industry of *Æsculapius* (an excellent Physician and Surgion) by the meanes of some hearbes and rootes, the yong man was healed. *Seneca* hath made a Tragedy hereof after *Euripides*. The Poets, both Greeke and Latine, haue spoken of him in diuers places.

64. *Medæa.*] She is highly renowned by the Poets, and vaunteth her selfe in the seuenth of *Ouids* Metamorphosis, to bee able to change the course & order of nature: she did much good, & great mischiefes to *Iason*, as *Euripides* and *Ouid* do testifie. *Barbaræ Medææ Venena*, in *Horace*, *Epod.* 5. *Strobæus* in 117. Discourse of his Common places, reciteth that *Diogenes* reputed *Medæa* for no Enchantresse, but for a prudent and wise woman, which taught effeminate and tender men to exercise themselues, and thereby made their bodies strong and vigorous: by reason whereof, a rumour was spred abroad, that she boyled their bodies and made them yong againe. Vpon the request of her sonne *Iason*, shee renued the old man *Æson*, by the Artifice described by *Ouid* in the seuenth of his *Metamorphosis*.

65. O

65. *O Sacred ſimples.*] Their contrarie effects are ſet downe hereafter. The particulars (mentioned by the Poet) are deſcribed in their proper place. And as touching the reſt, ſee *Dioſcorides*, *Mathiolus*, *Ruellius*, *Rembert*, *Dodonæus*, *Fuſchius*, and *Pena*, in their Herbals and Hiſtorie of Simples.

66. *Succory.*] The properties thereof are deſcribed in 125. Chapter of the ſecond booke of *Diaſcorides*, and *Mathiolus*, who ſetteth down their pictures. *Pliny* in his tenth booke, Chapter 8. ſaith (as the Poet doth) that the iuice thereof, *cum roſaceo & aceto capitis dolores lenit.*

67. *Sow bread.*] *Diaſcorides* in his firſt booke, chapter 158. confirmeth that which the Poet ſpeaketh of this Hearb in this place, and deſcribeth it at large, as *Mathiolus* likewiſe doth.

68. *Cyrenian Deſarts.*] *Iohn Leon* diuideth *Affrica* into foure parts; namely, *Barbary*, *Numidia*, *Lybia*, and *Æthiopia* or the Country of *Negroes*. Some are of opinion, that *Cyrene* is a country confining vpon *Numidia* and *Lybia* towards Egypt; a Country very diſcommodious, and almoſt deſart at this day, becauſe of the extreme heates. *Pliny* deſcribeth *Cyrene* in his 5. booke, Chapter 5.

69. *Mugwort.*] This Hearbe hath this property attributed to it, that it reſiſteth poiſon and the Plague, if a man beare it about him. *Charles Stephan*, in the ſecond booke of his Country houſe, chapter 97. ſaith, that the *Almaines* haue no one remedy more ſingular againſt the Plague, then *Mugwort* burned to Aſhes, and brought chimically into a ſalt to bee vſed (as ſoone as a man is ſtrooken with the Plague) with a little Wine, and afterwards to ſweat. See *Pliny* in his 25. booke, the ſeuenth Chapter, and *Diaſcorides* in his third booke, chap. 10. with that which *Mathiolus* hath annexed.

70. *Alcmena.*] This was *Amphitrios* wife, of whom *Iupiter* by ſubtilty got *Hercules*, called in diuers paſſages of the Poets, the ſonne of *Alcmena*. *Plautus* (a Latine Poet) hath made a pleaſant Comedy of this impoſture of *Iupiter*, intituled, *Amphitrio*. *Ouid* in the beginning of the ninth of his *Metamorphoſis*: *Silius Italicus* in his eighth booke. *Statius* in the tenth booke of his *Thebais*.

71. *Saffron.*] See *Pliny* in the 21. booke, chapter 20. and *Diaſcorides* in his 25. Chapter of his 1. booke.

72. *Syrens.*] The Poets ſay, that the Syrens were the Daughters of *Achilous*, and of *Caliope*, named *Parthenope*, *Ligia*, and *Leucoſia*, who halfe women, and halfe Sea-Monſters, by the ſweetneſſe of their Songs charmed the Mariners in the Sicilian Sea, and made them periſh: but the wiſe *Vliſſes* (hauing ſtoppe[d] his eares with Waxe, and tyed himſelfe to the Maſt of his Ship) eſcaped the danger. Whereupon they were ſo highly diſpleaſed, that they drowned themſelues in the Sea. Vnder this fiction they haue repreſented the nature of Harlots, to which the Poet ſeemeth to haue ſome Relation, making mention of the inchanting Charmes of theſe deceitfull *Syrens*. Except a man would ſay that he intendeth alſo to ſpeake of the Charmes, and other wicked practiſes of theſe *neuer-be good*; by which they would ruinate thoſe, who haue the eares and eyes of their ſoule ſtopped, leſt they ſhould ſee or heare. The remedy that *Angelica*

lica affordeth, is applied againſt the Sorceries and incantations vvhich they make vſe of ſometimes.

73. *Infect Southerne windes.*] Are hot windes in the greateſt Summers heate, which ſtuffe the aire ſo, as the cooling which they ſeeme to bring, hurteth more then it profiteth. Theſe windes are *Meridionall*, and conſequently hot, and moiſt, as it hath been ſaid in ſpeaking of *Auſter*. *Sotherne Libique* is a winde of *Affrica*, whereof *Libia* is a portion, in which there is almoſt a continuall heate vnder the *Equator*, accompanied with great and frequent Raines; as they who haue deſcribed *Affrica* doe teſtifie.

74. *Angelica.*] Some ſuppoſe that this is *Myrrhis*, whereof *Dioſcorides* maketh mention in his 4. booke, Chapter 11. *Mathiolus* is not of this opinion: and furthermore deſcribeth the properties of *Angelica* in the ſame place, and praiſeth it highly. At this day it is in great vſe both to remedy euill aires, and to reſiſt poiſon, being hot and dry in the ſecond degree, complete or in the beginning of the third. Since it is ſufficiently knowne, wee neede not inſert in this place, that which *Mathiolus* hath written at large.

75. *Burnet or Pimpernel.*] There are two ſorts of *Pimpernel*; the one, ſurnamed, *Saxifrage*; the other, *Sanguiſorba*, which ſtayeth the flux of bloud. See *R. Dodonæus* in the 1. *Pemptade* of his Herball, the 4. booke, and 21. Chapter.

76. *Madder.*] The roote and graine of this Hearbe is Red, ſeruing Dyers, and well knowne at this day thorow *Europe*. It groweth in ſome quantitie in *Languedoc*, and *Italy*. See that which *Dioſcorides* in his third booke, chapter 143. and *Pliny* in his 19. booke, chapter 3. and 24. booke, chapter 11. haue ſaid. That which our Poet ſaith, that it tingeth his Vrine that carrieth the roote long time in his hand, may be vnderſtood of the roote freſhly gathered, and in his force: For beeing kept and tranſported, it hath not this vertue. *Pliny* attributeth more vnto it: for he ſaith that the onely ſight thereof healeth the Iaundiſe. But let him and the Reader debate hereupon.

77. *Woade.*] This Hearbe *Woade*, or *Gueſde* (called in another place by the Poet Hearbe *Lauragroiſe*) is gathered at diuers times, from the beginning, vntill the end of Summer, hauing a low Leaſe, and (as it were) new Coleworts, and not replanted. This is ground and made in lumpes and packets, by thoſe that traffique in the ſame, and ſerueth for Dyers vſes, whereof we will intreat no further.

78. *Hagges of Theſſaly.*] *Pliny* ſaith in the third Chapter of his 30. booke, that Magike hath beene in great reputation amongſt the *Theſſalians*: and we may obſerue by that which *Lucian*, and *Apuleius* write in their transformations; that the people of that Country were great Sorcerers, in ſuch ſort alſo, as *Plautus* (in his *Amphitrio* calleth a *Theſſalian* a Sorcerer. *Menander* (as *Pliny* ſaith) compoſed a Comedy, called *Theſſala*; in which he ſpoke of thoſe women Sorcerers, which vaunted themſelues, that they would drawe the Moone from Heauen. And *Horace* in the 27. of his 1. booke, *Quæ ſaga* (ſaith he) *quis te ſoluere* Theſſalis *Mag⁹ venenis, quis poterit Deus?* Likewiſe in an *Ode* of the Sorcereſſe *Canidia*.

Quæ ſydera ex cantata voce Theſſala, *lunamq; cælo deciſit.* The Poet ſaith, that the *Theſſalian* Sorcerers make vſe of Hearbs to effect their Sorceries, which is partly taken from that which the Poets report of *Medea*; and partly, from the ſecrets of Nature, which hath beene horribly ſoyled by an infamous Magike, and by the ſuperſtitious ignorance of Sorcerers.

79. *Choake-par'd Aconite.*] There are diuers kindes of *Aconite*: the one called by the Grecians *Pardalianchos*, (that is ſtrangle *Leopard*) is deſcribed, and figured, with the reſt, in the fourth Booke of *Dioſcorides*, chapter 72. *Mathiolus* diſcourſeth thereupon very amply. *Pliny* ſpeaking thereof, as our Poet in the ſecond Chapter of the 22. Booke ſaith, *Torpeſcunt ſcorpiones Aconiti tactu, ſtupentque fallentes, & vinci ſe confitentur. Tangunt carnes Aconito, necantque guſtatu earum Pantheras, ob id quidam Pardalianchos appellauere.*

80. *Hellebore.*] This is a Plant, which ſome ſuppoſe to haue beene ſo called, becauſe it killeth them that taſte thereof. There are two ſorts, the one white, the other blacke: the extract whereof (beeing well prepared and taken in drinke) is good for melancholy men; prouoketh vomit, euacuateth the ſtomacke and the belly. But the vſe thereof is dangerous. It is hot, dry, ſharpe, and abſterſiue or purgatiue. See *Dioſcorides* in his 4. booke, chapter 145. 146. and *Mathiolus* his Commenter. *Pliny* in his 25. booke, Chapter 10. *Scorpionem mortuum ſiquis Heleboro candido lineat, reuiuiſcere aiunt.* Which is moderated and expounded by the Poet.

81. *Fell Serpents.*] Touching their kindes, Venomes and Counter-poiſons, reade the two bookes of *Nicander* (an ancient Greeke Poet) tranſlated into French by *Iohn Greuin*. *Pliny* in his eighth booke, Chapter 23. &c. *Dioſcorides* in diuers places of his ſecond booke: and *Greuin* in his two bookes of venomes.

82. *Betony.*] This is an Hearbe well knowne, by reaſon of his great vertues, and properties: for which cauſe ſaith *Mathiolus* (vpon the 1. Chapter of the fourth booke of *Dioſcorides*) if the Italians would praiſe any one ſuperlatiuely; they ſay, *Tu hai piu virtu, che no ha la betonica.* Thou haſt more vertue then hath *Betony*. *Pliny* in his 25. booke, Chapter 8. ſaith in a few words, that which our Poet hath expreſſed of the combate of Serpents, inuironed with *Betony*. *Betonicæ vis tanta perhibetur, vt incluſæ circulo eius ſerpentes, ipſe ſeſe interimunt flagellando.*

83. *Willow-woort.*] Some call it *Corneola*, or *Solcie Aquatica*: other name it *Chace*-ſwelling, or *Chace*-plague, by reaſon of the effects thereof againſt this malady, as *Ruelli*[9] in his worke *de ſtirpibus*, doth confirme. *Dioſcorides* in his fourth booke, Chapter 3. calleth it *Lyſimachia*: and *Mathiolus*, addeth *Plinies* words in his 25. booke, chapter 7. This Hearb was made knowne by King *Lyſimachus*, whoſe name it retaineth. The leaues thereof are greene, as thoſe of Willow: the flower thereof is purple, the Sprigs ſtraight and branched, and it hath a ſtinking odour. It groweth in watery places. The vertue thereof is ſo great: that put into a yoake of Oxen that will not accord, they are made peaceable. *Vis eius* (ſaith hee) *tanta eſt, vt iumentis diſcordantibus iugo impoſita, aſperitatem cohibeat.*

84. *Tamarisk,*] *Dioſcorides* in the 99. chapter of his firſt booke, ſaith, that

that the decoction of the leaues of *Tamarisk*, beeing drunken in Wine, diminisheth the spleene: and *Columella* and *Mathiolus* write, that some make their Hogs-troughs of the body therof, to make their Swine to drink out of it, because it cureth the swelling of the spleene; of which they are sicke in Summer time, because of their gourmandize.

85. *Finger-ferne.*] *Dioscorides* in his third booke, Chapter 135. Finger-ferne hath a leafe made like a Crescent, and casteth forth diuers small Rootes, heaped together. It carrieth neither Flowers, nor Graine, nor Stalke, and groweth in stony places. It is sharpe in taste, and drunke in Vineger, consumeth the Spleene. See heere why the Poet calleth it deuouring; and the word Spleene importeth as much, as if a man should say, *The Herbe of the Spleene. Pliny* in the 5. chapter of his 27. booke calleth it *Asplenium*: and addeth, *Huius foliorum iure inaceto decocto per dies* 40. *poto, lienem absumi aiunt.*

86. *Moone-Wort, or Lunary. Mathiolus* vpon the 135. Chapter of the third Booke of *Dioscorides*. The Italians call it (saith hee) *Sferra Cauallo*, that is to say, Vn-shoo the Horse: an Herbe which groweth in the Mountaines, with leaues like to those of the lesser *Securidaca*, small, fashioned like a Hart, with a crooked line along the same, diuers tufts depending on a long tayle, on both sides: somewhat long, flat, and diuided on the one side, by crooked slittings, which seeme to bee round holes; the entry whereof is raised both on the one part, and on the other. The stalkes thereof are made with hollow angles, garnished with grosse branches, the graine in the Cod, made like a Crescent with two hornes: by reason whereof, it is called *Lunaria*, especially by the *Alchimists*, who highly esteeme it, because it seemeth to bee a thing very proper for their vse in the making of siluer. The roote thereof is slender, of the length of foure fingers. If Horses that are shackled by their feete, are incontinently loosed by vertue hereof, I cannot assure you for a certainty. But since that *Pliny* in his tenth booke and 18. Chapter, writeth of the *Wood-pecker*, that by the meanes of a certaine Hearbe, hee draweth the wedges out of the holes of Trees (which Shepheards haue driuen in) and alleadgeth *Trebius* an ancient Writer for his witnesse; I cannot reproue those who attribute so great a propertie to this Hearbe.

87. *Dittany.*] *Dioscorides* in his 3. booke, chap. 31. and *Mathiolus* his Commenter say, that the true *Dictamum* groweth onely in a certaine part of *Candy*, like to Penny-Royall in sent, and leaues which are somewhat greater, and couered with Burre. The Goates being wounded with Arrowes (called *Gnosian* shafts by the Poet) cast them forth vpon the eating of this Herbe. See *Pliny* in his 8. booke, chap. 27. in his 25. chap. 8. and in the 26. chap. 14. *Ælian* in the 1. *de varia Historia*: and *Solinus* in his 31. chapter. *Virgil* in the 12. of *Aeneas*.

Dictamum genetrix Cretæa cepit ab Ida,
Puberibus caulem foliis, & flore comantem
Purpureo, non illa feris incognita capris.

88. *Plants.* I will set downe heere, for the Readers sake, some memo-

rable Plants, which the Poet contenteth himſelfe to touch in a word, leauing thoſe that may be found, and are deſcribed in diuers Herbals, publiſhed by *Dioſcorides*, *Mathiolus*, *Ruellius*, *Fuchſius*, *Pena*, *Dodonæus*, *Dalechamps*, *Char. Cluſius*, and others, in number maruellous great: all Countries hauing (beſides the Comment) ſome one ſpeciall and extraordinarie without ſtaying my ſelfe in this *Index*, vpon an exact and methodicall conſideration, but onely by way of eſſay.

Gueuara in his third booke of the life of *Marcus Aurelius*, chap. 10. maketh mention of an Herbe, or Plant, growing vpon a Mountaine of *Cypres*, called *Arcadie*, which if a man cut, there iſſueth a liquor like vvarme bloud: if with this bloud thus warm one man ſhould touch another, he wil loue him affectionately whom he toucheth. Contrariwiſe, if the bloud be cold, the touch will ingender hatred. He calleth this Plant *Flabia*. A Ieſuite called *Ioſeph*, who had trauailed into *America*, writeth in a Letter of his, in the yeere 1560. that in *Braſile* there is a Plant found, which the Inhabitants ſurname the *quicke Plant*; neere which, if any one approach, ſhe retireth her ſelfe, ſhrinketh vp all together, & cloſeth her ſelfe in her ſelfe, as if touched either with feare or ſhame: if he that drew neere vnto it, retireth backe, ſhe ſpreadeth againe, as if free and bold: when any toucheth her with a Staffe, ſhe cloſeth her ſelfe; when he deſiſteth to beat vpon her and retireth backe, ſhe openeth her ſelfe. Some write the ſame of a Tree (ſurnamed the bluſhing or ſhamefac'd) whereof the Poet ſpeaketh in the firſt Day of the ſecond Weeke. See that which *Pliny* ſaith in his 13. booke, Chapter 25. of a ſhrub called *Charitoblepharon*, about the Iles of the *Troglodites*, which hardneth it ſelfe, in ſuch ſort, when a man would cut it, that the very edge of the Iron is abated.

There is mention of the *Boranets*, *Zoophites*, or *Plant-animals* of *Moſcouy*, in the firſt Booke of the ſecond Weeke. *Oderic* about the end of his firſt booke, and *Surius* in his Commentarie of memorable matters in the yeere 1504. ſay, that in the *Caſpian* Hils, and in an Iland of *Tartaria*, neere to *Cazan*, there are ſuch Plants found, which graze vpon the graſſe as the ſheepe doe, that they haue bloud in them, and die when graſſe faileth them, reſembling in the reſt a Lambe; hauing head, eyes, and other parts, as a Lambe new borne, and of the ſame height. In ſtead of fleſh, theſe Plants haue (I know not what ſubſtance) like to that which is found in the tailes and feete of Creuiſſes. *Zonaras* in his firſt Tome vpon the Hiſtory of the ruine of Ieruſalem, diſcourſeth (after *Ioſephus*) of the Roote *Baar*, which by day ſcarcely appeareth, and about the euening beginneth to ſparkle, and ſuffereth not it ſelfe to be taken, but with paine and danger: it is full of bloud, and produceth effects almoſt incredible.

I ſpeake not heere of Herbs which follow the Sunne. As touching that which is called *Chamæleon*, it followeth the nature of this foure-footed creature: and *Pliny* ſaith in his 22. booke, Chapter 18. *Chamæleon Herba mutat cum terra colores: hîc niger color, illic viridis, alibi cyaneus, alibi croceus, atq́ aliis coloribus.* In briefe, it is a *Protheus* of the earth.

Iambol in his Relation (mentioned by *Diadorus* in his ſecond booke, and *Rhamuſius* in the firſt Tome of his Nauigations) ſaith, that in the Iland, that is called *Auſtralle*, there is an Hearbe found, vpon which whoſoeuer

ſoeuer lyeth downe, he is firſt taken with an heauineſſe of the head, then with ſleeping, and conſequently with death. See that which *Solinus* ſaith in his ninth Chapter of the hearbe *Sardonia*, or Crowfoote, mouing laughter. *Pliny* in his twelfth Booke, and the 13. Chapter, ſaith, that in the leaues of the Indian Lawrell, there is a Thorne found, the liquor whereof being (neuer ſo little) ſprinckled vpon the eyes, cauſeth them to be blinde. And in the ſecond Book, the foureſcore and ſixteenth Chapter, writeth, that the durt of *Cruſtuminum* preſently killeth beaſts, but if it bee tranſported into another place, it nouriſheth them.

89. *Ant.*] *Pigafette* teſtifieth, that he hath ſeene in the Sea (called *Pacificum*) neere to the Iland of *Caghaia*, certaine hearbes iſſuing from the Sea, of great heighth, and hauing their rootes in the bottome of the ſame, in ſuch quantity, that a man would ſay, that they were fields of diuers colours, and are ordinarily from the root vnto the top, fifty foote high. So *Seneca*, in the ſixt booke of his naturall queſtions, Chapter 8. and *Pliny* in his 13. Booke, Chapter, 25. As touching Corall, (which was before a little ſhrub) *Pliny* ſpeaketh thereof in his 32. Booke, Chap. 2. *Solinus*, in his ſeuenth Chapter, Saint *Baſil* likewiſe in the ſeuenth Homilie of his *Hexameron*,

There are certaine herbes which reſiſt the fire: *Pliny*, in his 19. Booke, Chapt. 1. *Soline* in his 7. Chapter, & *Strabo*, in his 10. Book, where they ſpeake of the flaxe of Candia and Cyprus, although that *Viues*, vpon the 21. Chapter of *the Citie of God*, Chapt. 6. maintaineth: as alſo *Thomas Porcachi*, in his ſecond Booke of Funerals, ſaith, that he had ſeene the experience in *Venice*, in the yeare 1566. that the Flaxe which is caſt into the fire and conſumeth not, but is drawne out more white, is made, not of herbes, but of a certaine ſtone, which is ſo plyed by artifice, that a man would ſay, it is of fine and ſpunne Flaxe. As alſo *Viues* alledgeth the experiences.

Pliny ſaith, in his 18. Book, Chapter, 10. that in a Champion of *Affrica*, called *Bizatium*, a graine of Corne bringeth forth about 400. Spikes in Auguſt; and another, 340. In the time of *Nero*, that a buſhell of Wheat ſowed, brought forth 150. *Peter Martyr* of *Millane* reporteth, that in times paſt, in the Iland of *Hiſpaniola*, the Spikes of Corne were of two feete in length, and in euery one of them was found more then eighteene hundred Graines of Corne; and, that which is no leſſe maruellous, ſowing time was in mid-February, and reaping time ſixe weeks after, that is to ſay, about the end of March. *Peter Meſſia*, in the fift part of his reading, Chapt. 27. ſaith, that one Graine of *Maiz* in *Peru*, yeeldeth one hundreth; and that they ſow and reape two times in a yeare. In *Moſcouie*, neere to the Riuer called *Dinidna*, the Wheate growes without tillage of the earth; for caſting it ouer the fields, which are neither laboured nor harrowed, it taketh roote, and bringeth forth a Spike and graine in aboundance. *Paulus Iouius*, in his third Booke, in his Chapter of *Moſcouie*. *Strabo* recounteth maruailes of the fertilitie of *Affrica*, in his 17. Booke.

Pliny, in his 13. Booke, Chapt. 25. writeth, that there are thicke Foreſts, the Trees whereof haue their roots fixed in the Red-Sea, and they are

are ſo high, that they are ſeene in great length aboue the waters. All the Sea-coaſt of the Iland of *Cuba*, is couered with high Trees called *Mangli*: *Ouiedus*, about the end of his 20. Booke. See other maruailes of theſe Trees in the ninth Booke of the ſame Author. *Pliny* recounteth no leſſe in the aboue-na med Chapter of the thirteenth Booke of the Trees of the Indian Orientall Sea, and of the Tree *Lotes*, in his thirteenth Booke, twelfth Chapter; and of the ſleeping Tree, in his twelfth booke, Chapt. 11. Likewiſe, of another no leſſe wonderſull in the ſame Sea, in the Ile called *Tylos*, 16. Booke, Chapt. 41. Let vs reſerue the reſt for the firſt day of the ſecond weeke of our Poet; and let vs conſider the other plants of which he maketh mention.

89. *Sagapene.*] It groweth in hot places, and in diuers parts of *Italy*, eſpecially in *Pouille*, and in the territory of Rome, betweene *Corneto*, and *Toſcanelle*, to which the Poet ſeemeth to haue regard, ſurnaming it *Tuſcane*. *Theophraſtus* ſpeaketh amply thereof, in his *lib.* 6. of the Hiſtory of Plants, Chap. 2. and *Pliny* in the firſt Chapter of his 24. Booke: *Ferulæ aſinis gratiſſimæ ſunt in pabulo, cæteris verò Iumentis præſentaneo veneno, qua de cauſa id Animal libero patri aſſignatur, cui & Ferulæ.* See *Dioſcorides* and *Mathiolus* in his third Booke, chap. 75.

90. *Hemlock.*] See that which *Dioſcorides* & *Mathiolus* haue written in the fourth booke, Chapter 74. and in the 6. booke, the eleuenth Chapter: *Pliny* in the 25. booke, the thirteenth Chapter. *Cicuta venenum eſt publica Athenienſium pœna, &c. Caulis in Cacuminibus ramoſius. Galen* in his Booke *De Temperamentis* ſaith, (which the Poet expreſſeth heere) that Hemlock is meate to Storkes, and poyſon to men.

91. *Oleander.*] See *Dioſcorides* in the 77. Chapter of the fourth booke, and *Mathiolus* his Expoſitor vpon that Chapter, and vpon the twelfth of the ſixt booke. *Pliny* in his ſixt booke, the twentieth Chapter, and in his twentieth booke, the eleuenth Chapter, *Mirum, folio eius quadrupedum venenum eſſe, homini verò contra ſerpentes præſidium, &c.*

92. *Aconite.*] This is a venimous Hearbe, which the Poets faine to haue beene produced from the ſome of *Cerberus*, the Dogge with three heads, and Porter of Hell, at ſuch time as *Hercules* drew him thence perforce. *Ouid* in the fourth of his Metamorphoſis. There are foure ſorts of them deſcribed by *Dioſcorides* in his fourth booke, and by *Andrew Mathiolus*, who hath commented at large vpon the ſame. That which our Poet ſaith, is deriued from the Latine of *Pliny*, in the 2. Chapter of his 27. booke.

93. *Serean Foreſts.*] The country of *Seres* is that, which at this day is called *Cathy*, and *Cambala* in the Eaſt *Aſia*, where the great *Cam* of *Tartaria* raigneth. *Pliny* ſpeaketh thereof, in his ſixth booke, the ſeuenteenth Chapter, and maketh mention of the Forreſts bearing ſilke, which is drawne from Trees, and then fitly dreſſed by the Inhabitants of the country, which *Ammianus Marcellinus* confirmeth in his 23. booke. Some hold that the *Seres* are ſo called, and the Prouince *Serique*, by reaſon of the Silke-worme which *Iulius Pollux* nameth σῆς, whence the word *Sericum* is deriued. which *Pauſanias* confirmeth in the ſixt booke of his deſcription of *Greece*. But be it that the ſilke groweth in the country of *Seres*,

Seres, as Cotton doth vpon ſhrubbes, be it that it hath Forreſts of Mulbery Trees, to nouriſh the Wormes that make it. The Prouinces and large Champion of *Seres* haue beene celebrated by the Ancients, by reaſon of ſuch a riches.

94. *Cottons.*] The Ile of *Malta* in the Mediterranean Sea (ſufficienly knowne at this day, in reſpect of the retreat of the Knights of *Ieruſalem*, driuen by the *Turke* from *Rhodes*) amongſt other ſingularities beareth many ſhrubs, that bring forth Cotton, which delight in a territory that is dry, ſuch as that is, where it groweth in aboundance. The Ilanders, after they haue gathered the Locks that hang vpon the ſhrubs, dreſſe and clenſe the ſame to make it fit for vſe.

95. *Maiz.* This is Indian Corne, whereof *Gomara* maketh mention in the fifth booke of his generall Hiſtory, Chapter 115. As touching their *Maiz*, I will (ſaith he) deſcribe the faſhion thereof. The Indians breake vp the Earth with woodden Shouels, for want of Beaſts to labour their grounds. They ſow their *Maiz* as we doe our Beanes, they ſteepe them ſome dayes before, and put foure graines at leaſt in euery hole. From one Graine, there only ſpringeth one Reede or Cane, and the Cane bringeth forth two or three Spikes, and euery Spike yeeldeth 100. 200. ſometimes 400. Graines, and ſome haue beene found that haue yeelded 600. The Cane groweth to the height of a man and more, and is groſſe, and ſprowteth his leaues like our Canes which grow in the Marſhes, but they are more large, more long, more greene, and more ſweete. The Spike is like a wild Pine-apple, the Graine is groſſe, and not ſo round as a Peaſe, neither ſo long as our Graine, neither alſo is it ſo ſquare. It ripeneth in foure moneths, and in certaine places in three. In the Country where the Land is watred with ſome ſmall Brooks, (that paſſe thorow it) it ripeneth in a Moneth and a halfe, but is not ſo good as the other. In diuers Countries it is ſowne 2. or 3. times a yeere, and in ſome places it yeeldeth 300. & 500. for one. The Indians eate the Spike ſodden in Milke, in ſtead of Fruite, then husked, raw, and baked, and roſted, which is the better faſhion, but it is hard to chew, and ſpoyleth the teeth. To eate it for bread, they firſt of all boyle the Graine in water, then they wipe it and dry it a little, after they grinde, and bruiſe, and kneade and bake it vnder the Aſhes, couering it with leaues, or elſe they roaſt it vpon the hot Coales or Embers. The bread of *Maiz* is of a very ſtrong ſubſtance: they alſo make drinke thereof: who ſo deſireth to reade more, let him read *Benzo*, in the firſt booke of his Hiſtory of the new world, and *Gonzala*, *Fernando*, and *Ouiedus*, in the ſeuenth booke of his Hiſtory of the Indies, the firſt Chapter, where he depainteth *Maiz*, which is wholy like vnto that graine, which we call *Sarazin* Wheate, or *Turky* Wheate. See the end of the Annotations vpon the foureſcore and eight number of this booke.

96. *Corne.*] *Pliny* in the ſeuenteenth booke of his Hiſtory maketh a very large mention of tillage, of all ſorts of Graine, and ſpecially of Corne, to whom the curious Reader may haue recourſe. The Poet hath compriſed in ſixteene Verſes the moſt part of that which may be ſaid. *Dioſcorides* ſpeaketh fully alſo in his Hiſtory of Plants, and after him *R. Dodonæus* and

and *I. Dalechamps* in their great Herbals. Becauſe that Wheate and other ſuch like graines are of maruellous importance, for the ſuſtentation of mans life; a man may ſee alſo that the prouidence of God is employed (if I dare ſo ſpeake it) after a ſpeciall and admirable faſhion in all ſorts, in the creation and conſeruation of ſuch bleſſings, which the Poet likewiſe hath artificially handled. And the learned Theologians, as well ancient, as moderne (who haue commented vpon the Hiſtorie of the Creation of the world; eſpecially Saint *Baſil*, Saint *Ambroſe*, and *Theoderet*, in his Sermons of *the prouidence*) haue not forgotten this magnificent teſtimonie of Gods wiſedome, and bounty: from which (notwithſtanding) they that daily eate their bread, thinke not (as they ought to doe) to glorifie him who giueth.

The Wine to ioy the heart, and couer wrong,
The bread likewiſe to make mans body ſtrong.

As *Dauid* ſpeaketh in 104. Pſalme. See the Annotations vpon the number 88.

97. *Zebut.*] This Ile, ſaith *Gomara*, in the third booke of his Hiſtory of the *weſt Indies*, Chapter 94. is great and aboundant in all things, being declined from the Equinoctiall, ten degrees towards vs; rich in Gold, Sugar, and Ginger.

98. *Cocos.*] *Gomara* in his third booke of the *generall Hiſtorie of the weſt Indies*, chapter 94. ſpeaking of the Ile of *Zebut* (where this maruailous fruit groweth) diſcourſeth after this manner following. There is in this Ile a fruit which they call *Cocos*, formed like a *Melon*, but more long then thicke. It is incloſed within diuers little skinnes, ſo ſtrong and good, as thoſe that inuirone a Date Stone. The *Ilanders* make Thred of theſe skinnes, as ſtrong and good as that which is of Hempe. The Fruit hath a rinde like a dry Gourd, but farre more hard: which (being burned and beaten to powder) ſerueth for medicine. The inward Nut is like vnto Butter; being both as white, and as ſoft, and beſides that very ſauoury and cordiall. They make vſe of this fruit in diuers other things. If they would haue oile, they turne and toſſe it vp and downe diuers times: then let they it ſettle ſome daies, vntill the meate thereof be conuerted into a liquor like Oile, very ſweet and wholſome, wherewith they oftentimes anoint themſelues. If they put it into water, the Kernell is conuerted into Sugar; if they leaue it in the Sunne, it is turned into Vineger. The tree reſembleth a Palme, and beareth his fruit as the Grape of a Raiſin. They make a hole in the bottome, and gather diligently into a great Cane (as bigge as a mans thigh) the liquor that diſtilleth. It is a very pleaſant and wholeſome drink, ſo much eſteemed (amongſt them) as the beſt Wine is in theſe parts. *Ouiedus* in his *Summary of the Weſt Indies*, Chapter 66. telleth wonders, eſpecially of the water which is in the midſt of this Fruit, that is, that it is the moſt ſoueraigne and wholſomeſt drinke of the world. See that which *Strabo* in his ſixt booke, and *Garſias de Orro*, in the 26. Chapter of his firſt booke of Spices, ſpeake of the *Indian* Palme: the Nut whereof hath a great agreement and reſemblance vvith that of *Cocos*.

99. Iett.]

99. *Iett.*] This is a blacke and ſmooth Stone, which ſome call Blacke Amber: other ſuppoſe that it is the *Gagates* of the *Greekes* and *Latines*: but *Mathiolus* diſputeth and maintaineth the contrary, vpon 103. the chap. of the fift booke of *Dioſcorides*.

100. *Marble.* See *Pliny* in his 36. booke, chapter 6, 7. &c.

101. *Slate.*] This is a kinde of Gray-blue Stone, ſeruing for the couering of houſes, and very well knowne in diuers parts of *Europe*. It is ingendred as other groſſe ſtones are of earth, mixed with wateriſh humiditie, and is eaſily reſolued into powder. See *Agricola* in his bookes *de natura foſſilium*: and *Pliny* in his ſecond booke, chapter 113.

102. *Mount Oromene.*] *Pliny* in the ſeuenth Chapter of his 31. booke, *Sunt & montes natiui ſalis, vt in India Oromenus, in quo lapicidinarum modo caditur renaſcens: mutuſq; regum vectigal ex eo eſt, quàm ex auro atque Margaritis.*

103. *Arragon.*] As touching the Salt of this Mountaine (whereof he maketh mention) *Lucius Marineus* the *Sicilian* in his firſt booke of the ſingularities of Spaine (ſpeaking of the Salt Hils) ſaith thus: There are Mountaines likewiſe in Spaine, where Salt groweth: it is cut out, and drawne as ſtones are out of the quarry; afterwards it increaſeth & groweth againe as Trees doe. *Non coquunt ibi ſales, ſed effodiunt*: ſo ſaith *Solinus* in his 36. Chapter. See *Pliny* in his 37. booke, chapter 7.

104. *Vermilion.* See *Pliny* in his 33. booke, chap. 6. and *Mathiolus* vpon the 69. chapter of the fift booke of *Dioſcorides*.

105. *Mercury.*] The common ſort call it Quickeſiluer; of the generation, qualitie, and property whereof both naturall and artificiall, reade *Pliny* in his 33. booke, chapter 70. and in his ſixt booke, chapter 23. *Item G. Agricola*, in his fift booke, *de ortu & cauſis ſubterraneorum*, in his ſecond booke *de natura ſubterraneorum*, in his eighth booke, *de natura foſſilium*: and in diuers places of his workes, where hee learnedly handleth that which a man can deſire to know, touching thoſe things that are hidden in the intrailes of the earth.

106. *Copper.*] This metall is ſufficiently knowne, engendred of Quick-ſiluer, not ſufficiently depurated, and of a red Sulphur more terreſtriall. There are two ſorts of it found: to wit, that which is pure in the Mines of Braſſe, and Siluer: The other is artificiall, and boiled out of the Marchaſite, and other Minerals and ſorts of Stones. *G. Agricola* (a learned *Almaine*) excellently intreateth of that which a man may know of theſe things, in his bookes *de re metallica*, *de natura foſſilium*, *de veteribus & nouis metallis*.

107. *Arſenic.*] That which the Grecians call *Arſenic*, the Latines call *Auripigmentum*. *Greuin* in the third chapter of his ſecond booke of *Venomes* ſaith, that *Auripigmentum* or *Orpine*, is not the common *Arſenic*. For *Orpine* is a yellow Minerall, Simple, which burneth and biteth, hauing the ſame efficacie that Lime hath; our *Arſenic* is compoſed of the ſame. There is another kinde of *Arſenic*, or *Orpine*, which they call Red, becauſe it is red in the Mine, by a greater concoction of nature. *Agricola* reckoneth it amongſt the indurate ſucks of the earth. See I. *de Gorris*, in his *medicinable definitions* vpon this word *Arſenic*. As touching the com-

mon *Arſenic*, it is a very dangerous drugge: as alſo the *Sublimate* and *Reagal*. For ordinarily ſuch as are poiſonous, compoſe their mortal bits and bales thereof. It is hot and burning, ſo as it gnaweth the ſtomacke, and pierceth the bowels, producing a Feuer, with an intolerable and vnquenchable thirſt.

108. *Gold.*] Gold is the only pureſt of all Metals, and is compoſed of a moſt pure and ſubtill red Sulphur, and pure Mercurie, red and not burning. Nature, which tendeth to make all things in perfection, propoſeth this ſcope vnto her ſelfe in the generation of Gold: but ſhe is hindred by diuers accidents, whence enſue diuers kindes of ſophiſticate Metals. There hath beene a maruellous quantitie thereof found in our time in the Mines of *Peru*, and other Countries of the *weſt Indies*. The meanes to take the droſſe from it, and to reduce it into ſuch a forme as a man would deſire to haue it, is deſcribed by thoſe, who haue intreated of Metals: and *Gomara*, *Benzo*, and others ſhew, that the *Indians* are expert therein, eſpecially to ſet it a worke, conſidering that before the Spaniards had euer ſet foote on land, one of their Kings had all ſorts of liuing Creatures, Plants, and other terreſtriall things made of pure gold, according to nature.

109. *Leade.*] A blue metall partaking a very little whiteneſſe, engendred properly of *Quickeſiluer* and Sulphur. See *Pliny* in his 34. booke, chapter 26. and 17. *Dioſcorides* in his fift booke, chap. 55, 56, 57, 58. and *G. Agricola* in his bookes of Metals.

110. *Antimonie.*] *Dioſcorides* maketh mention of this minerall (ſufficiently knowne at this day) in his fift booke, chap. 59. *Mathiolus* his Commenter intreateth amply of the difference betweene Leade and *Antimony*; of the profits, vertues, and maruellous effects thereof, and of the meanes to prepare it. The Phyſicions of theſe dayes doe not agree together touching the vſe thereof: Their diſputes are to bee ſeene in the 34. chapter of the ſecond booke of *Iames Grenin*, Phyſicion in *Paris*, intreating of *Venomes*. Hee refuteth there a Treatiſe compoſed by *Lewis Launay* a Phyſicion of *Rochel*, touching the facultie, and admirable vertue of *Antimonie*, which the Grecians call στιμμι, & the Latines *Stibium*. See that which *Pliny* ſaith in his 33. booke, chapter 6. and *G. Agricola* in his ninth booke *de re metallica*.

111. *Braſſe.*] Some make many ſeuerall diſtinctions of Metals: and it is concluded, that there are ſome of them pure as Gold, and Siluer; ſome impure as Braſſe, Latine, Iron, Tinne, and Lead. Touching Braſſe, it is a metall of a pale redneſſe, engendred of Quickſiluer, leſſe depured, & Sulphur red, and thicke. The leſſe impure hath his Mines apart, and ſome thereof alſo is found in the Mines of Siluer. For there is an artificiall Braſſe made of *Marchaſite*, and other Stones, and ſorts of Earth. From Braſſe groweth *Vitriol* and *Chalcite* of three ſorts: and if a man digeſt or concoct the ſame, *Cadmia*, *Pomphilia*, and *Spodium*. But let vs leaue theſe diſcourſes to Phyſicions, and thoſe who haue written of Minerals: amongſt others, to learned *Fernelius* in *his Phiſique*: and I. *Deſgorris* in his medicinall definitions: and *G. Agricola* in his worke *de re metallica*. See alſo *Pliny* in the firſt and ſecond Chapter of his 34. booke.

112. *Sil-*

112. *Siluer.*] This metall (ſufficiently knowne) is next to Gold in goodneſſe, and eaſily is extended into Plates and thinne Leaues, by reaſon that it conſiſteth of a pliable ſubſtance: by meanes whereof ſome haue ſaid, that fine ſiluer was imperfect gold, defaulting onely in ſubſtance, and colour: It is eaſily poliſhed and clarified. It is eaſily alſo twiſted and drawne into Wyre, being made of a pure Quickſiluer, and of a ſhining and white Sulphur. In the Mine it is found in ſmall flat pieces, intermixed amongſt other pieces, taking by this occaſion diuers formes: So that ſometimes by chance men finde in the Mines the faſhions of Fiſhes, and other creatures of pure Siluer. There are two ſorts of ſiluer drawne out of the Mine: the one is pure, and hath no need to be purified: the other is harſh and rude, and of the colour of Lead, or Red, or Blacke, or Aſhy, and is put into the fire, where the groſſie droſſe is purged from it, and the pure remaineth.

113. *Lytharge.*] Reade *Dioſcorides* in his fift booke, chapter 51. 52. and *Pliny* in his 34. booke, chapter 12.

114. *Iron.*] A common metall, neceſſarie for the vſe of mans life, ingendred of a moſt impure Quickſiluer, mixed with a thicke Sulphur, filthy, and burning. The naturall is found in the Mines in Graines, and lumps. That which is melted, is burned in the forges, and by main force of fire is gathered and brought into ſuch formes of Barres, Quarters, Ingots, Plates, Anuils, &c, as the workman pleaſeth. There are a great number of theſe Mines in Europe, and eſpecially in *Almaine*. See *Pliny* in his 54. booke, chapter 14. where he calleth this metall, *optimum peſsimumque vitæ inſtrumentum*: which he deducteth learnedly afterwards.

115. *Tynne.*] A metall well knowne, and much in vſe, compoſed in the ſurface thereof, of white Quickeſiluer, and inwardly of red Quickeſiluer, and of Sulphur. *Agricola* in his ninth booke, *de re metallica*, compoſeth it of Siluer and Lead, as in effect there is ſome very fine, as in England, and other places: The diſpute of metals, and of euery one of them in particular, requireth a Commentary.

1. *Precious ſtones.*] As touching the generation, difference, and diuerſitie of them: See *Pliny* in his whole 37. and laſt booke of his naturall Hiſtory. *Cardan* in his ſeuenth booke, *de ſubtilitate*, and in fifth booke, *de rerum varietate*, Chapter 17, 18, 19. *Scaliger* in the 108. exerciſe againſt *Cardan*. *L. Danæus*, in the ſecond part of *his Chriſtian Phyſique*, chapter 13. &c. *P. Meſsiah* in the fift part of his diuers readings, chapter 2. *Geſner* in his worke *de natura foſsilium*. *Boiſteau* in the 15. chapter of his prodigious Hiſtories: and *Belleau* in his Poeme of precious Stones.

2. *Chriſtall.*] There are two ſorts of Ice, according as the cold which reſtraineth the waters is extented or remiſſe. The one then which is ordinarie Ice (although it be hard) yet for it is engendred of a cold that endureth not; ſo doth it melt in a little time. But the waters which congeale themſelues, by a vehement, and very long cold (as for the ſpace of ten or twelue continuall yeeres) are called Chriſtall. There is ſome quantitie thereof found in the *Alpes*, and other Mountaines. Some there are that poliſh it, and afterwards make thereof workes of diuers faſhions; as Veſſels, Glaſſes, Mirrours or Looking-glaſſes, and other common

things. See *Seneca* in the third booke of his naturall queſtions, chapter 25. *Pliny* in his 97. booke, Chapter 2. Saint *Baſil* in the third Homily of his *Hexameron*: Saint *Auguſtine* in his 1. booke *de mirab. Script.* chap. 24. and vpon the *Pſalme* 147.

3. *Agate.*] It is a fine Stone well knowne in our time, and not ſo much eſteemed as in times paſt. The diuers names and properties thereof are in *Pliny*, in his tenth chapter of his 37. booke. See alſo the excellent Poeme of *R. Belleau*: intituled, The loues and new changes of precious Stones.

4. *Amethyſt.*] This is a precious ſtone, which in colour reſembleth a deepe Claret-Wine, ſo called, becauſe it is ſuppoſed that it hath power to reſiſt drunkenneſſe. See *Pliny* in his 37. booke, Chapter 9. and *Belleau*, *Ruel* in his firſt booke of Plants, chapter 14. and 20. eſteemeth that the *Amethyſt* is ſo called, not for that it hindereth drunkenneſſe; but by reaſon of the colour thereof, and maketh mention there of an Herbe of the ſame name.

5. *Diamond.*] A precious Stone well knowne in *Europe*, and praiſed aboue all others; by reaſon whereof the Poet ſurnameth it rich: for the ſpeciall value and reputation it hath gotten. The Diamond is created in the earth of a iuice or ſuck, not farre different from that of Chriſtall, but more hard and darker. It is called *Adamas* by the Grecians and Latines, as who ſhould ſay, vnvanquiſhable, becauſe neither Iron, nor fire haue power ouer it: and fretteth or pierceth the hardeſt things in the world: As the grauers with their pointed Diamonds graue other ſtones (how hard ſoeuer they be) and ſome write therewith in glaſſe. This notwithſtanding, the bloud of a Deere, or Lyon mollifyeth it, and maketh it fit to be broken: melted Lead alſo mixed therewith in a burning furnace, ſerueth to the ſame purpoſe. It reſiſteth the Loadſtone, in ſuch ſort, that hauing Iron oppoſed againſt it, it hindereth the Loadſtone from drawing it, and both of them ſtriue the one againſt the other. It is reported that it reſiſteth Venome and Melancholy. See *Pliny* in the fourth Chapter of his 37. booke. *Iſidore* in his 12. booke, Chapter 1. *Fracaſter* in his *Treatiſe de Sympathia, & Antipathia*; and *Belleau* in his Poeme; *I. Viues* recounteth ſtrange things of the Diamond, vpon the 4. Chap. of the 21. Booke of the Citie of God. See the *Theater of Cities*; where mention is made of Briſtow, a Citie in England.

6. *Opale.*] This is a Stone of price, of many colours, ſufficiently knowne; vpon which *R. Belleau* diſcourſeth pleaſantly.

7. *Calſidonie.*] See *Pliny* in the fift Chapter of his 57. booke; where ſpeaking of theſe Stones, he ſaith; *Idem fragiles, ſed colore incerti, & virentibus in caudis pauonum columbarumque collo plumis ſimiles, &c.*

8. *Sardonix.*] A precious ſtone very well knowne, and deſcribed by *Pliny* in his 37. booke, Chapter 9. *Sardoniches* (ſaith hee) *olim vt ex nomine ipſo apparet, intelligebatur ex candore, hoc eſt, velut is carnibus vngue hominis impoſito, & vtroque tranſlucido.* See *Belleau.*

9. *Emerald.*] A precious Stone, greene in colour, well knowne to thoſe of former and our time. *Pliny* ſpeaketh thereof at large in his 37. booke, chap. 5. See alſo *Belleau.*

10. *Ta-*

10. *Topaze.*] This is the name of a precious Stone, much esteemed amongst the Ancients, and in our daies. See *Pliny* in his 37. booke, chapter 8. and *Belleau*.

11. *Carbuncle.*] *Pliny* speaking of this precious Stone (very much esteemed by those of former times) saith in his 37. booke, Chap. 7. *Principatum habent Carbunculi, à similitudine ignium appellati, cum ipsi non sentiant ignes, ob id à quibusdam apyrotici nuncupati.* This is it which the Poet hath expressed, calling the Carbuncle inflamed, although the fire be not of force to consume it. See *Belleau*, speaking in his Poem of the Rubie, who maketh fiue sorts thereof, putting the Carbuncle in the first ranke; then the *Ballis Rubie*, the Rubie, the Granate, and the Spinelle.

12. *Gold.*] In old Authors there are found many declamations, how Gold and Iron are the instruments of infinite mischiefes. But the Poet readily distinguisheth those instruments, that are good in themselues, and which serue the vse of good men, from the malice of those that abuse them. I will set downe heere some passages to this purpose. *Ouid* in the first booke of his Metamorphosis, saith;

Effodiuntur opes, irritamenta malorum:
Iamque nocens ferrum, ferroque nocentius aurum.

And *Virgil* in the third of *Æneas*,

Quid non mortalia pectora cogis
Auri sacra fames?

And *Horace* in his *Odes*,

Vel nos in mare proximum
Gemmas & lapides, aurum & inutile,
Summi materiam mali
Mittamus, &c.

And *Pliny* speaking of gold in his 33. booke, and 1. chapter: *Vtinam* (saith he) *posset è vita totum abdicari aurum, sacra fames, prosciissum conuitiis ab optimis quibusque, & ad perniciem vitæ repertum.* And in his thirtie foure booke and fourteenth, speaking of Iron, hee saith; *Hoc optimo pessimoque vitæ instrumento tellurem findimus, serimus arbusta, ponimus pomaria, vites squallore deciso, annis omnibus cogimus iuueneseere. Hoc extruimus tecta, cædimus saxa, omnesque ad alios vsus ferro vtimur. Sed eodem ad bella, cædes, latrocinia, non comminùs solùm, sed etiam missili volucrique, nunc tormentis excusso, nunc lacertis, nunc pennato. Vt enim mors ocyùs peruenireț ad hominem, alitem illam fecimus; pennasque ferro dedimus. Quamobrem culpa eius non naturæ fiat accepta.* But it is neither in Iron, nor in nature, but to the Diuell and the vvicked that wee ought to impute the euils that are done by Gold and by Iron in this world, which the Poet layeth open by examples of Wine, of eloquence, and of Gods Word: which the Drunkards, Litigious persons, and false prophets doe abuse. Whereunto hee addeth a fit similitude of *Maluoisie*, vvhich a mustie vessell corrupteth. Also

All goods are good to good men that well vse them,
But they are bad to fooles who doe abuse them.

13. *Load-*

13. *Loadſtone.*] This admirable ſtone is ſurnamed in other places the *Magneſian honour*, either by reaſon of the Inuentor of the ſame, or becauſe of *Magneſia*, a Country where this ſtone was firſt found, as *Lucretius* ſaith, in the ſixt book, *De natura rerum. Quem Magneta vocant patrio de nomine Graii, Magnetum, quia ſit patriis in finibus ortus.* That which our Poet writeth (and is confirmed by experience) is well deſcribed by *Lucretius*, in his ſixt booke, where it is ſaid; *Hunc homines lapidem mirantur: quippe catenam, ſæpe ex annulis reddit pendentibus ex ſe. Quinque etinem licet interdum, plureſque videre. Ordine demiſſos leuibus iactarier auris, vnus vbi ex vno dependet ſubter adhærens: Ex alioque ocius lapidis vim vinclaque noſcit, vſque adeo permanenter vis prænalet eius.* Hauing heeretofore diſputed of *Vacuum*, according to the precepts of the Epicure, he laboureth to yeeld a reaſon of this Sympathy, betwixt the Loadſtone and the Iron, & ſaith, *Principio fluere è lapide hoc permulta neceſſe eſt, Semina, ſiue æſtum qui diſcutit aëra plagis, Inter qui lapidem ferrumque eſt cumque locatus. Hoc ergo vbi inaniter ſpacium, multiſque vacefit. In medio locus, extemplò primordia ferri; In vacuum prolapſa cadunt coniuncta, fit vtque Annulus ipſe ſequatur, eatque ita corpore toto, &c.* This is ſome reaſon, ſaith the Poet, but *Lucretius* and other naturaliſts could yeeld no reaſon why the Marriners Needle (being touched by the Loadſtone) pointeth alwayes to the Starre of the Pole-Artique in nauigation. *Plato* in his Dialogue (intituled *Ion*) ſpeaketh of the Loadſtone. *Pliny* in the ſixteenth Chapter of his ſixe and thirtieth booke, *Dioſcorides* in his fifth booke, Chapter 168. *Solin* in his ſixty fiue Chapter. And amongſt the moderne, *Cardan* in his ſeuenth booke, *De ſubtilitate*: *Fracaſtor* in his Treatiſe *de ſimpathia & antipathia*, the ſeuenth Chapter, where he ſtriueth to giue a reaſon why the Mariners Needle (being touched with the Loadſtone) regardeth alwayes the Pole, and after he hath propoſed diuers opinions; one, of thoſe who deny that the Needle turneth (but attribute it to the Celeſtiall motion) the other, of them that ſuppoſe the Loadſtone inclineth towards the Starres of the Pole by a ſecret ſimpathy; as certaine Flowers and Planets, turne themſelues with the Sunne: hee addeth (in refuting that which is abouesaid) his owne opinion; that is, *Nec diligentiùs rem conſiderantes, dicimus cauſam quòd perpendiculum illud ad Polum vertatur, eſſemontes ferri & Magnetis qui ſub polo ſunt, vt negotiatores affirmant, quorum ſpecies per incredibilem diſtantiam, vſque ad maria noſtra propagata, ad perpendiculum vſque, vbi eſt magnes, conſuetam attractionem facit; propter diſtantiam autem quum debilis ſit, non moueret quidem Magnetem, niſi eſſet in perpendiculo: quare & ſi non trahat vſque ad principium (vnde effluxit & mouet) tamen & propinquiorem facit quò poteſt. Quòd ſi naues fortè vllæ propinquiores ſint illis montibus, ferrum omne earum euellitur, propter quod nauigiis incolæ vtuntur clauis ligneis aſtrictis. Propter ſitum igitur eorum montium declinat perpendiculum in noſtro mari dextrorſum, in alio ſiniſtrorſum à Polo.* Some Geographers of our time are of *Fracaſtorius* opinion, which by others is eſteemed to be an incredible Paradox. Learned *Scaliger* in his incomparable worke of exerciſes againſt *Cardan*, in the ſeuen and thirtieth Chapter, laugheth at theſe mountaines of the Load-ſtone, and exactly intreateth therupon in his 102. and 131. Chapters, where he ſaith, *Non à montibus Sydertticis, ſed ab ea*

vi

vi, quæ illorum fabricatrix fuit, euenire conuersionis motum arbitrandum est. Which he subtilly expoundeth afterwards. But let vs leaue this to the Readers further inquiry and examination.

14. *Lucrece.*] This is an ancient Latine Poet, who hath written in excellent and learned Verses sixe bookes, *De naturâ rerum*, which are yet read at this day, and where he vnfoldeth many admirable secrets very cunningly, hauing drawne his Poeticall and learned Latine Discourse from the Grecian Philosophers. True it is, that hee followeth the opinions of *Democritus*, and *Epicurus*, and of such as they were in diuers places, by meanes whereof (and that not vniustly) hee is detested by the Christians, as one that maintayneth diuers things, which directly contradict some principall points of true Religion. But otherwise he was of a great spirit, and one from whom men of iudgement may learne; both for the Latine tongue, and for naturall Philosophy; with this *Prouiso*, in the meane while, that they remember themselues, that they heare a prophane Pagan speake. I will (leauing to speake of him) adde this word which *Ouid* hath left in praise of him.

Carmina sublimis tunc sunt peritura Lucreti,
Exitio terras quam dabit vna dies.

His owne wife poysoned him by a drinke which she gaue him, thinking by that potion to gaine his loue more then before. Others say, that he slew himselfe. *Eusebius* and *Volaterran* in his sixteenth booke of his *Anthropologia.*

15. *Empedocles.*] This was an ancient learned Philosopher (borne in *Sicily*, who wrote many things in naturall Philosophy in Greeke Verses, whereof as yet we haue some fragments in diuers Authors; especially in *Plutarks* Morals. *Lucretius* in his first booke praiseth this *Empedocles* maruailously saying, that *Sicily* neuer brought forth any one more rare, and that he was (as his writings doe demonstrate him) a person diuine.

Carmina quin etiam (saith he) *diuini pectoris eius*
Vociferantur, & exponunt præclara reperta;
Vt vix humana videatur stirpe creatus.

Diogenes Laertius (who hath written his life in his eighth booke) speaketh otherwise, and taxeth him with extreme ambition, for that in his life time he called himselfe immortall, and saith, that hee cast himselfe headlong into the Caues of mount *Gibel*, to get himselfe an immortall name.

16. *Epicure.*] His life and doctrine are described by *Laertius* in his 10. booke. He wrote very much vpon naturall Philosophy, but the bookes haue beene lost, and there remaine bnt a very few fragments of his now and then recyted of *Aristotle*, *Cicero*, and *Plutarch*, who haue refuted him. *Lucretius*, who sometimes discouered his opinions, prayseth him much, but *Plutarch* in diuers places, especially in his Booke: That a man cannot liue meerely according to the doctrine of the Epicure, against *Colotes*, dis-

diſcloſeth the great follies and errors of this man, who hath corrupted both naturall and morall Philoſophy.

17. *Ceres.*] She is oftentimes prayſed, and highly prized by our Poet, for her that firſt inuented Tillage, and ſowing of Corne. Shee is alſo taken for the earth it ſelfe, bearing the Stalkes and Graines of Corne, which are as it were her haires which men cut ſhort euery yeere in Harueſt-time. The ancient *Paynims* put *Ceres* in the Catalogue of their gods, for that ſhe was eſteemed the firſt that taught to ſow, to reape, to mould and kneade bread for men, who liued of Hearbes and Acornes, as *Virgil* ſingeth in the firſt of his *Georgiques:*

Prima Ceres ferro mortales vertere terram
Inſtituit, &c.

Ouid attribeth no leſſe vnto her. They figured her in the forme of a Matrone, crowned with eares of Corne, vpon a Chariot drawne by flying Serpents, which (as ſome men ſuppoſe) repreſenteth the winding Furrowes of tillage. Shee was in controuerſie for the Ile of *Sicily* (moſt firtill in Corne) with *Vulcan*, which ſhe obtained. By reaſon whereof alſo, the Poets faine (and *Claudian* hath written a whole Poem thereupon) that *Pluto* rauiſhed *Proſerpina*, which ſignifieth the generatiue vertue hidden in the ſeede, and *Pluto* ſignifieth the Sunne, who rauiſhed her, and carried her to Hell, that is to ſay, that the heate of the Sun nouriſheth and conſerueth the Corne that is ſowne vnder the Earth all the Winter time; & addeth that *Ceres* went to ſeek them afterward with burning Creſſet light in her hand, becauſe in Summer (during the flaming heate of the Sunne) the Peſants goe and ſeeke out their Corne and gather it. See *N. de Comtes* in his *Mythologie*, and *V. Cartari* in his Images of the gods. The Poet ſaith, that the people of *Ceres* and *Bacchus*; that is to ſay, thoſe that haue inuented the trying and tillage of Vines and Corne-fields, haue no more obliged mankind vnto them, then the Inuentor of the Sea-Needle, without which men could not commodiouſly trauell vpon the Seas.

18. *The Needle.*] One called *Flauius*, borne at *Melphi* (in the Kingdome of *Naples*) ſome three hundred yeeres ſince, found out the vſe of the Sea-Needle, without which Ships could not faile, or ſhape their courſe in the Ocean Sea. *Peter Cieze* in the ſecond Tome of the Indian affaires, the ſixt Chapter: *Gomara* in his firſt Booke of the generall Hiſtory of the Weſt Indies, the ninth Chap. Whoſo would know this Needle, and the vſe thereof, let him reade the firſt book of the Portugall Hiſtory (written by *I. Oroſius*) and the beginning of the ſixt booke of the Art of Nauigation, by *Peter Medina*, a Spaniard. Likewiſe *P. Belon* in the 16. chapter of the 2. booke of his ſingularites.

19. *Card.*] Amongſt the inſtruments of nauagation, the Mariners Card is one, in which, in the midſt of the Equinoctiall-Line, the Needle is figured, pointing Northward, and the Winds marked with their trauerſes by proper lines. Without this a man cannot make a good voyage, becauſe the Pilots, by couference and report betwixt them and their ſeruants, by the aſsiſtance of the ſame, know the way they haue made with ſuch

such and such a winde, the place where they are, and whither they hope to goe, knowing the height of the degrees to resolue themselues whether they ought to set saile right, either in mouing or descending. See the rest in the seuenth Chapter of the third booke of the art of Nauigation of *Peter Medine*, where he answereth those that reiect the vse of Sea-Cards in plat-forme because the world is round.

16. *Seald Earth.*] The Poet maketh mention of foure sorts of medicinable Earths, whose properties *Pliny* in his sixteenth and seuenteenth Chapter of his fiue and thirtieth booke, and *Dioscorides* in his 5. booke, 127. 128. 129. Chapters, and those that follow make mention. *Peter Belon* in the two and twentieth Chapter of the first booke of *Singularities* saith, that *Terra Sigillata* or *Lemnina*, is to be had in *Constantinople*, of 18. sorts of Impressions, and that all these sundry *Arabian* Characters (impressed vpon these Cakes of earth, as they are to be seene amongst the Apothecaries and Druggists) containe but two Arabick words. *Tinimachion*, that is to say, sealed Earth. One time of the yeere it is digged forth at *Lemnos*, the sixt of August, with many Ceremonies. Both this and other medicinable Earths hereafter named, haue diuers properties described by *Pliny*, *Dioscorides*, and *Mathiolus*. Likewise by *I. Welker* in his especiall Antidotary, 1. Booke. Sect. 4.

17. *All-haile faire Earth.*] Now doth the Poet comprehend in twenty Verses the commodities of the Earth, the explication whereof is particularly found in *Pliny* an admirable Secretary of nature. He then prayseth the Earth, by reason of the fertilty therof, in Graines, in precious Mettals, in Plants, Rootes, Hearbes, Leaues, & wholesome Flowers, in Line, Cotton, Silke, Skinnes, in infinite sorts of fruits, in Inhabitants, Cities, Fortresses, Villages, Burrowes, and pleasant places. He magnifieth her also, for that shee is spacious, pleasant to behold, not inconstant (as the Aire and Sea) neuer weary to produce all sorts of good things to the Inhabitants thereof, pleasantly diuersifyed, naturally perfumed with infinite odors, rich in a thousand millions of goods, new cloathed, especially about the Spring-time, with a wonderfull delicate and manifold coloured Mantle, and in other seasons with proper colours and ornaments, to which the Riuers and changes of Flowres and Grasse giue a most excellent lustre. He afterward magnifyeth her, because she is the midst, the sustenance, the sustentation and foundation of the world, created with man, to bee his Mother first, and afterwards his Nurse, in furnishing and fulfilling him with such infinite bounties, euermore his Oastisse in lodging and keeping him. It is in fauour of her (for the good of mankinde) that the Heauens haue their reuolution, that the Celestiall Torches shine, that the Element of Fire ordinarily warmeth the other Elements which hee embraceth, that the Aire is agitated, and that the Sea runneth aboue and thorow the same, to nutrifie, bedew, and refresh it. The consideration of this Himne of the Earth, maketh way to diuers excellent Meditations in praise of the Creator, who hath so bountifully bestowed so many blessings and benefits on *Adam* and *Eue* and their posterity.

18. *Boreas bellowing.*] By reason he is cold: In the same sence all the Northren Windes are called, Freezing *Boreas*, and opposed to the Meridionall,

nall, which are hot. Furthermore, *Boreas* is a Greeke word giuen to this Winde, by reaſon that it belloweth and ſingeth in blowing. The Latines name it *Aquilo*, becauſe of his impetuous flight, or becauſe that it maketh the heauen of as blue a colour as the water. It is commonly named the Septentrionall Winde, *Biſe*, and vpon the Sea the North-Winde, and *Tramontane*. *Pliny* in his ſecond booke, Chap. 47. ſaith, that it bloweth betweene the North and the Orientall Siolſticnall, being cold aud dry. See that which *Ouid* ſaith of the effects of the ſame in the 6. of his Metamorphoſis. *Virgil* in the firſt of his Georgiques attributeth to it a piercing and burning breath.

19. *Philometor.*] In praiſe of *Agriculture*, loued and practiſed by great Lords, *Pliny* hath written in the 3. Chap. of his 18. book, where (amongſt other things) he ſaith. *De cultura agri, præcipere principale fuit etiam apud exteros. Siquidem & Reges fecere*, Hiero, *Philometor*, &c. *Item; eadem cura ſemina tractabant, qua bella, eademque diligentia arua diſponebant, qua caſtra.*

20. *Attalus.*] This was a King of *Pergamus*, a great friend to the Romans, affected to tillage, whereof he wrote certaine bookes. As touching *Cyrus*. See the diſcourſe which he made to *Liſander*, touching husbandry, deſcribed by *Cicero* in the Dialogue of old age.

21. *Archilaüs.*] This King is of great renowne in the bookes of the ancient Hiſtoriographers, addicted to agriculture, namely, in *Plutarch*, who praiſeth him for his wiſedome and temperance. *Pliny* ſaith, that he hath written of tillage, which he could not do, except he had ſet his hand thereunto, and narrowly apprehended what it was. See that which hee hath ſaid in the 18. Booke, Chapter 3. and *Columella* in the firſt booke of his Agriculture.

22. *Hiero.*] This was one of the Kings of *Sicily*, after *Agathocles*, about the yeere of the world 3685. He raigned 50. yeeres, hauing had from the beginning warre againſt the Romans, of whom afterwards he became both a friend & ally, & did them great ſeruice in the war againſt *Hannibal*, and the *Carthaginians*. He went very ſimply apparelled, without Archers of his guard, a great Iuſticer, builder, and louer of Husbandry, as alſo *Pliny* maketh mention in the booke and chapter aboue mentioned.

23. *Cicynnate.*] *Pliny. Aranti quatuor ſua ingera in Vaticano, quæ prata Quinti appellantur, Cincinnato viator attulit. Dictaturam, & quidem (vt traditur) nudo, plenoque pulueris et iamnum ore, cui viator, vela corpus, inquit, vt proferam, Senatus populique Romani mandata.* Theſe are examples of ancient frugality, vertue was then hidden vnder the browne ruſſet Coate, at this day gold couereth filth.

24. *Fabricius.*] *Plutarch*, in the life of *Pirrhus*, maketh mention of this man, who is prayſed for his Wiſedome, Policy, and Valour, being ſuch a one as cared not for riches, although hee were extremely poore. *Valerius Maximus* in the ninth Chapter of his ſecond Booke, and in the fourth of his fourth Booke, ſpeaketh much good of him, and praiſeth his integrity and modeſty, except there bee two *Fabritii*, he in *Plutarch*, and the other, although there be great likelihood. *Cicero* ſpeaketh of him in the third of his Offices, and *Virgil* in the 6. of his *Æneas*, *Paruoque potentem Fabricium*, &c.

25. *Ma-*

25. *Manij Curij.*] This man (famous amongſt the Ancient Romanes) liued in great frugalitie in the Country; as on the other ſide alſo he had beene one of the braueſt Chieftaines in VVarre and counſell of his time; in whoſe commendation *Plutarch*, *Pliny*, and other haue left many worthy Tractates. And in regard of that, which the Poet inſerteth, touching the honour this great Commander did to Ruſticke life, I will adde that which *Pliny* ſaith in the third Chapter of his 18. booke: *Manii quidem Curii poſt triumphos immenſumque terrarum adiectum imperio nota concio eſt, perniciоſum intelligitiuem, cui ſeptem iugera non eſſent ſatis.* And in the fift Chapter of the 19. booke: *Manium Curium Imperatorem, quem Samnitium Legatis aurum repudiaturo afferentibus, raptum torrentem in foco inuentum Annales noſtri prodidere.*

26. *Serranus.*] *Pliny* in his 18. booke, chapter 3. *Serentem inuenerunt dati honores Serranum; vnde Cognomen*: and *Virgil* in the fift booke of his *Æneas*: *Et te ſulco Serrane Serrentem.*

27. *Scipio.*] See *Cicero* in the firſt booke of his Offices, and his life in the end of thoſe of *Plutarch.*

28. *Emperour.*] He of whom the Poet ſpeaketh, is *Diocleſian*, an Emperour well knowne, by reaſon of his perſecutions againſt the ancient Catholike Church. He was a *Sclauonian*, and a ſlaue, after a ſeruant infranchiſed by *Æmilius* a Senator, whom he ſerued; and finally hee obtained the Empire: which (after he had gouerned, for the ſpace of fiue & twenty yeeres, with other aſſociates, and finding himſelfe ſurcharged with affaires) to ſhelter himſelfe, and to ſhunne the tempeſt that threatned him, (hauing many enemies) forſooke the Empire, and retiring himſelfe into a Country houſe, he ſpent there his time in making Gardens. Being beſought by *Gallerius*, and *Herculius*, to betake himſelfe againe to his former dignity, he anſwered them; If you ſhould ſee the garden Store-houſe trimmed and ordered with mine owne hands at *Solone*, you would neuer counſaile me to returne to the Empire. He poiſoned himſelfe afterwards, to eſcape the hands of *Conſtantine*, and *Licinus*, who had inuited him to a certaine marriage, ſaith *Sextus Aurelius Victor* in his *Epitome* vpon this ſubiect of the tillage and labour of great Lords. *Pliny* ſaith, in the third Chapter of his eighteenth booke (ſpeaking of the fertilitie of the earth, and of the commodities which the Romane people enioyed:) *Ipſorum tunc manibus Imperatorum celebantur agri, gaudente terra (vt fas eſt credere) vomere laureato, & triumphali aratore: ſiue illi eadem cura ſemina tractabant, qua bella, eademque diligentia arua diſponebant qua caſtra; ſiue honeſtis manibus omnia latius prouenient, quoniam & curioſius fiunt.*

29. *Happy.*] This elegant deſcription of the contentednеſſe of the Country life, is artificially compoſed vpon in the excellent diſcourſe of *Euripides*; and *Seneca* in the Tragedie of *Hippolitus*; and by *Virgil* in the ſecond of his *Georgiques.*

O fortunatos nimium, ſua ſi bona norint
--- Agricolas, &c.

And of *Horace* in the *Ode* which beginneth; *Beatus ille qui procul negotiis.*

Whereof the ſtudious Reader may make conference; as alſo with other places in the ſame Author, the better thereby to obſerue the Art and diligence of our Poet, which we onely touch by the way, becauſe that in this *Index* it ſufficeth to ſet downe things in a word.

30. *Harpies.*] Some faine them to be the Daughters of the Sea, and the Earth; others of *Neptune*, father to all prodigies for the moſt part, and not without cauſe. For according to *Thales Mileſius*, all things are ingendred of humour, whence it commeth, that the Ocean is called a Father. *Virgil* ſaith, that there are three of them *Aëllo*, *Ocipete*, and *Celeno*, the laſt whereof is named by *Homer*, *Podarge*, who ſaith, that of her the winde *Zephirus* engendred the Chariot-Horſes of *Achilles*, to wit, *Balius*, and *Ximphus*. *Heſiod*° nameth but two: *Aëllo*, and *Ocipete*. The Poet calleth the petti-fogging Lawiers, *Harpies*, alluding not improperly to that which is written of the *Harpies* by the Poets, but more particularly by *Virgil*, whoſe words are in the third of his *Aeneads*, depainting liuely the life of theſe true *Harpies*, and bloud-ſuckers of poore people.

Triſtius haud illis monſtrum, nec ſeuior illa
Peſtis & ira Deùm Stygiis ſeſe extulit vndis,
Virginei volucrum vultus, fœdiſſima ventris
Ingluuies, vncæque manus, & pallida ſemper
Ora fame.

That is to ſay:

A horrid Monſter, and more fierce by ods,
Then fierceſt plague, the wrath of greateſt gods.
From Stigian Lake a worſe did neuer chaſe;
Of Virgin-birds they beare the forme and face:
Their bellies are inſatiate, foule and greedy,
Their nailes are crooked, catching at the needy:
Their hands ſtill ſnatching for their owne auaile:
Their faces alwaies are through hunger pale.

The miſery of *Phineus*, and his deliuerance, is wittily deſcribed by *Ronſard* in his Hymne of *Calais*, and *Zethes*; whence hee hath gathered that which the Greeke and Latine Poets haue written of theſe Monſters, and vnder them repreſenteth theſe rapacious, greedy, and infamons perſons, who liue not but vpon the ſpoile, ruine, and ſubuerſion of other men.

31. *Æthiops cold Ruſh.*] By the Ruſh of *Cus*, hee vnderſtandeth the Ruſh of *Aethiopia*, the graine whereof cauſeth ſleepe, for the reaſons contained in *Mathiolus* vpon *Dioſcorides* in his fourth booke, chapter 47. See *Pliny* alſo in the 18. Chapter of his 31. booke. *Aethiopia* (part of *Affrica*) hath beene called *Cus*, by reaſon of the ſonne of *Cham*, *Gen.* 10.

32. *Mecænas.*] *Pliny* in his ſeuenth Booke, Chapter 52. maketh mention of *C. Mecænas*, who had a Feuer all his life time, and three yeeres before his death, ſlept not one minute of an houre, which was the occaſion to make him to buy the ſweetneſſe of Muſique. See *Seneca* alſo in his ſecond booke, *de prouidentia Diuina*, chap. 3. and in his 19. Epiſtle. He is ſpoken of alſo very copiouſly in diuers places, eſpecially by *Virgil*, and *Horace*,

Horace, that he was a Romane Knight, a great friend of *Auguſtus*, and very liberall to Poets: a perſon otherwiſe very effeminate, and ſubiect to voluptuouſneſſe. For this cauſe, thoſe who ſince his time haue fauoured and entertained learned men, haue been called *Mecænates*.

33. *Sardanapalus.*] This was one of the laſt Kings of *Aſſyria*, luxurious, and effeminate, aboue an infinitie of others; yea ſo farre, as hee tooke vpon him the habite and offices of women, as all the ancient Hiſtorians doe teſtifie. He is oppoſed to *Hercules*, a laborious and triumphant Prince. Flatterers change *Sardanapalus* into *Hercules*, as the Poet ſaith: that is, they are ſo impudent, to call them wiſe, valiant, mighty, vertuous, and gods; who are witleſſe, effeminate, vicious, wicked, Wolues, and Diuels amongſt men.

34. *Therſites.*] This was a certaine Grecian, who was at the ſiege of *Troy* with others, a diſgracefull and ill-faſhioned perſon both in mind, and bodie, according as he is depainted by *Homer* in the ſecond booke of his *Iliads*.

35. Venus *louely loue* Adonis.] The Poets ſay that he was a very faire yong Shepheard and Hunts-man, beloued of the goddeſſe *Venus*, and ſlaine by a wilde Bore, and transformed into a red Flower. *Ouid* in the tenth of his Metamorphoſis. He is oppoſed to *Therſites*, a filthy and deformed fellow. To make of an *Adonis* a *Therſites*, is a manner of prouerbiall ſpeech, which ſignifieth to giue the name of a moſt faire thing, to a foule one: in briefe, to make vertue vice, the habituall guize, and naturall vertue of flattering Courtiers.

36. *Alceſtes.*] She was was the daughter of *Peleas*, King of *Theſſaly*, a vertuous Princeſſe, which (hauing beene married to *Admetus*) gaue her owne, to ſaue her Husbands life. For (he falling ſicke) the Delphian Oracle vpon demand made this anſwere, that his life was deſperate, except one of his friends would die for him. All of them hauing refuſed him ſuch a pleaſure, *Alceſtes* offered her ſelfe willingly to the death: by reaſon whereof, ſhe is highly praiſed by all the Greeke and Latine Poets: namely, by *Euripides*, in a Tragedie which expreſſely he made thereupon. Lauiſhly to beſtow the praiſe of *Alceſtes* vpon *Flora*, is to giue the name and reputation of a vertuous Ladie, and Princeſſe, to ſome Court-queane, which for her infamy had merited a thouſand Gibbets.

37. *Flora.*] This in times paſt was a publique Harlot, who hauing raked vp together, by her filthines, a great ſumme of money, made the Romane people her heire, vpon condition that euery yeere they ſhould celebrate her memory, in certaine ſports called *Floralia*, where diuers inſolencies and ſtrange villanies were peracted, and yeerely practized.

The end of the third Day of the firſt Weeke.

THE SVMME OF THE FOVRTH DAY OF THE FIRST VVEEKE

of VVILLIAM of *Saluſt*, Lord *of* BARTAS.

FOllowing that which MOSES reciteth in the firſt Chapter of Geneſis, verſe 14. the Poet deſcribeth in this Booke the worke of the fourth Day, wherein God created the Starres, and gliſtering Lamps of Heauen. For the perſpicuity or intelligence whereof, his Diſcourſe is diuided into two principall parts. In the firſt, after he hath committed himſelfe (according to his vſuall cuſtome) vnder the conduct of the Spirit of God, and proteſted to Chriſtian French Poets, what the ſinceritie of his religious affection is; he intreateth in generall of the Courſe, Power, Being, and Subſtance of the celeſtiall fires, according to the opinion of the Hebrewes, and Grecians, refuteth thoſe who ſuppoſed that they were liuing creatures, and ſuſtained in vigour by meate and drinke. He afterwards ſpeaketh of their motions, and anſwereth a Paradox of ſome ancient and Moderne Aſtronomers very amply, who haue maintained in their writings, that the Heauens are immoueable, and that it was the earth that ſtirreth turning.

Then returning to his purpoſe, by an apt compariſon, hee ſheweth the excellent ornament of the Heauens about the Earth: and deſcribeth

ſcribeth this ornament, ſtaying himſelfe vpon the Signes, (obſerued vnder the two Poles) for the ſurer vnderſtanding of Aſtronomie. He thereupon deſciphereth the Zodiaque and twelue Signes, which diſtinguiſh the Moneths and Seaſons of the yeere; annexing thereunto the names of the Starres of the Northerne, and Southerne Hemiſphere. Which done (he diuiding his purpoſe) ſpeaketh of the eighth Heauen where the fixed Starres are; then deſcendeth from the ſame to the ſeuenth vnderneath (being each of them aſsigned to one of the ſeuen Planets) and forgetteth not to yeeld a reaſon, why the Starres ſeeme to ſparkle, and the Planets not.

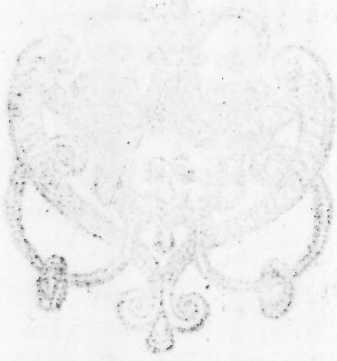
From thence hee commeth to diſcourſe of the firſt Mouer or ninth Heauen, which by his incomparable roundneſſe draweth in one day all the reſt after him, although that each of them hath his particular motion; which he expreſſeth by a very fit ſimilitude. He annexeth alſo the cauſe of the ready, or retardate motion of the other Heauens, and ſheweth in what time they finiſh their courſes. Conſequently, he ſpeaketh of the neceſsitie, and commodity of theſe diuers motions, proueth that theſe celeſtiall fires haue their influences, and a ſupernaturall power ouer the inferiour bodies, confuteth the Stoikes, who tye God to ſecondary cauſes, and teacheth Chriſtians how they ought to apply this pleaſant ſpeculation to their vſes. Such are the diſcourſes of the firſt part of this fourth Day.

Now touching the Contents of the ſecond, he maketh his entrance thereunto by the deſcription of the Sunne, confeſsing that he knoweth not where he ſhould beginne to illuſtrate or ſet forth the magnificent gorgious array of this glorious Prince, marching thorow the Heauens and the fixe other Planets, and followed by the fixed Starres as his Rear-ward. He conſequently repreſenteth the vertue and effects of this great eye of the world, ſpeaketh of his greatneſſe and ſwiftneſſe, according to the termes of the Royall Prophet in the nineteenth Pſalme. He afterwards celebrateth the admirable prouidence of Eternall God, who hath thus diſpoſed the Sunne; and who by the meanes of ſo noble a Light, doth ſo much good vnto the earth, diſputeth of the dayly, and oblique, or yeerely courſe of the ſame, whence the foure Seaſons are produced: All with the Poeticall Penſill very liuely depainted. Conſequently hee writeth of the Moone, of her changes, and her round face; of her courſe

and

and recourſe; of the difference betweene her Eclipſes, and the Sunnes: one Eclipſe whereof is recorded, and two notable and extraordinary reuolutions, in the death of our Sauiour IESVS CHRIST, *in the ſickneſſe of* Ezechias, *and in the victorie of* Ioſuah, *according as the Word of God teſtifieth.*

And thus concludes our Poet his fourth dayes diſcourſe.



THE FOVRTH DAY OF THE FIRST WEEKE OF WILLIAM OF SALVST, *Lord of* BARTAS.

1.  *Pirit.*] Intending to mount as high as the Heauens; to deſcribe the glorious lights thereof, he beginneth (and that well-ſeemingly) to inuocate the Holy Ghoſt, God Almighty, who by a vertue (more then moſt admirable) tranſported the Prophet *Elias* in a fierie Chariot, who mounted Heauen in a ſtorme, hauing before that diuided the waters of *Iordan* into two parts, and paſſed thorow the ſame with his ſeruant and Diſciple *Elizeus* on dry land, as it is amply deſcribed in the ſecond booke of the *Kings*, Chapter 2. Hee requireth them to be raiſed in ſpirit, to the end he might trauerſe or paſſe curſorily thorow the whole heauens to diſcourſe thereupon as aſſuredly, as if he had by ſearching them, ſuruayed them at his leiſure.

2. *Phœbus Chariot.*] By the Chariot of the *Day-breeding Starre*, hee meaneth the Sphere of the Sunne, which hath his diſtinct courſe from the other Sphere; as alſo the Poet deſireth that he might ioyne his Coach (that is to ſay) the ready motion of his Spirit, with the motion of the Heauen; where the Planet called *Mars* is, that ſo he might approch the Sphere of *Saturne*, and the Moone, that he may relate to thoſe men that feare God, what he hath found, and by the ſweetneſſe of his diſcourſe, raiſe their hearts aboue the world.

3. *Parnaſſus.*] This is a Mountaine of *Phocide*, which hath two tops, dedicated to *Apollo*, and the Muſes, and where they who ſlept vpon them awaking, found themſelues to be Poets, as *Heſiodus* did. There alſo were the Fountaines of *Hipocrene*, and of *Aganippe*, ſo much ſung of by the Poets. *Perſeus* (in one of his Satyricall Poems) hath liuely compriſed in a few words all that a man may ſay: *Nec fonte labra prolui Caballino; nec in*

bicipiti somniasse Parnasso *memini, vt repentè sic Poeta prodirem, &c. Strabo* and *Mela* haue described it. Our Poet cunningly applyeth all these ancient fictions to his purpose, and hath no neede of further exposition.

4. *Hauing.*] The Poet saith, that after God had made the whole Firmament, which serueth as it were a curtaine about the earth, which is (as it were) the sacred closet, or Tabernacle where nature incessantly produceth so many liuing Creatures, Plants, and Minerals, &c. within, and aboue the earth. He hath seamed the Azure of this curtaine, with many a burning flame, that is, hath scattered and locked in the second Heauen (which containeth the seuen Planets, and fixed Starres) many a burning flame, that is, many a Starre, the number whereof (in respect of the fixed) and in regard of vs and our imperfect apprehension thereof, is numberlesse. The end was to stretch this Canopy, or extent (which we call Heauen) to be more profitable, because of the influences and maruellous efficacies of these superiour bodies, aboue the inferiour: More pleasant also as experience by sight teacheth vs all. Heretofore we haue spoken of the Heauens, and intreated of their substance, so that it needeth not heere to repeate it.

Furthermore, by the nailes, fires, and Candles of Heauen (mentioned in the fiue & fiftieth verse) our Author vnderstandeth the fixed and wandring Starres. But although the discourses (which he pursueth amply afterwards) be easie enough; yet by reason of their shortnesse in some places, for the good of those that are lesse exercised, wee vvill set downe heere that which hee saith, comprehending his discourse in ten Articles: *viz.*

1. Of the substance of the Starres.
2. Whether they bee liuing creatures hauing neede of nourishment.
3. Of their motion.
4. Of their number.
5. Of their names.
6. In what Heauen they are.
7. Of their cleerenesse.
8. Of the reuoluing course of their Sphere.
9. Of their vertues and influences, especially of the Dogge-starre, and certaine others.
10. Of the power of God aboue these against the Stoikes.

1. As touching the first Point, we are to note, that the Starres are of two sorts; the one are called Planets, that is to say, wandring, whereof we will speake in the word *Planet*. The other (which are now in question) are called fixed and firmely settled, because they are fastned to the eighth Heauen, which by his motion carrieth and turneth them as the nayles of a Wheele, which are turned by the motion of the Wheele, as the Poet saith. But the Starres are spherical bodies, apparant, and shining, composed of the same simple and pure matter which the Heauen it selfe is. The *Poet* maketh them of most pure fire: but this light being spred thorow the whole masse of the Heauens, cannot reach, nor make it selfe seene vnto vs vpon the earth, thorow the thicknesse of the elementarie fire,

fire, and the three Regions of the Aire, whereof the two neereſt vnto vs, are full of groſſe and earthly Exhalations, we ſee then a blue colour in the Heauē of the ſtars, which is made of this fiery matter of them, mixed with the obſcurity of the Aire, and ſo carried vnto our eyes. But the thickeſt part of this etheriall Region, and where God hath heaped vp in one body, the moſt light, penetrating thorow the Elementary fire, and the obſcurity of the Aire, make themſelues ſeene vnto vs, and we call them Starres, which are very great in their Spheres, but they ſeeme ſo ſmall vnto vs by reaſon of the diſtance betwixt them and vs, and the intermediate impediments betweene both.

The one are more great, and they are ordinarily obſerued to be of ſixe different magnitudes, the one more yellow, the other pale, according to the portion and great property of light which it hath pleaſed God to diſtribute vnto them. *Plutarch* in his ſecond booke of the opinion of the Philoſophers, Chapters 13, 14, 15, 16, 17, 18, 19. intreateth of the ſubſtance, compoſition, figure, ſituation, motion, brightneſſe and ſignification of the ſtarres, according to the doctrine of the ancient Aſtronomers, who in ſome points doe accord, but for the moſt part do greatly differ from the moderne. Let vs conclude this firſt point by a deſcription of theſe Celeſtiall bodies, & let vs ſay, That a ſtar is the thickeſt & cleereſt portion of the Heauen, which is not indued with reaſon and vnderſtanding; in forme round, moſt pure, moſt ſimple (except the Moone which is thick, and more obſcure then the other) tyed to the Sphere that beareth it by certaine motions, turnes, and returnes, and times limited, created by God, to ſet downe vnto men the times and ſeaſons, and to worke effects by their light and motion, and powerfull influences vpon inferior bodies. The parts of this deſcription are expounded for the moſt part in the Articles following.

2. I come now to ſpeake of ſtarres; which are not creatures that participate reaſon and intelligence, and therefore the Poet doth iuſtly refute them that haue ſuppoſed that the ſtarres were liuing creatures, drinking and eating. This ridiculous and abſurd opinion hath beene publiſhed by *Heraclitus*, and the *Stoiques*, as *Plutarch* ſaith in the ſeuenteenth Chapter of the ſecond booke of the opinions of the Philoſophers. The Epicures alſo haue maintayned it, and *Pliny* maketh mention thereof in the eighth Chapter of his ſecond Booke. They ſay that the ſtarres (being of the nature of the fire) had neede to be nouriſhed with vapours to produce their flame, and to be able to furniſh them continually. But *Ariſtotle* anſwereth them and ſaith, that the parts do follow the nature of the whole, that the matter of Heauen is not Elementary, nor that of the ſtarres likewiſe; whereupon it followeth that the Starres are not nouriſhed by Elements, neither by any meate; for otherwiſe they ſhould be compoſed of Elements, which is falſe. The reaſons of our Poet by which hee anſwereth this Paradox, are eaſie to be vnderſtood.

3. Touching their motion, it is an Aſtronomicall propoſition, that the ſtars haue not any motion of themſelues, as the birds which flye here and there in the Aires vacuity, but are carried in their Circles, as a man is carried in a Chariot. This appeareth, in that the fixed Stars finiſh their daily courſes

courſes in foure and twenty houres, although vnequall. For the one of them haue a more longer Circuit and reuolution then the other, which is, for that they are more diſtant from the Pole, ſo that they that are neereſt, are carried ſloweſt, and the other contrariwiſe, according to the proportion of their diſtance.

4. Touching their number, it is infinite. The Prophet (attributing to God an immeaſurable wiſedome in the Pſalme 147.) alledgeth for prooſe thereof, that he knoweth the number and name of the Starres, and in the fifteenth of *Geneſis*, ſpeaking of *Abrahams* Race (which is the Church) he compareth it in number to the Starres which are innumerable to man. All Aſtronomers are of the ſame opinion in this, yet notwithſtanding they haue marked and compriſed in certaine rankes, the principall and moſt manifeſt to the number of one thouſand twenty two, or one thouſand twenty fiue; to which they haue added foureteene others, that is to ſay, fiue cloudy, and nine obſcure. Thoſe who in our dayes haue ſailed on the other ſide of the Equator towards the South, ſpeake of diuers ſtarres in the Ant-artike Pole, not obſerued by the ancient Aſtronomers. But let vs content our ſelues with the Poet, with the receiued number, and diſcourſe vpon their names and Images.

5. The thouſand twenty two, or twenty fiue, ſtarres aboue-mentioned, are incloſed in 48. Images or ſignes and conſtellations, whereof twelue of them do ſerue the Zodiaque, twenty and one, the Artike-Pole, and 15. the Antartike. Touching their names, I could wiſh that the moſt part of thē were changed, & that theſe Paganiſh fables might be with vs extinct: But it is a hard matter in theſe dayes to purge the Heauen of ſuch inconueniences, ſo that herein we muſt giue ſome way to the corruption of precedent ages. Names haue been giuen vnto Stars for three reaſons in mine opinion. One, to diſcerne the one from the other more eaſily. The other, in fauour of ſome Princes and famous Perſonages, who haue honoured Aſtronomie, and to whom the Profeſſors of this worthy Science haue done honour, in affixing after this manner their names in Heauen. The third is, that the moſt part are names of liuing creatures, and ſuch as are in being, hauing ſome correſpondency with the efficacy, and nature, that experience hath ſhewed to be in the Starres, in regard of inferiour bodies. This is no new inuention. For *Homer*, *Heſiodus*, and *Aratus* (who liued in the world long time before the comming of Ieſus Chriſt) haue ſpoken of them. They that were their Anceſtors, haue learnt this doctrine of the Patriarks, for in the bookes of the old Teſtament (eſpecially in *Iob* and in *Amos*) there is mention made of the *Pleiades*, *Orion*, and other Starres. Concerning thoſe that haue neither figure nor name, the Grecians haue called them informed or vndiſcernable. Furthermore, the ancient Aſtronomers vary in the number of the 48. For the one ſet downe ſome more leſſe, the other more, as *Pliny* in the 41. Chapter of his ſecond booke, ſpeaketh of 72. which he nameth not. But this diuerſity maketh not the doctrine incertaine, if a man conſider that the Aſtronomers haue not beene all in one time, and that the one haue diſcouerd ſome things vnknowne to the other.

The Aſtronomers diuide the whole Heauen into twelue parts, to each whereof

whereof they attribute certaine of theſe 48. Images, to the end that they, who ſearch into this ſcience, might more eaſily remember in what part of the Zodiake euery ſigne is contayned. They begin by the Pole-Artique: and although that heeretofore we haue ſpoken of ſome of theſe ſtars, we will referre them heere to their twelues, which the Grecians call *Dodecatemories*, and which are the twelue ſignes of the Zodiaque, becauſe the whole courſe and declination of the ſtarres is regular, knowne, and noted by the meanes of the Ecliptique, or courſe of the Sunne.

The firſt Starre (or Celeſtiall body then) is the Dragon, which ſeparateth the *Vrſa maior*, and the *Vrſa minor* about the Pole of the Zodiaque, and is not contiguate with any one of the Signes, for that it toucheth the brims and exteriour Margents of the moſt part. It hath 31. Starres. The firſt ſigne which is *Aries* (or the Ram) incloſeth *Cepheus* with twelue Starres, *Andromeda* enchained, which hath 22. The Fiſh, which with the other fiſh in the ſigne of *Piſces*, haue 34. Starres. The Whale hath two and twenty.

In the ſigne of *Taurus* (which maketh the ſecond *Caſſiopeia*) is ſeene with thirteene ſtarres, *Perſeus* with his ſword, & his *Gorgons* who hath 26. and three informed. The triangle with 4. Starres. The weather for the moſt part with thirteene ſtarres, the hinder part of the Bull where the *Pleiades* are. But the reſt of the ſame where the *Hyades* (or weeping Starres are) are ſeene in the ſigne of *Gemini*. The Bull hath two and thirty Starres, whereof the fiue in the front thereof, are called *Hyades*: *Succulæ* of the Latines. Behinde are the *Pleiades*, in Latine *Virgiliæ*. After theſe followeth the floud of *Eridanus*, eſteemed for *Po*, or *Nile*, which hath foure and fifty Starres.

In the third Signe (which is *Gemini*) are obſerued the Cat, which hath foureteene Starres: amongſt the reſt, the Goate, and the two yong Kids: *Orion* which hath eight and thirty. The Hare which hath twelue.

In the fourth, which is *Cancer*, are the Twinnes, *Caſtor* and *Pollux*, in which appeare eighteene ſtarres: after them, the leſſer Dog-ſtarre which hath two: then, the Dogge, which hath eighteene.

The fift, which is *Leo*, before the leſſer Beare, containeth ſeuen Starres. The laſt whereof, in the tip of the tayle, is that of the Pole, and after the moſt part of the *Vrſa maior*, which is the Elice or the Chariot, with ſeuen and twenty Starres. Then the Creuis, which hath nine: amongſt others, the Crib, the Northren and Southerne Aſſe, obſcure Starres, but ſuch as haue wonderfull power in troubling the Regions of the Aire, and mooning tempeſtuous ſtormes, as *Aratus* ſaith. After theſe there is the forepart of the Lion, which hath threeſcore and twelue Stars. The forepart of *Hidra*, with fiue and twenty ſtarres, and the ſhip, with fiue and forty.

In the ſigne of *Virgo*, the tayle of the leſſer Beare, the haire of *Berenice*, the Backe and the Tayle of the Lion: the Goblet, which hath ſeuen Starres.

In the Signe of *Libra*, *Bootes*, with two and twenty Starres, whereof the principall is *Arcturus*: *Virgas*, with ſixe and twenty, the *Crow*, which hath ſeuen.

In the eight Signe, which is *Scorpio*, the *Kneeler* and eight and twenty ſtarres,

ſtarres, the Northren Crowne, which hath eight, the Serpent, with eighteene, the Ballance, eight, the Wolfe that holdeth the Centaure, ninteene, the Centaure, ſeuen and thirty.

In the ninth, which is *Sagittary*, *Ophiucus*, with foure and twenty Starres. The Scorpion with 21. The Altar or Cenſor, with 7.

In the tenth, which is *Capricorne*, the Harpe, which hath ten Starres. The Arrow, fiue. The Eagle, nine. The Archer, one and thirty. The Southerne Crowne, three.

In the eleuenth and twelfth Signes, which are *Aquarius* and *Piſces*, there is the Swanne, which hath ſeuenteene Starres. The Dolphin, ſixteene, the Horſe, foure. The Ewer, foure and twenty. The Goate, eight and twenty. The Meridionall Fiſh, which hath a moſt cleere Starre, then in *Pegaſus*, or flying Horſe, which hath twenty.

Theſe are the Images deſcribed by the ancient Aſtronomers, ſome whereof appeare not vnto vs: as the Ship, the Centaure, the Wolfe, the Cenſor, & the Southerne Crowne. As touching the other three and forty heretofore ſpecified, a man may eaſily know the parts of the Heauens, of the Zodiaque, and the places of the Planets. It were a matter too tedious, to enter into the particular expoſition of all theſe names. This then ſhall ſuffice for this point.

Touching their ſituations, the Celeſtiall Sphere ſheweth them, and the Poet hath diſtinguiſhed them in generall in the two Poles, and in the Zodiaque, and named them alſo according to their vicinity. To cloſe vp this Article, the one and twenty figures of the Northren Pole containe 306. Starres, of ſixe diuers magnitudes, and greatneſſe. The fifteene of the Southerne Pole, 316. the twelue of the Zodiaque, 349. which in all are one thouſand twenty fiue. There are fifteene Starres of the firſt Magnitude, which the Aſtronomers prooue to be their *Diameter*, euery one 107. times greater then all the earth. The ſixe and forty Starres of the ſecond Magnitude, are foureſcore and ſeuen times greater. The two hundred and eight, of the third Magnitude, are 72. times more groſſe each of them then the earth. The foure hundred and eighty of the fourth Magnitude, haue their *Diameter* foure and fifty times greater euery one of them then the whole earth. The 221. of the fifth Magnitude, ſixe and thirty times greater. The fifty fiue of the ſixt Magnitude, and the leaſt, are euery one eighteene times bigger then the earth. Let this be ſaid, not for ſpeculation, but to the praiſe of the Creator, and to humble man that boaſteth ſo much vpon earth, which is but a point, in reſpect of the Celeſtiall Frame, ſpecially of the Heauens and fixed ſtarres, which the Aſtronomers calculate and ſay, that it is diſtant from vs one and fifty millions of French miles.

6. The Heauen is aboue, and embraceth the ſeuen heauens of the Planets. The Poet calleth the eighth the Curtaine with Azure plaites, emboſſed and enriched with 1000. millions of golden Spangles, which are the Stars. Euen ſo the compaſſe and *Diameter* of the ſame is (beyond compariſon) greater then any of the Planets: as alſo it was requiſite, to accomodate ſo many ſperique bodies, ſo great as are the Starres. But all the Aſtronomers by common conſent haue firmely aeknowledged and eſtabliſhed

ſtabliſhed this heauen of the fixed Starres, aboue the ſeuen of the Planets, becauſe that (conſidering both the one and the other) they haue ſeene that of the fixed turne to the West more ſwiftly, and in the meane ſpace, not to ſhew his motion ſo eaſie to bee obſerued, as that of the Planets. They likewiſe haue ſeene, that this motion of the fixed could not be diſtinguiſhed and knowne, but by long ſpaces and diſtances: Contrariwiſe, the Planets diſcouer their motion in a little ſpace: an aſſured teſtimony, that the Planets are more neere, and the fixed farther off from vs. Furthermore, the Planets ſparkle, and twinkle, the fixed Starres doe not. The Planets ſometimes hide ſome one of the fixed. And ſo they haue concluded then, that the Heauen of the fixed was aboue the ſeuen others.

7. As touching the brightneſſe of the Starres: becauſe the Sunne is the Chariot of Light, and when he appeareth aboue our Hemiſphere, the Starres doe not ſhew themſelues, but ſhine by night with the Moone, which receiueth her light from the Sunne; Some Philoſophers and Aſtronomers haue beene of the opinion, that the fixed Starres ſhine not but with borrowed light from the Sunne. *Metrodorus* and his Diſciples the *Epicures* haue beene of this opinion, as *Plutarch* ſaith in his ſecond Booke *Of the opinion of the Philoſophers*, chapter 17. But the Starres are called lights, as well as are the Sunne and Moone, although there bee a difference betweene them either of more or leſſe. See the 31. Chapter of *Ieremy*, verſe 35. and *Eſay* 30. 28. Saint *Paul* to the *Corinthians* 15. Chapter, 41. verſe. Their brightneſſe in very deed is darkned by the Suns, which is farre greater, and neerer to the terreſtriall Globe: But by night their cleereneſſe approueth it ſelfe proper vnto them, and their influences: as that of the *little Dogge*, the *Pleiades*, and others ſufficiently proue, that if they had not their proper and peculiar light (being ſo farre diſtant from the inferiour bodies) they could not alter them in ſuch ſort, as ſometimes they doe.

8. The eighth Heauen: the fixed and wandring Starres haue euery one of them their regular and particular motion. That of the fixed (according to the doctrine of Aſtronomers) ſhortly repeated by the Poet, maketh his particular courſe in ſeuen thouſand yeeres: notwithſtanding which, the firſt Mouer (which *Ptolome* ſetteth downe for the ninth Heauen, and others make it the tenth) carrieth about by his rapiditie this Firmament, or heauen of the fixed, with the ſeuen others, in foure and twenty houres from Eaſt to Weſt; which the ſimilitude of him who is in a Barque bound for *Burdeaux*, walking in the ſame, his face towards *Thoulous*, doth plainely intimate, or rather expreſſe.

9. As touching their vertues and influences, thoſe of the Sunne and Moone (which are the two great Lights) haue no neede of proofe. The fixed Starres that are higher, vpon their riſing and ſetting, alter & change the Ayre, the Seaſons, and inferiour bodies maruellouſly; as *Ptolome* proueth in the eighth Chapter of the firſt Booke *Of the iudgement of the Starres*: and *Pliny* in his ſecond booke, chapter 39. *Nec errantium modo Syderum hæc vis eſt* (that is to infuſe their vertue into inferiour bodies) *ſed multorum etiam adhærentium cælo: quoties errantium acceſſu impulſa, aut*

contactu radiorum extimulata sunt, qualiter in Suculis sentimus accidere, quas Graci ob id pluuio nomine, Hyadas appellant: Quum & sua sponte quædam statisq; temporibus, vt hædorum exortus. Arcturi *vero sydus non fermè sine procellosa grandine emergit.* Caniculæ *exortu accendi solis vapores quis ignorat? cuius syderis effectus ampliſsimi in terra sentiuntur. Fermunt maria, exoriente eo fluctuant in cellis Vina, moventur Stagna, Canes quidem toto eo spacio maximè in rabiem agi non est dubium, &c.*

Virgil in the first part of his *Georgiques*:

Prætereà tam sunt Arcturi *sydera nobis,*
Hædorumque dies sernas, & lucidus Anguis, &c.

And in the third of *Aeneas* he saith, that *Palinurus* obserued the Starres for his Nauigation. See *Peucer* in his Commentarie, *de variis diuinationum generibus*; where hee speaketh of Naturall predictions Astrologicall.

10. It remaineth now to intreat of the last point; that is to say, of the power of God ouer these celestiall bodies, because that some Philosophers and Astronomers haue attributed that vnto them, which is not appertaining. The Poet first of all reiecteth the opinion of the Stoiques, who haue tyed God vnto secondarie causes; then sheweth hee that the celestiall bodies serue for instruments to the Iudge of this world, to curbe the insolence of the children of *Adam*. But it is now high time to descend from Heauen to Earth. In regard of diuers other matters touching the Starres; as of their Figure, situation, length, breadth, declination, and ascension, straight, or oblique rising, and setting, and of their seasons, the writings of the Ancient and Moderne Astronomers may content the most curious in these things. For, for the present, I intend only breuitie. Let vs then listen to the Poet, whose sweetest tune surmounts all humane melody, in singing that which we haue but coursely discoursed vpon, and touched rudely.

5. *Copernicus.*] The Poet speaking of the circumvolution and motion of the Heauens about the earth, refuteth the Paradox of *Copernicus*, who is called the learned *German* or *Almaine*. He then seeing no sufficient and firme resolution (as he esteem'd) in the disputations of the Astronomers, vpon the motion of the celestiall spheres, bethought himselfe of some new opinion, by him published in a worke of his, intituled, *De reuolutionibus Orbium cœlestium*, comprized in sixe books. In the seuenth Chapter of his first booke, he beginneth to lay the foundation of his Paradox, producing the reasons which haue moued the Ancients to suppose that the earth was the Center of the world: In that which followeth, he disputeth very subtilly: on the contrary side, and passing further to preuent the absurdities which he preferreth, hee setteth downe, that it is more conuenient that the earth should haue motion, then repose, especially in considering the daily revolution which is proper to the earth. And vpon this hee disputeth in the 9. chapter, whether a man may attribute diuers motions to the earth, and what is the of the Center world: for resolution where-

of,

of, he intreateth of the order of the Heauens. Heretofore wee haue ſaid that ſome made ten, naming the ninth a Chriſtalline Heauen vnderneath the tenth, which is the firſt Mouer; others haue reſolued vpon but nine.

Wee ſhall furthermore reade that amongſt the Modernes, ſome there are that nominate 11. Heauens, calling higheſt *Empyreum*, the firſt Mouer after, then the *Chriſtalline*, that of the Starres or the Firmament, and the ſeuen of the Planets, that is to ſay, of *Saturne*, *Iupiter*, *Mars*, the *Sunne*, *Venus*, *Mercury*, and the *Moone*. But *Copernicus* conſidereth but eight; which he diſpoſeth thus: The higheſt is that of the fixed Starres; the ſecond *Saturne*, the third *Iupiter*, the fourth *Mars*, the fifth the earth and the Moone together, the ſixt *Venus*, the ſeuenth *Mercury*, the eighth and laſt the Sunne, which hee placeth for the Center of the world. This done, he entreth into his demonſtration of three dances or motions of the earth, that is to ſay, of the dayly motion, of the ordinarie annuall motion, and of the oblique motion which cauſeth the Seaſons.

The Poet contenteth himſelfe to touch this Paradox in a word, without intention to refute it more exactly, becauſe hee combateth and contradicteth himſelfe: As alſo, for that the Preface ſet in the beginning of the booke ſheweth ſufficiently, that *Copernicus* hath publiſhed the ſame, rather to incite good ſpirits to ſtudy Aſtronomie more diligently, then that he had a reſolute intent to maintaine that opinion.

After him likewiſe *C. Calcagninus* (a learned Italian) hath dilated vpon this ſubiect, and hath written a diſcourſe (imprinted with his other workes) where he maintaineth (in the forme of a declamation) that the Heauens are fixed, and the earth turneth. But a man ſufficiently ſeeth by his Epiſtle, that he enterprized the ſame with the like thought, as ſome who haue written in praiſe of tyrannie, and ſuch like things, that is to ſay, to exerciſe their ſtile, and curious conceiting wits.

6. *Firmament.*] This word is ſometimes taken for the whole celeſtiall frame, comprehending the ten Circles, and eſpecially the eight below, wherein the fixed and wandring Stars are, and it ſeemeth that the Poet taketh it ſo. Sometimes it is taken more particularly for the Heauen of the fixed Starres. It is called by the Greekes ἀπλανὴς, by reaſon of the Starres which remaine firme and ſettled therein, and is oppoſed to the ſeuen Planets. The Septuagints, who (as it is reported) tranſlated the bookes of the Old Teſtament out of Hebrew into Greeke, haue turned the word *Rakia* (which *Moſes* vſeth, and which ſignifieth the extent) Στέρεωμα, which ſome haue interpreted Firmament, wherein they haue had reſpect (as ſome thinke) to the firmitie, and aſſured motion of the Heauen, which in truth is firme, if a man compare it with the reſt of other creatures, which a man might eſteeme moſt firme as the earth, which is ſhaken and driuen out of his place by earth-quakes, and ſuch like accidents. Conſequently, the Poet deſcribeth in moſt elegent termes, the ſympathy and and mutuall loue of the Heauen and Earth, to ſerue for the good of man, and the glory of the Creator, by an elegant compariſon taken from the Peacocke, which is drawne to the life by *Pliny*, natures Painter, in the 20. Chapter of the tenth booke of his Hiſtorie.

This place hath a reference to that which hee had ſaid before of the Curtain of the world, ſpred about the ſacred cloſet of the fruitfull bed, &c. and is a Tract and Maſter-piece of Poetry: to which alone if all the Rimes of infinite French Rimers ſhould be compared, they ſhould bee found wholly void of all grace.

7. *Baldricke or Corole.*] He intendeth by this word the Zodiaque, of which we haue intreated heretofore. The diuers motions of the Sunne and Moone, and of the fiue other Planets, their Mounting towards our Zenith, or Verticall point, their deſcent towards the South, and their diuers Stations, whence proceede the diuerſities of their naturall effects, haue giuen occaſion to the firſt and moſt Ancient Aſtronomers, to inuent the oblique ſituation of the Zodiaque, of which the Poet ſaith, that it is the girdle that nature beareth vpon her reines, faſtned after the manner of a Scarfe. For if the Zodiaque were not conſidered in the Heauens ouerthwartly, and the Sunne remained in one and the ſame place in Heauen, without either riſing, or ſetting: the generation of things ſhould periſh, the Regions of the earth ſhould endure all contrarie extremities. For which cauſe, the Zodiaque, which is the true tract or way of the Sunne, and of the other ſixe Planets, hath beene prudently placed in the Heauen, which it trauerſeth and inuironeth obliquely by day and night, ſaith the Poet: to the end that all the Countries of the earth, ſhould enioy one after another, the Seaſons of the yeere, by the meanes of the Sunne, who without cauſe, mounteth and deſcendeth, clarifying and nouriſhing the whole Ball of the earth in the ſpace of a yeere. By reaſon whereof, this oblique courſe breedeth and bringeth (as *Ariſtotle* ſaith) a change of things, which take their diuers effects of the Planets, and ſpecially of the Sunne and Moone, mounting and deſcending along the Zodiaque: for (as he ſaith) the mounting produceth an actuall generation: and the deſcending a vacation, or repoſe of things that produce.

The Zodiaque then is one of the ſixe principall and moſt greateſt Circles, which goeth ouerthwart the Poles or Supporters of the world, and directly betweene the two that are his, large, and moueable, and in his length wholly vniforme, vnder which the ſeuen Planets make their naturall and particular courſes, with a very diuers ſtabilitie, and inconſtant harmony.

The Philoſophers (eſpecially *Ariſtotle*) name it the oblique Circle, becauſe it goeth from Eaſt to Weſt, Bias wiſe or obliquely.

It is named by the Greekes Ζωδίακος, which may fitly bee tranſlated, Life-bearing; becauſe the life of all Creatures dependeth on this Circle: for the Sunne mounting towards vs along the ſame, bringeth vs the generation of things, and in deſcending, the corruption. The Latines name it, *Signifer*, that is to ſay, Beare-ſigne; becauſe it is diuided into 12. parts, which are called Signes.

The Signes are firſt, the Ramme: ſecondly, the Bull: thirdly, the Twinnes: fourthly, the Crab: fiftly, the Lyon: ſixtly, the Virgin: ſeuenthly, the Ballance: eighthly, the Scorpion: ninthly, the Archer: tenthly, Capricorne: eleuenthly, Aquarius: the twelfth, the Fiſhes ſet downe punctually.

As

As touching thoſe which were inuented for the more eaſie obſeruation of the Stations of the Sunne, and the Seaſons of the yeere. *Marſilius Ficinus*, in the third Chapter of his Commentarie vpon the third booke of the ſecond *Æneade* of *Plotinus*, the Platonicall Philoſopher, briefely diſcourſes after this manner following.

The Ancients haue put the Ram in the firſt ranke of the Signes of the *Zodiaque*, for the loue of *Iupiter Ammon*, whom they figured with Hornes on his head. He addeth hereunto, as *Macrobius* likewiſe ſaith by the way: That the Sunne comming to recouer his force, and liuely to ſpread his beames in mid-March, vpon good ground men call this entry the Ram, to the which the Poet maketh alluſion, ſaying, that with his Hornes hee butted againſt the bound, or limit of the New yeere.

This alſo may haue ſome relation to the two effects of the Sunne betwixt March and April, compared very properly vnto the Sheepe, a creature of a milde and frollicke nature.

Ficinus addeth, that the Bull followeth the Ramme, becauſe that at that time the earth is to be laboured, and manured. Then the Twinnes, becauſe of the increaſe and multiplication of goods, which germinate and entertaine one another.

The Crab followeth, becauſe at that time the Sunne retireth as the Crab doth.

Afterwards the Lyon, becauſe the Sunne at that time is maruellous red and burning.

Conſequently the Virgin, becauſe the earth being burned by the heate of the Sunne is barren, and produceth nothing at that time.

Then the Scale or Ballance, becauſe the Sunne holdeth the dayes and nights at one ſcantling, and maketh them equall.

Scorpio ſucceedeth, ſo called, becauſe that when the Sunne is in this part of the Zodiaque, the aire beginneth to nip and waxe cold.

The Archer is ſo called, by reaſon of his vehement cold, and of his Arrowes which ſhoote forth windes.

Then *Capricorne*, or the Goate, becauſe the Sunne beginneth to rowze himſelfe in a manner to dance.

The water-bearer, or *Aquarius*, as alſo the Fiſhes for the raynes and humiditie of the Seaſon, in the moneths of Ianuary & February. Some ſay againſt this, that theſe Signes haue beene ſo named, by reaſon of the diſpoſition, or ſituation of the Starres which are in the bodie of the ſigne; or elſe for ſome common propertie in the ſigne, and to the thing whereof it taketh his name. I will adde that which *Macrobius* ſaith in the twelfth Chapter of his firſt booke of *Saturnals*, according as I could expreſſe it in French.

The Egyptians, to repreſent the Sunne, figured a mans head, which had no haire but on one ſide. The Haires that were reſerued, ſignified that the Sunne is neuer intirely retired from the world: but by the haires which were cut off, they would ſignifie, that when the Sunne is (as it were) cut off from the Weſt of our Hemiſphere, the facultie to returne vnto the Eaſt aboue our Horizon, remaineth in him as in the Haires, the power to increaſe after they haue beene cut off, or ſhauen.

By

By this very Figure they gaue notice and inſtruction of the *Solſtice*, that is, of the ſhorteſt and longeſt day of the yeere: as touching the ſhorteſt, which is the Winter *Solſtice*, the Ancients haue called it *Bruma*, as who ſhould ſay, Βραχὺ ἡμαρ, that is, the ſhorteſt day. The Sunne departing from thence, as from a lurking hole or couert, lengtheneth his courſe to the Summer *Solſtice*, till it ſeemeth that he hath attained to his higheſt dignitie. And therefore the Egyptians conſecrated to the Zodiaque in the part of the heauen, in which the Sunne ſhaping his courſe, ſpreadeth and ſheweth his forces more then in any other time of the yeere, the ſigne of the Lyon, and called it the Houſe of the Sunne, becauſe this creature ſeemeth to draw his nature from the ſubſtance of the Sunne. For firſt of all he ſurpaſſeth for ſwiftneſſe, and heate all other beaſts, as the Sunne is the Prince of all other celeſtiall fires.

The Lyon hath his foreparts very ſtrong, his backeparts leſſe: So the Sunne reinforceth himſelfe from morning till noone, or from the Spring time, till the end of Summer. Afterwards he languiſheth, that is to ſay, vpon his ſetting: and in Winter wee ſee that the Lyon hath open and ſparkling eyes, as the Sunne with an open eye, and perpetuall courſe that is neuer wearied, beholdeth the whole compaſſe of the earth. Not onely the Lyon, but all the ſignes of the *Zodiaque*, haue ſome correſpondence with the nature of the Sunne, and that with good reaſon.

To begin with the ſigne of *Aries*, or the Ramme; the one agreeth very well with the other. For during the ſixe moneths, in Winter the Ramme lyeth vpon his right ſide, and from the Equinoctial of the Spring vpon his left. The Sunne likewiſe in the one time inuironeth the right Hemiſphere, then the left in an other. For this cauſe, the *Libians* repreſented their *Iupiter Ammon* (by whom they vnderſtood the ſetting Sunne) with the hornes of a Ramme, which defendeth himſelfe by his Hornes, as the Sunne doth by his beames. As touching the Bull, the diuers Ceremonies of the Egyptians doe ſhew, that it hath a reference to the Sunne, either called *Heliopolis* (that is to ſay) The City becauſe in the City of the Sunne, the Inhabitants doe principally adore a Bull conſecrated to the Sunne, or becauſe that the Oxe *Apis* is honoured and reuerenced by thoſe of *Memphi*, as the Sunne it ſelfe, or by reaſon that they of the City of *Hermutha* adore in a magnificent Temple of *Apollo*, a certaine Bull dedicated to the Sunne, to which Bull they giue a ſurname, which ſignifieth thoſe memorable accidents which wholy agree with the nature of the Sunne. For they affirme, that from houre to houre, this Bull changeth his colour, hauing his hayres and ſtaring quite contrary to other creatures, in ſuch ſort as he is eſteemed to repreſent the Sunne, who ſhapeth his courſe in retiring vpward againſt the Heauen.

As touching *Gemini*, or the two Twinnes, which ſome haue fained to be *Caſtor* and *Pollux*, liuing and dying the one neere vnto the other continually, who repreſenteth this, but one ſole and only Sunne, now deſcending to the loweſt, then returning to the higheſt of our Hemiſphere? The Crab with his oblique aduancement ſheweth no other thing, but the way of the Sunne, which neuer marcheth right, but in biaſing by the Signes, eſpecially in this; being at the higheſt of his Epicycle, hee beginneth

neth to returne, and deſcend downe, wee haue heretofore ſpoken of the Lyon. In regard of the Virgin, which carrieth a Sheafe, or Corne in her hand, this ſignifieth the vertue of the Sunne appearing in the fruits of the earth: And ſome ſuppoſe that this Virgin is the Goddeſſe Iuſtice, which onely communicateth the fruits that grow for the ſeruice of men.

The *Scorpion*, wherewith ſome conſider the Ballance, or *Libra*, propoſeth the nature of the Sunne, who languiſheth in Winter, and that being paſt, reinforceth himſelfe by his vertue: himſelfe being as yet vndulled by the idleneſſe of cold.

Sagittary, being the loweſt and laſt of the Signes of the Zodiaque, is figured, hauing the forepart of a man, and the hinder of a Horſe, pretending thereby to ſhew, that the Sunne is falne from the higheſt to the loweſt, as it ſhould be a ſtrange abaſement that a man ſhould become a beaſt; yet loſeth he an Arrow, which ſignifieth, that all creatures that are on the earth, are quickned by the Sunne, although hee bee farre diſtant from them.

Capricorne, vnder which the Sunne beginneth to rouze himſelfe, repreſenteth alſo this, in imitating the faſhion of a Goate, who alwayes raiſeth himſelfe on his forefeete to browſe.

Aquarius, that is to ſay, the Butler, doth he not ſhew the courſe of the Sunne? For how ſhould the raine fall vpon the earth, except the heate of the Sunne ſhould draw the vapours vp on high, the effuſion whereof produceth Raine in aboundance?

The Fiſhes are in the laſt ranke of the Zodiaque, which ſome haue conſecrated to the Sunne, not onely to repreſent his Nature, but his Power, becauſe he quickneth not onely Birds, but all liuing Creatures, which march vpon tho gtound, but thoſe alſo that liue in the bottome of the Waters, who ſeeme as it were baniſhed and fruſtrated of his preſence: ſo great is the vertue of the Sunne, that he penetrateth by his beames thoſe things that are moſt hidden and retyred from him. Reade that which *Macrobius* ſaith to this purpoſe.

As touching the Regions of the world ſubiect to the Signes, ſee after *Ptolomie*, the Poet *Manilius* in the fourth booke of his Aſtronomicall Poem, and *Lucas Gauricus* in his Geometry, where hee hath particularly deſcribed the whole. There is much vanity in *Manilius* words, which accord not with thoſe of *Ptolome*. In briefe, we will not inſert their opinions heere, in that they are vnneceſſary in this Diſcourſe.

From the twelue ſignes of the Zodiaque, the cauſes of generation and corruption in theſe inferiour bodies do proceede and flow, as *Manilius* in his 1. book, and *Iulius Firmicus*, and others demonſtrate. Touching the influences of the Celeſtiall bodies vpon the inferiour, in ſpeaking of the Starres, we haue touched the ſame.

As touching theſe twelue, according as they are conſidered in the ſeaſons of the yeere, ſo alſo may we iudge of their effects by the Sun, which turneth about them.

The Spring hath *Aries*, *Taurus*, and *Gemini*. *Aries*, is more moiſt then dry. *Taurus*, is very temperate, and moiſt, and hot, according to his ſubſtance. In *Gemini* the heate ſurpaſſeth the humidity.

Can-

Cancer, *Leo*, and *Virgo*, are Summer Signes: *Cancer* is more hot then dry. The Lyon, most hot and most dry. The Sunne being in *Virgo*, the drought surmounteth the heate.

Concerning Autumne, it hath *Libra*, *Scorpio*, and *Sagittary*; 12. *Libra*, is more hot then cold. The *Scorpion* very cold and dry. *Sagittary* is more cold then dry.

In Winter are *Capricorne*, *Aquarius*, and *Pisces*. The first is farre more cold then moist. *Aquarius* very cold and very moist. *Pisces* haue more humidity then cold.

But wee are besides this, to consider the encounters of the sixe other Planets, which diuersifie in such infinitie of sorts such effects, as it is impossible for mans vnderstanding to obserue or set them downe.

And as touching Iudiciall Astrologie, which diueth euen into the most smallest particularities, and extendeth to influences of the celestiall bodies, not onely vpon the inferiour bodies, but also vpon the wils of men: the controuersies whereof may be seene in *Ptolome's* bookes, where he intreateth of the iudgement of the Starres, after whom many Ancient and Moderne haue followed, who haue written of iudiciall Astrologie: since our Poet hath not entred into the refutation of this point, but hath been content to shew that Gods Prouidence is free, and vntied to secondarie causes, which he can both change and ouerthrow: and since likewise he hath heretofore shewed, how farre these influences extend themselues, and how they ought to bee considered, wee will not speake thereof any further, but referre the curious Reader to *Ptolome*, and to those who haue spoken of these things after him.

Moreouer, the Zodiaque hath beene diuided into twelue parts by the Ancients, who haue considered that the Moone twelue times in the yeere is in coniunction with the Sunne, and that during the time of her natural course, the Sunne maketh almost one 12. part of his.

But because the Moone maketh her twelue coniunctions in thirty foure dayes, and the Sunne imployeth 365. dayes and a quarter, to inviron the Heauens; and for that this number was incommodious for supputations, it was concluded that this Celestiall Circle should be deuided by the number of 360. which should be diuided into diuers portions, so that euery signe should retaine 30. parts. For the Sunne almost trauelleth 30. dayes, to accomplish one 12. part of the Zodiaque.

The *Æquator* deuideth the Zodiaque into two equall parts.

The halfe to the Northward contayneth *Aries*, *Taurus*, *Gemini*, *Cancer*, *Leo*, and *Virgo*, which for this cause are called *Septentrionall*.

The other halfe, which is on the South-side, and on the other side of the *Æquator*, contayueth the other sixe, that is; *Libra*, *Scorpio*, *Sagittarius*, *Capricornus*, *Aquarius*, and *Pisces*, which are called *Meridionall*.

And whereas the Ancients haue begunne the yeere, and the Circle of the Zodiaque in *Aries*, they haue followed herein the customary fashion of the first Fathers, who had begunne their Lunary yeere, in the point that the Sunne (approaching vs) maketh the day and night equall. In this they haue imitated nature which hath allotted and adopted a moist beginning to humane constitutions in such sort, as the well tempered

pered humidity is Miſtreſſe (as one may ſay) of the firſt and yonger yeeres of creatures that are born, yea of the whole generation, which ought naturally to precede corruption, as life goeth before death. So the inordination of inferiour things proceedeth from the Superiour; *Ergo* it behoooueth then, that the firſt age, and the firſt ſeaſon of things ſhould beginne in the moiſteſt Signe, which is *Aries*, and in his head, as the principall of the Members, the Fortreſſe of the Soule, and the Signe of Life.

All this hath power and place in theſe Regions which are on this ſide the *Æquator*; for the Sunne bringeth them the time that is ſweete, temperate, moiſt, and warme. But mildly all contrariwiſe it hapneth in the Meridionall Regions, and with ſuch as are on the ſide of the *Æquator*: for their Spring-time beginneth at the point when the Sunne entreth into *Lybra*: their Summer alſo, when the Sunne entreth into *Capricorne*: their Autumne when he toucheth *Aries*, and their Winter when hee entreth into *Cancer*.

Their Spring therefore is our Autumne; their Summer, our Winter; their Autumne, our Spring; their Winter, our Summer. Thus the beginning of the yeere, and of the Zodiaque, is made according to the ſituation of the Climates, and the diuerſity of Regions.

The bredth of the Zodiake was inuented ſince the time that it was knowne, that the Planets (in ſhaping their naturall courſes) followed not the ordinary tract of the Sunne, but ſometimes caſt themſelues towards the North, ſometimes towards the South, the one of them more then ſeuen degrees, but rarely, the other leſſe then ſixe degrees, but very often.

For this cauſe it was concluded, that the tract of the Sunne, ſhould to the Northward, haue ſixe degrees of Latitude, and as many Southward, to limit and confine the by-wandring of the ſixe Planets. For as we aſsigne twelue Signes of longitude to the Zodiaque, whereof one degree maketh the thirtieth part of a Signe, wee muſt alſo giue to the Latitude therof other twelue, which make the thirtieth part of the whole Circle.

This Tract, or Line deuiding in two the twelue Signes of the Zodiake, is called *Ecliptique*, which the Sunne in his Centre neuer abandoneth, but the other wandring bodies ordinarily caſt themſelues beſide the tract of the Sunne.

Beſides that, this Ecliptike is diſtributed into foure portions, by the foure cardinall and principall ſignes, which are the two Equinoctials, that is to ſay, *Aries*, and *Libra*, and the two Tropiques, which are *Cancer* and *Capricorne*.

The two firſt vnite the Ecliptike and Equinoctiall in two oppoſite places, which when the Sunne hath attained, hee maketh euery yeere the day and night equall.

The two laſt, being each of them farre off from the Equin-Equator, ſome three and twenty degrees, and ſome nine and twenty Minutes, limit the two declinations of the Sunne in ſuch ſort, as he cannot paſſe beyond them. For which cauſe they are called limits, and returnes, by the Grecians, Tropiques; and Solſtices, by the Latines: that is to ſay, ſtations of the Sunne: not that the Sunne being carried thither, maketh his abode there (for he neuer reſteth:) but becauſe that when hee commeth

neere theſe Tropikes, and the line of the South, hee ſeemeth not to depart out of one place, and for that the ſpaces both of dayes and nights, neither increaſe nor decreaſe one onely minute.

As touching the two Tropiques, and the Equinoctiall, we haue ſpoken of them in other places.

It remaineth that we adde ſomething of the inequality of the dayes and Moneths, proceeding from the oblike courſe of the Sunne, thorow the Signes of the Zodiaque. Euery one ſeeth that the dayes and nights obſerue not an equality, except vnder the Equator: For without the ſame there are no dayes to be found that are equall with the nights, except two times a yeere, that is to ſay, in the Equinoctiall of the Spring-time, and Autumne, vpon the entry of the Sunne into *Aries*, and *Libra*. All the reſt of the yeere, (that the Sunne runneth without the points of the Equator, and the Ecliptique) the dayes are more long or ſhorter then the nights. More long, when the Sunne of his owne proper motion commeth by the ſixe Septentrionall Signes; or more ſhort, when he is in the ſixe Meridionall Signes.

In the Spring and Summer-time, the dayes of our Hemiſphere are longer then the nights, but ſhorter in Autumne and in Winter. The dayes are very ſhort, and the nights very long in the Winter *Solſtice*, when the Sunne entreth into *Capricorne*. Hauing paſt the ſame, the dayes beginne to increaſe and lengthen, till the Equinoctiall of the Spring, when the nights are equall with the dayes.

From that time forward the dayes increaſe vntill the Solſtice, when the Sunne entreth into the Signe of *Cancer*, and maketh the longeſt day, and the ſhorteſt night of the yeere.

From the Solſtice forward, the dayes decreaſe, and the nights increaſe by little and little, vntill the Autumnall Equinoctiall, where againe the dayes and nights are equall.

From thence till the Winter Solſtice, the dayes decreaſe, and the nights increaſe.

All this is done by Arithmeticall proportion, ſo as what the one loſeth, the other gaineth.

The cauſe of this inequality proceedeth from the diſsimilitude and diuerſity of the aſcenſions of the Sunne, by the Zodiake. For the two extremities of the Equator, hauing the ſame eleuation with the two halfe Circles of the Ecliptike, beginning in the firſt degree of *Aries* and of *Libra*; this maketh the day equall with the night, two times in the yeere only, the Sun comming to encountring at that time, and no more in theſe two points or degrees; finding himſelfe in other degrees of the Zodiake, ſuch as we obſerue dayly aboue the Horizon, he riſeth perpetually more neere or farther off from the Equator. Hee retireth with the Signes of the Circle declining, which are vnder *Cancer*, *Leo*, *Virgo*, *Libra*, *Scorpio*, & *Sagittarie*. He approacheth with the Signes of the Circle mounting; that is to ſay, *Capricornus*, *Aquarius*, *Piſces*, *Aries*, *Taurus*, and *Gemini*.

Contrariwiſe, hee ſhineth longer time vnder the one, and leſſe vnder the other. And therefore at ſuch time as hee mounteth in the Zodiake, the dayes increaſe, and vpon his deſcent, they are abbreuiated in ſuch ſort.

that

that from his entrance into *Capricorne*, vntill he come to *Aries*, he increaseth not the nights, but the day is onely equall with the night, vvhen the Sunne entreth into the signe of *Aries*. From thence, vntill such time as he entreth into *Cancer*, the dayes are longer then the nights.

Contrariwise from this entry into *Cancer*, vntill such time as he toucheth *Libra* (although the dayes decrease) yet are they not so short as the nights, but onely they are vnequall when the Sunne entreth into the signe of *Libra*.

There is another cause of this diuersitie of revolution, that is to say, the proper and oblique motion of the Sun by the Zodiaque; by meanes whereof it commeth to passe, that beeing departed from the first degree of *Aries*, hee runueth by the quarters of his Ecliptique or high way, which haue diuers aspects towards the Poles of the world, and the two capitall points of Climates and Regions.

And as true it is that the Sunne by his rising and setting, distinguisheth the lengths both of dayes and nights; so also diuersifyeth hee them, in lengthening and shortening them according as of his proper motion he riseth and setteth in diuers places of the *Zodiaque*: to which he approacheth according to his proper motion.

As touching the moneths, as the Ancient Astronomers haue properly called the yeere, that space of three hundreth sixty and fiue dayes and a quarter, in which the Sun running of his own proper motion a contrarie course to the *Primum mobile* (which carrieth him in foure and twentie houres about the Heauens) finisheth his course in the *Zodiaque*; so also haue they properly called that a moneth, which is the circuit of the Moon thorow the Zodiaque. They haue also learned that the Moone renueth her selfe, and waxeth full twelue times, whilst the Sunne performeth his annuall course: Acknowledging this, by the instinct and aduertisement of Nature, they haue distinguished both the yeere and the Zodiaque into twelue portions, vnder which, as in their true way, the Planets make their courses and seuerall reuolutions. The moneths are distinguished into Naturall and Politique.

The Naturall are those which the Sunne and Moone measure, and distinguish by their periods, turnes, and returnes.

The Politiques doe not exactly agree with the motions of the Sunne and Moone, but are fitted and applyed by euery Nation, to the affaires of Religion and Policy, being composed of whole daies, and of the same tenure, as the politique yeere also is.

There are as many sorts of naturall moneths, as there are efficient causes of them. For some of them haue an agreement with the course of the Sunne, and others with that of the Moone. In briefe, the naturall moneth is the space of time, wherein the Sunne passeth a twelfth part, or maketh one signe of the Zodiaque, wherein the Moone maketh her intire circuit of the Zodiaque. So then, the naturall moneths are *Solary* or *Lunarie*. But because the Sunne runneth athwart and Byas-wise thorow the Zodiaque, and that his motions are vnequall, and that he marcheth more slowely in the Northerne signes, and with more celeritie in the Southern, the *Solary* moneths are vnequall; the one hauing more daies, the other lesse.

The caſe being thus, we muſt diſtinguiſh the equall from the vnequall moneths. The equall Solary moneth is a twelfth part of the whole annuall ſpace, in which the *Sunne* by an equall motion trauerſeth and ouerpaſſeth one of the ſignes of the Zodiaque, and is of thirty dayes, ten houres and thirty minutes. The vnequall moneth is the twelfth vnequall part of the yeere, in which the Sunne by his apparent and proper motion meaſureth and accompliſheth the yeere of twelue ſignes. Or rather it is the time of the ſtay of the Sunne in euery ſigne of the Zodiaque. The ſpaces of theſe moneths are vnequall, for the ſame reaſons that the ſpaces of the yeeres are; As for example, in the yeere 1579. the Sunne remained in the ſigne of *Cancer* 31. daies, 9. houres, 44. minutes, and in *Capricorne* 29. dayes, 11. houres, 44. minutes. That moneth then was the greateſt, and the other the leaſt: the ten other betweene both, and yet different according to their diſtance from theſe two oppoſite ſignes. For experience ſheweth vs, that the Sunne runneth more ſwiftly thorow the *Meridionall Signes*, in which he aduanceth eight dayes more then in the Northerne; as in the two Spheres there is a diſparitie, or inequalitie rather, in the courſe and aduancement of the Sunne; the ſame is obſerued in euery Signe of them.

Moreouer, the effects of the Sunne (ſpreading his beames in diuers ſignes by which he marcheth) are very diuers in the Regions of the Aire, and in the bodies of creatures; becauſe that of theſe ſignes, the one participate of the nature of fire: as *Aries*, *Leo*, and *Sagittarie*: the other retaine the Aire: as *Gemini*, *Libra*, *Aquarius*: the others, as *Cancer*, *Scorpio*, and *Piſces*, hold of the water, the other participate of the earth, that is to ſay; *Taurus*, *Virgo*, and *Capricorne*. For after this manner the Aſtronomers compare the Signes of the Zodiaque to the Elements. Wee muſt alſo call to remembrance the riſing and ſetting of the fixed Starres, according to their encountring with the Sunne, either riſing, or ſetting: whereof the Aſtronomicall bookes intreat at large: and this ſhall ſuffice to aduertiſe the Reader at this time.

In that which is aboueſaid, the prouidence of God ſheweth it ſelfe to be very admirable (as in all other his workes) hauing a regard to the conſeruation of liuing creatures, by the oblique motion of the Sunne, or the Circle of the Zodiaque. For if this contrary courſe of the Sunne (who marcheth contrary to the firſt Mouer) were not made obliquely; if (I ſay) he ſhould ſhape his courſe vnder the Equator, or vnder any other Paralel; his quickning heate ſhould not bee equally, and by certaine reuolutions diſperſed to the diuers Climates of the earth, whereof the one are neerer to the North; the other to the South, and diuerted by this meanes from the *Eclyptique*, or tract of the Sunne.

Furthermore, there ſhould bee ſome Countries where a man interchangeably ſhould not ſee either Winter or Summer, nor any certaine or regular portion of dayes increaſing or decreaſing. For ſome places all the yeere long ſhould haue a Spring; the other, a perpetuall Summer; others ſhould inceſſantly feele the rigour and ſterrilitie of Winter.

It were neceſſary alſo that the day and night, the light and darkneſſe ſhould haue ſome limitation, or intermiſsion, *quoad nos*, to increaſe & decreaſe

creaſe the one after the other: That in Summer the dayes ſhould be longer, to the end, that the fruits of the earth ſhould longer time feele the heate and vertue of the Sunne: Likewiſe, that liuing creatures might by the meanes of the light, be furniſhed for the neceſſarie trauailes, and tillage, and for the commoditie of of mans life: That in Winter alſo the nights ſhould be longer, to the end that enlengthened repoſe might reſortifie the bodies tired with trauell and precedent heate, by which viciſſitude and changing of the one ſeaſon with the other, they alwayes yeeld the more delight, content, and commoditie in their returne.

But although the wiſedome of God, in eſtabliſhing the celeſtiall motions, be incomprehenſible; yet may a man diſcouer and acknowledge ſome parcel thereof by the effects. For wee ſee that the motion of the Sunne is ordered in ſuch ſort, (that being carried in an oblique Circle, the halfe part whereof retireth 23. degrees and a halfe from the Equinoctiall Line towards the North, and the other moity alſo as many degrees of the ſame line towards the South) he bringeth theſe thrice-pleaſant and neceſſarie reuolutions of the foure ſeaſons of the yeere.

Concerning vs who liue on this ſide the *Equator*, the Sunne beeing mounted to the ſigne of *Cancer*, is at that time aboue our heads: and when he is in *Capricorne*, wee ſee him diſtant from vs: in the ſignes of *Aries*, and *Libra*, he is betweene both. With this difference of eleuations is conioyned the diuers dartings, eiaculations, or ſpreadings of the Sunbeames vpon the Countries of the earth; and conſequently the different effects of his influentiall radiations vpon inferiour bodies. For ſhooting directly downwards, he is farre ſtronger and ſenſible, as in *Iune* and *Iuly*. Contrariwiſe, in ſtooping & drawing downwards, he is maruellouſly infeebled, as in *December*, when he hath his home in *Capricorne*. Betweene theſe two extremities of the obliquity of the Zodiaque (which commonly they call *Tropiques*) the beames of the Sunne beate moderately vpon the earth; neither too directly, nor too obliquely: whence the temperate effects betweene hot and cold, doe enſue. So ſee wee that the greateſt changes of weather, happen in the Spring, or Autumne.

8. *Degrees.*] The Sunne making his proper courſe, inuironeth the whole Heauen in three hundred ſixty fiue dayes, and almoſt a quarter of a day. This number being incommodious for ſupputations, *Ptolome* and other Aſtronomers diuided the Circle of the Sunne, by the number of three hundred and ſixty ſimply, then diſtinguiſhed they this number into twelue partitions which they named ſignes in the Zodiaque, and aſſigned to euery portion or ſigne thirty parts of this three hundred and ſixty, ſince that the *Sunne* implieth almoſt thirty dayes to make one twelfth part of the Zodiaque.

As touching the fourth part of the day which remaineth (being proportionably diſtributed amidſt the twelue ſignes, as the calculation of the Aſtronomers ſheweth) it agreeth with the 360. portions or degrees of the Eclyptique and way of the Sunne. But for that the Sunne in riſing towards vs, or retiring towards the South, ſeemeth from day to day to meaſure, and (as a man ſhould ſay) to count his ſteps and ſtations; ſome haue called theſe 360. portions, degrees, which afterwards haue beene diuided

uided euery one of them into 6. principall minutes: and ſo ſucceſsiuely vntill 60. tenths of minutes, to the end that by theſe little parcels of a degree, mans vnderſtanding might approach more neerely, and more preciſely comprehend and know the true ſituations of the celeſtiall bodies.

9. *Artique ſide or Bize.*] The coaſt of *Bize* is the Artique or Northerne Pole. The winde that bloweth from that part, is called *Bize*; a word hauing relation to *Aquilo* of the Latines, by reaſon of his effect: For being very cold, and drying, he darkneth the earth, and maketh things duskie or blacke; that which ſome call *Aquilus color*, duskie or browne colour: and in ſome places where the winde bloweth in cloſe weather, it is called blacke. *Remy Belleau*, a learned French Poet, hath tranſlated into Verſe, the celeſtiall apparances of the Greeke Poet *Aratus*, where hee fully and particularly deſcribeth the Beares, the Dragon, and the moſt part of the Starres of both the Poles. Becauſe this is more prolix, I omit the deſcription thereof.

10. *Flaming Dragon.*] This is one of the eight and forty Images of the Heauen, hauing diuers Starres in the Pole Artique, in the midſt of the two Beares: vpon the riſing and ſetting whereof, and of that which the Poets haue fained, reade *Hyginus*, *Manilius*, *Firmicus*, and *Picolomini* in his fixed Starres.

11. *Crowne.*] This is one of the principall Starres in the Pole Artique, vpon the ſhoulder of *Bootes*, hauing nine Starres in a round. It riſeth with the *Scorpion*, and ſetteth when *Cancer* riſeth. The Poets report, that *Venus* gaue this Crowne to *Ariadne*, the Daughter of *Minos* (King of *Creete*) vpon the day of her marriage. By reaſon whereof *Virgil* ſaith in the firſt booke of his Georgiques.

Gnoſsiaq; ardentis decedat ſtella Coronæ.

Hyginus ſpeaketh thereof in his third booke of the *Celeſtiall Signes*. She is called the crowne of *Ariadne*, in difference of the Southerne, as *Picolomini* ſaith in his booke of fixed Starres, who faineth that this of the South is another: that is to ſay, of *Semele* (the mother of *Bacchus*) aſſigning vnto the 13. Starres, riſing in the 25. degree of *Capricorne*, and ſetting in the fiſt of her Virgin. *Manilius* the Latine Poet in his Aſtronomicals, where he deſcribeth the celeſtiall ſignes: and maketh mention onely of the crowne of the Pole Artique.

At parte ex alia claro volat orbe Corona,
-- Luce micans varia, &c.

12. *Harpe.*] This is one of the Starres of the Northerne Pole; of the ſite, and ſtarres whereof it hath beene ſpoken heretofore, vpon the word of Stars. The Aſtronomers haue giuen theſe diuers names to the celeſtiall bodies, for thoſe reaſons which haue beene ſet downe. And as touching the fables of the Poets, *Hyginus*, and *Picolomini*, in their bookes of the ſtarres ſpeake largely of them, where the Reader may haue recourſe. The Aſtrolo-

Aſtrologers (who haue written vpon the power of the celeſtiall bodies ouer the terreſtriall) apply the names of the ſtarres to the Natiuities; as for example, they ſay, that they who are borne when the Harpe riſeth (ſhe riſing in the ſigne of *Libra*, in the twentieth part of the ſame) take pleaſure, and are fit to handle muſicall inſtruments: vnder the *Swanne*, ſinging men: and in this ſort giue they interpretations to the eight and forty celeſtiall Images.

13. *Æſculapius.*] This man, by reaſon of his ſufficiency in the Art of *Phyſique*, was reputed the Sonne of *Apollo*. Being on the earth (where hee performed admirable cures) he vndertooke to giue life to *Hippolitus* (the ſonne of *Theſeus*, through contumely hazzarded to death) performed his intent by the ayde of a Serpent, which brought him an Hearbe vnknowne: for which cauſe *Iupiter* thunder-ſtrooke him; and afterwards vpon the requeſt of *Apollo* gaue him place amongſt the Starres. The Aſtronomers put this ſtarre amongſt the number of the principall and moſt ſignall in the Northerne Pole. This ſtarre by the Grecians is called Ὀφιοῦχος, of the Latines, *Angui-tenens*: being a man figured with a Serpent writhen about his body, and containeth 42. Starres in all; whereof there are 23. or 27. great ones, meane, and ſmall, the other very obſcure. *Virgil* in the 7. of his *Æneas*: *Hyginus* in his third booke of *Starres*: *Picolomini* in his Treatiſe of the *fixed Starres*, Image the 13. The cauſe why the Aſtronomers attributed a Serpent vnto him, may be referred to that which *Pliny* toucheth in the fourth chapter, in his 29. booke of *Æſculapius*; brought thither in the form of the Serpent *Epidaurus* to *Rome*, to purge the Plague. See *Valerian* alſo: *Maximilian* in his firſt booke, Chapter 8. *Ouid* in the fifteenth of his Metamorphoſis. His two ſonnes are *Podalirius*, and *Machaon*, renowned during the Warres of *Troy*, and called good Phyſicians by *Homer*, in the ſecond booke of his *Iliads*.

14. *Dolphin.*] This is one of the Starres, obſerued by the Aſtronomers in the Northerne Pole, betwixt the Eagle, the Arrow, and the Horſe. *Manilius* in his Aſtronomicall Poeme, the firſt Booke.

Tum quoque de Ponto *ſurgit Delphinus ad aſtra,*
Oceani Cælique decus per vtrumque ſacratus.

As touching the number of his Starres, the vertue of his influence, his riſing, and ſetting: See *Firmicus*, *Hyginus*: *Manilius* in his 5. booke: and *Picolomini* in his Treatiſe *Of his fixed Starres.*

15. *Eagle.*] This is a Starre of the Northerne Pole, numbred among the 48. moſt notable Images of the two Poles. The Poets haue fained that *Iupiter* (hauing carried away *Ganimede* to make him his Butler, and deſirous to recompence the Eagle that had carried him) put him into the ranke of the Starres. *Hyginus* in his third booke *of the celeſtiall Signes*. *Picolomini* in his worke *of the fixed Starres.*

16. *Swanne.*] This is one of the principall Starres of the Artique Pole, figured by *Hyginus*, which riſeth in the thirteenth part of *Sagittary*, and he attributeth to it twelue Starres. *Manilius* in his firſt booke, hauing ſpoken of *Ophiuchus*, addeth:

Proxima

Proxima ſors Cigni quem cælo Iupiter *ipſe*
Impoſuit, formæ pretium qua cæpit amantem, &c.
Nunc quoque didactas volitat Stellatus in alas.

See *Aratus* in his Apparances: and *Picolomini* in his Treatiſe of *the fixed Starres.*

17. *Caſsiopeia.*] The Poets ſay, that *Caſsiopeia* (the wife of *Cepheus* King of *Aethiope*) was by fauour of *Perſeus* his ſonne-in-law taken vp into Heauen, where the Aſtronomers figure her ſitting in a Chaire, in the *milke-white* way, betweene *Cepheus* and *Andromada.* The Pole of the world paſſeth athwart the head and bodie of her. She toucheth with her head and right hand the Summer Tropique. She hath ten Starres: whereof thoſe of her reines and pap are very apparant.

The ninth day of Nouember 1572. there appeared toward the head of *Caſsiopeia*, and about the Pole, a new Starre neuer ſeene before, which ſhined cleerely for the ſpace of ſome moneths, to the great wonder of all Aſtronomers, of which ſome haue written whole bookes: namely, *Gemma Friſius*, Profeſſor in *Louayne.* As touching *Caſsiopeia*, ſee *Hyginus* in his worke, *de ſignis cæleſtibus.*

18. *Cepheus.*] This was *Caſsiopeia's* Husband (the Mother of *Andromada*) taken vp with his Wife and Daughter to Heauen; where he is behinde the *little Beare*, incloſed in ſuch ſort by the Artique Pole, from his feete vnto his breſt, that a man cannot perceiue any but the ſtarres of his head, and of his ſhoulders. He hath nineteene Starres, great and ſmall; hee ſetteth with *Scorpio*, and riſeth with *Sagittary.* See *Hyginus* in his ſecond booke.

19. *Perſeus.*] A conſtellation of the Northerne Pole, of the riſing and ſetting of whoſe Starres, and their ſignifications: reade *Hyginus* in his *celeſtiall Signes. Manilius* in the firſt booke of his Aſtronomie, hauing ſpoken of *Andromada* (which is another figure of the heauens) addeth: *quam Perſeos harmus excipit & ſociat ſibi, &c.* The poeticall fable of *Perſeus*, is recited alſo by *Picolomini*, in his Treatiſe of the fixed Starres.

20. *Triangle.*] This is one of the principall Starres of the Artique Pole, named by the Ancients *Deltaton.* As touching the names of the other Starres of the Northerne Pole, they are expounded in the abouenamed Authors.

21. *Orion.*] See *Pliny* in the 28. Chapter of his 18. booke.

22. *Whale.*] This is the name of one of the Starres of the Antartique, or Meridionall Pole. It is fained, that *Neptune* (being diſpleaſed with *Andromada*) ſent a Whale to deuoure her: But *Andromada* was deliuered, and the Whale ſlaine by *Perſeus. Neptune* tranſported this Fiſh to Heauen, where it is inuironed with two and twenty Starres; thirteene whereof appeare more then the reſt. His riſing and ſetting is deſcribed by *Picolomini* in his *Treatiſe of the fixed Starres.*

23. *Whelpe.*] Our Poet ſaith, that this whelpe hath a burning breath, that the fires which he darteth forth, dry the Plaines, and burn the Mountaines. *Pliny* ſaith no leſſe in his ſecond booke, Chapter 40. ſpeaking of the

the Whelpe: which the Grecians call Σειριος, by reaſon of her heate, and κυνικος; that is to ſay, the *leſſer Dogge-Starre*; becauſe there is another Starre, named the *Dogge*, neere vnto the Hare, intironed with eighteene others, whereof eight appeare, and the firſt amongſt others, which is of the number of the greateſt in his throate. But foraſmuch as the *Dogge-Starre* (or *little Dogge*) riſeth and ſetteth one whole day before the Dog, ſhe is called προκυων, and riſeth the 16. day of *Iuly*, and maketh her courſe of ſixe weekes, which are called the *Dogge-daies*, burning and dangerous as euery one knoweth. The Poets in their tranſformations ſay, that this Dogge-ſtarre was *Orions*, the other *Helenaes*. Shee hath two Starres, whereof the one is apparant. *Picolomini* in his *Treatiſe of the fixed Starres* ſaith, that ſhe riſeth aboue the Horizon in the 27. degree of *Cancer*, and her foreſeete ſhe ſtoopeth vnder the Horizon in the ninth degree of *Gemini*, comming to the Meridian in the 13. degree of *Cancer*. Her greateſt Starre riſeth with the firſt degree of *Leo*, and ſetteth with the firſt degree of *Cancer*, and with the 17. of the ſame ſigne mounteth the Meridian. As touching this, that the heate is redoubled about the riſing of the Dogge-ſtarre; this is cauſed, by reaſon that diuers hot Starres doe riſe at that time with the Sunne, and ſo augment the heate thereof. All the Starres vnder the ſigne of *Leo* are hot, and Martiall, as this ſigne, as *Ptolome* ſaith. The great Starre of this Dogge, riſeth in the firſt degree of *Leo*: and therefore it is no maruaile if his force be reinforced.

24. *Hare.*] As much muſt we ſay of the Hare, as of the Wolfe: that is to ſay, that there is one celeſtiall, another terreſtriall, another maritine or of the Sea. The celeſtiall is a Starre of the Meridionall Pole, which hath twelue Starres, deſcribed with his riſing and ſetting by *Picolomini*. *Manilius* maketh mention thereof in his firſt booke, and *Hyginus* in the third booke of his celeſtiall ſignes, and attributeth to it but 6. Starres; wherein he ſeemeth to denotate thoſe that are moſt apparant. The terreſtriall Hare (which is a timerous creature and knowne to euery man) is deſcribed by *Pliny* in his 55. Chapter of his eighth booke: and by *Geſner* amply in his Hiſtory *De animalibus*. The Sea-Hare which hath neither Wings, Head, nor Finnes, but a confuſed body, is repreſented and deſcribed by *Geſner*, and by *Rondolet* in his 17. booke, 11. 12. and 13. chapters: where he maketh three ſorts of them; and alledgeth that which *Pliny*, *Aelian*, *Nicander*, *Dioſcorides*, and others write. *Pliny* calleth it *Offa informis*: and *Aelian* ſaith, that it reſembleth a Snaile out of his Shell. In effect whereas all creatures haue one ſide as the other; this creature is wholly confuſed, of an euill ſauour, and venemous to eate.

25. *Hulke.*] one of the 15. Starres of the Artique Pole. See the Starres: that which is ſaid of the Zodiaque, of the names giuen to the Images in the celeſtiall ſignes.

26. *Hydra.*] This is one of the Starres of the Southerne Pole, aboue all others, of the greateſt extent: For with his head hee almoſt toucheth *Cancer*: and paſſing by the Crip, and the Crow, goeth as farre as the *Centaurs* head, extending himſelfe almoſt to the length of 60. degrees, in the places where *Cancer*, *Leo*, and *Virgo* are ſituate. Next to the *Lyons* foote, this Planet hath a very ſhining Starre; the others take vp a long ſpace. See

Hyginus, *Aratus*, *Picolomini*, who haue intreated of the fixed Stars, and deſcribeth the fabulous fictions of the Poets, who to their beſt vnderſtanding haue intreated of naturall Philoſophy.

27. *Crow.*] This is one of the 15. Stars, obſerued by the Aſtronomers in the Southern Pole, otherwiſe called the *Cup*, and *Crater* of the Latiniſts. The Poets couer the name of this Planet vnder diuers fables, according to their accuſtomed manner, which are deſcribed by *Picolomini*, in his *Treatiſe of the fixed Starres*; where he attributeth to this Goblet ſeuen Starres, of the fourth magnitude. Heretofore in the Treatiſe of Starres it hath beene expreſſed, in what ſigne of the Zodiaque this Planet and his Stars are comprized.

28. *Centaure.*] This is one of the Starres obſerued in the Antartique Pole. *Hyginus* in his ſecond booke of *celeſtiall ſignes* ſaith, that this was *Chiron*, *Achilles* Maſter, a man very actiue amongſt all other *Centaures* (who were men of Warre) who for that he began firſt to mount on horſeback, and to ride them, gaue occaſion of inuention to the fabulous opinion of thoſe men, of whom *Ouid* ſaith: *Semi-virumque bouem, Semi-bouemque virum. Chiron* (hauing beene wounded to the death by an Arrow) was placed in Heauen amongſt the Starres. His figure is in the fourth booke of *Hyginus*, vnder the name of *Phillyris* with a great number of Starres, whereof there are ten very apparant. He ſetteth with *Aquarius* and *Piſces*, and riſeth with *Scorpio*, and *Sagittary*.

29. *Wolfe.*] There is a celeſtiall, terreſtriall, and a Sea-Wolfe. The celeſtiall Wolfe (whereof the Poet ſpeaketh) is on of the fifteene Images or Planets of the Meridionall Pole: whereof *Picolomini* maketh mention, attributing vnto him 19. Starres.

As touching the terreſtriall Wolfe, it is a rauenous creature, ſurnamed *Speile-warren*, hauing gray haires, intermixed with blacke; white vnderneath his belly, with a great head, armed with great and long teeth, his eyes ſparkling, his eares ſhort and ſtraight. There is alſo a kinde of white Wolfe. *Pliny* and *Ariſtotle* (in thoſe places where they haue intreated of the nature of beaſts) forget not this.

The Wolfe of the Sea, by the Grecians called λαβραξ, (becauſe he openeth his throate, and with much violence layeth hold on his prey) is deſcribed by *Geſner*, and *Rondolet* in his 9. booke, Chapter 7.

Concerning the hatred betwixt the *Mullet*, and the Wolfe, *Pliny* ſpeaketh thereof in the 62. Chapter of his ninth booke.

30. *Rauen.*] This is one of the Starres obſerued in the Northerne Pole. *Hyginus* in his third booke of the *celeſtiall ſignes*, placeth this Rauen vpon the tayle of *Hydra*, and alloweth him ſeuen Starres. As touching the fables imagined vpon that name, and the reſt by the Poets, *Hygin*' and others deſcribe them.

31. *Seuen lights.*] Hee now entreth into the diſcourſe of the Planets, which hee purſueth in the verſes following. Although that which he ſaith may, be eaſily vnderſtood, yet for their contentment, who are leſſe exerciſed in the knowledge of theſe things, I will labour to explane and amplifie this diſcourſe, yet in the ſhorteſt manner that may be. And leſt I ſhould repeate and deuide the matters, I will intreate of them one after

after another, leauing it to the Readers choiſe, how he will apply them to that which he ſhall reade hereafter: For the preſent it ſhall ſuffice me to touch theſe Articles following:

1. What the word of Planets ſignifieth, and why the ſeuen Celeſtiall Fires haue beene ſo called.
2. Of the ſituation of their Circles or Heauens.
3. Of the diuers motions of their Heauens, carried about by the firſt mooner.
4. Of their names.
5. Of the ſeuenth and higheſt Heauen or Circle of the Planets, which is that of *Saturne*.
6. Of the ſixt, called, The Heauen of *Iupiter*.
7. Of the fift, called, The Heauen of *Mars*.
8. Of the fourth, which is the Heauen of the *Sunne*.
9. Of the third, named, The Heauen of *Venus*.
10. Of the ſecond, called, The Heauen of *Mercury*.
11. Of the firſt, and neereſt to the Earth, which is, The Heauen of the Moone.
12. A particular conſideration both of the Sunne and Moone.

1. Before I enter into this Diſcourſe, I intreate the Reader to take notice of this, that I enter not now in to diſpute, nor diuerſitie of opinions vpon thoſe matters that are doubtfull and difficult, but containe my ſelfe, and am content to follow that which is moſt probable, and to confirme the Poets ſaying, leauing the exacter handling thereof to thoſe that ſhall haue either better will or leaſure.

The Aſtronomers haue deuided the celeſtiall bodies into two bands. They call the one fixed and ſettled Starres, whereof we haue ſpoken heretofore. The other they call Planets (that is to ſay, wandring) being in number ſeuen, hauing each of them his Heauen, Circle, or round Stage.

This is not, for that there is not any diſorder, or confuſion in their motions; but becauſe their diuers and vnequall courſes ſometimes happen according to the order of the twelue Signes, ſometimes contrary, in certaine times, they haſten themſelues in their courſes, in other ſeaſons they ſtand ſtill; ſometimes they hide themſelues vnder the beames of the Sunne, ſometimes againe, they diſcouer themſelues, ſometimes they march before, ſometimes they come after: We ſee them in our Pole, and preſently in the Southerne Coaſt. And when theſe their voiages are diuerſly accompliſhed; they recommence their firſt courſe vnder the conduct and guide of their great Soueraigne, the Sunne (the King of Planets) and of all Celeſtiall bodies.

There are ſeuen of them diſtinctly obſerued in their courſe and diuers Motion, and to this day all the Aſtronomers are of accord in this point.

2. As touching the ſituation of their Heauens, they conſider it thus: The Elements and the Heauens inuironing one another, that is to ſay, the Earth, which is the Centre of the World, the Water, the Aire, then the Heauen or Circle of the Moone, that of *Mercury* aboue it, conſequently *Venus*, then the Sunne, more higher that of *Mars*, and aboue that, that of

Iupiter, and for the laſt, that of *Saturne*, which is incloſed by the Firmament, or Heauen of fixed ſtars, inuironed with the 9. and 10. Heauens, as it hath beene ſaid vpon this word heretofore, ſo that there needeth no repetition thereof in this place. The Poet explaineth this point by an apt ſimilitude.

3. As the firſt mooуer carrieth about by his rapid and maruellous ſwift motion, the Heauen of the fixed ſtars; ſo doth he alſo the ſeuen Circles of the Planets, which finiſhing not their courſe in the ſame time, it appeareth alſo that they haue their motion diuers, and diſtinguiſhed the one from the other. For *Saturne* hath his courſe apart, which he finiſheth in thirty yeeres, *Iupiter* in twelue, *Mars* in three, the Sunne in one, *Venus* in a day, *Mercury* in a yeere, the Moone in a moneth.

The Poet vſeth the ſimilitude of him that walketh in a ſhip, to which we will annex another drawne, from the Aſtronomicall inſtitutions of *I. Peter de Meſmes.*

Obſerue (ſaith he) ſeuen Ants, ſeparately put into ſeuen rounds, the one incloſed within the other, and all the ſeuen rounds within a Wheele, as the Wheele ſhall turne toward the Weſt, the ſeuen Ants in the ſame time ſhall march contrary to the Wheele, and each one with a particular motion towards the Eaſt. In briefe, the particular motion is ſubiect to the totall, as the members to the body. This dayly motion of the Planets carried about by the firſt mooуer (and which notwithſtanding haue their particular motions) is not violent, and theſe two motions are no wayes contrary, becauſe they are performed vpon diuers Poles, diſtant by ſome degrees the one from the other, which the materiall Globes do expreſſe. And *Macrobius* intreateth at large thereof, in the eighteenth Chapter of the firſt booke of his Commentaries vpon *Scipioes* dreame.

4. Many yeeres ago, the ſeuen Planets haue had theſe names, of *Saturne*, *Iupiter*, *Mars*, *Sol*, *Venus*, *Mercury*, and *Luna*. Some are of the opinion, that the moſt ancient Grecians haue learned by the doctrine of *Egyptians* and *Chaldees*, that which they haue knowne of the names motions, & the order of the Celeſtiall bodies. VVe finde the like in the holy Scripture it ſelfe, where mention is made of the *Pleiades*, *Orion*, *Arcturus*, and in the booke of *Iob*, and in other places; which ſheweth, that amongſt the people of God, the right Science of theſe things was vnderſtood by ſome, as there is no doubt but before that Aſtronomy was wrapped in prophane Fables, and confuſed by the audacioуſneſſe of the *Chaldees*, (whom *Eſay* very expreſly condemneth) the knowledge of the ſame was moſt pure amongſt diuers Nations. And there is ſome marke thereof in the Hiſtory of the Sages that came from the Eaſt, vnder the conduct of the new ſtar, to adore Ieſus Chriſt that was newly borne. But as the *Egyptians*, the *Chaldees*, and *Grecians* haue had diuers and different languages: ſo conſequently the Starres and Planets haue had diuers names. At this day the names which the moderne Aſtronomers vſe and obſerue in their Celeſtiall Globes, are altogether different from thoſe of the Greekes and Latines.

But the Grecians, who haue been maruellouſly curious to ſpeake well, and to approue their worthineſſe aboue all other Nations, and who haue had

had this euill cuſtome, to get and challenge the ſuperiority, and to breed in all mens hearts this credulity, to beleeue that they were the ſufficienteſt of the world) haue alwayes (as much as in them lay) aboliſhed the bookes and Writings of the Doctors of forraine Nations, and appropriated the Siences to themſelues, as if they themſelues had intirely beene the firſt Authors thereof. Aſtronomy for the preſent ſhall ſerue vs for an example. They then haue buried the names which the *Hebrewes*, *Egyptians*, and *Chaldees* haue giuen t othe Celeſtiall bodies, by which they properly were diſcerned and diſcouered, and haue introduced others. True it is, that herein they haue neerely followed (as much as in them lay) the manners of their Maſters, and haue had this ſcope in giuing names to the ſtarres and Planets, to obſerue and expreſſe their effects ouer inferiour bodies, and to ſtrengthen their memory, who applyed themſelues to the contemplation of theſe things, hauing deuided the moſt remarkeable ſtarres into certaine rankes, and giuen them names of famous Perſonages, of foure-footed Beaſts, of Fiſhes, Birds, and inanimate things, as wee haue ſeene heeretofore.

As touching the Planets, they haue had a principall regard to their influences and effects, for in imitation of others (who from age to age, and from hand to hand, haue noted from what vertue euery ſtar made his nature and efficacy apparant, and had giuen them names correſpondent (drawne out of the ſecrets of their doctrine) they did the like, which for the preſent we are to conſider of.

It hath beene declared in an other place, that vnder the names of their gods, the moſt ancient Grecians haue hidden the moſt part of their naturall Philoſophy.

As toching the firſt, they haue called him Οὐρανὸν Κρόνον. The Latines, *Saturne*, Οὐρανὸς, *Vranos*, becauſe that this Celeſtiall body is the neereſt to the Heauen of the fixed Starres, called, the Firmament Κρόνον; becauſe that by his courſe they conſidered the ſucceſſion of time: and vpon this the Poets haue fained, that this *Cronus*, or *Saturne*, deuoured his owne Children, and was expulſed by his Son, vnderſtanding thereby that time deuoureth all things, and the elder yeeres giue place vnto the new.

Some haue added, that *Saturne* giueth the firſt influence to the child that is newly conceiued, and the ſixe other Planets, conſequently euery moneth; ſo that in the eighth *Saturne* beginneth anew, and then is the birth of the child dangerous, by reaſon that this Planet is exceſſiuely cold, and his inclination tendeth wholy but to cold, becauſe hee is ouer-neere to the Celeſtiall waters, the aboundance whereof tempereth the heate of the fixed Starres; or becauſe he is two farre diſtant from the heate of the Sunne, according to *Ptolome*.

The Latines call him *Saturnus*, in the ſame ſence according to ſome, as that which hath beene ſaid of time: wherevpon we will not inſiſt any further, for feare we ſhould be ouer-tedious.

The Planet that followeth, is called Ζεὺς by the Grecians. This word ſignifieth quickning, or giuing life, and hath bin attributed by the *Pagans*, to their great God, called *Iupiter* by the Latines; a word that expreſſeth the aſsiſtance of God towards his creatures, according to the opinion of ſome,

ſome, as if *Iupiter* by accurtation of words, were as much to ſay, as *Iuuans Pater*, that is to ſay, *Helping Father*.

They haue conſidered, that the influence of this Planet was very temperate, and on the one ſide, warmed the cold of the ſuperiour Planet; on the other, moderated the heate of that beneath him, called *Mars*, and therefore haue they named him ζωὸς, quickning, and the Latines, *Iupiter*, becauſe in effect this Planet graciouſly aſsiſteth all inferiour bodies.

Mars, called by the Grecians πυρόεις (that is to ſay, red, and inflamed) hath had this name, becauſe he is neere vnto the Sunne, and by his influence, maketh bodies violent and ſodaine.

Concerning the Sunne and Moone, diuers ancient Aſtronomers haue not put them in the number of the Planets, becauſe they ſuffer not ſuch inconſtancy of motion as the other fiue. But wee follow the common opinion, who call *Saturne*, *Iupiter*, and *Mars*, the three higheſt Planets, ſetting the Sunne in the middeſt, hauing vnder him, *Venus*, *Mercury*, and the Moone.

As touching the Sunne, the *Chaldeans* call him *Schimſcha*, and the Hebrewes, *Schemeſch*, a word deriued from another, which ſignifieth to ſerue, becauſe that in truth the Sun is Gods Seruitor, and Natures Inſtrument, for the good and ornament of the World.

And to this intent they haue called the Starre of *Saturne*, *Molech*, or *Kiuum*: whereof the one ſignifieth, a royall King; the other, a duſt; according to the opinion of ſome, a word expreſsing the influence of *Saturne*, which being cold and melancholly, dryeth the body.

They haue called *Iupiter*, *Gad*; which ſignifieth a troupe, others attribute this word to *Mars*, and to the Signe of *Capricorne*.

It may ſo be, that by reaſon of the vicinity of theſe two Planets, ſome haue giuen them the ſame name, deriued from another, which ſignifieth to make incurſions, which the Grecians might haue attributed to *Mars*, calling him the God of warre.

Others call *Iupiter*, The Starre of Iuſtice, by reaſon of his Souerainty and gracious vtility.

In reſpect of *Venus*, they haue named her *Naugrih*, which ſignifieth light, as alſo the Greekes haue named her, φωσφόρος, the Latines, *Lucifer*, Bring-light: and *Venus à venuſtate*, by reaſon of her beauty, when ſhe marcheth before the Sunne, then at ſuch time that ſhe followeth him, *Heſperus*, *Veſper*, and *Veſperugo*; as *Virgil* and *Plautus* make mention. We haue forgotten the Sunne, which the Greekes haue named, ἥλιος, either becauſe of his heate, or for that he ſeemeth to iſſue out of the Sea, or becauſe he diſcouereth and manifeſteth things.

The Latines haue called him *Sol*, *quaſi ſolus*, becauſe he is the ſole Chariot of light, and the greateſt Fountaine from whence the ſame floweth, the other Celeſtiall bodies being but ſmall Brookes in compariſon of him. *Cicero* ſpeaketh thus in the ſecond Booke, *De Natura Deorum*, and addeth that the Sunne is truely *ſolus*, becauſe that vpon his riſing, all the Celeſtiall bodies appeare not any more. Hereafter we ſhall diſcourſe farther of him.

Mercury then remaineth to be conſidered, of whom ſome ſuppoſe to haue

haue beene called *Meni*, by the Hebrewes, a word drawne from another, which ſignifieth to calculate and count in particular. The Grecians haue named him ἑρμῆς, that is to ſay, Interpreter, Speaker, and Herald. The Poets haue fained that he was the God of Merchants, who traffique by the meanes of words.

The Latines alſo haue called him *Mercurius*, *à mercibus*, as *Feſtus Pompeius* ſaith.

They haue thus called this Planet lodged betweene the Moone and *Venus*, and farre from *Iupiter*, hauing reſpect to the influences of this ſtar, and to the differences of his effects, with the other Planets.

As touching the Moone, the Hebrewes haue named her, *Lareach*, and *Ierech*, a word ſignifying Moneth, becauſe that euery Moneth ſhee is renued.

The Greekes call her, σελήνη, becauſe that alwayes ſhe renueth her light. *Luna* by the Latines, *à Lucendo*, ſaith *Cicero*, or becauſe that *ſola lucet nocte*, according to *Varro's* opinion.

The names applyed and conferred more exactly by the Reader, will in ſome ſort cleere this matter, which would require a longer diſcourſe. But hitherto I haue bene too tedious. Let vs end the reſt.

5. Before we ſpeake of *Saturne*, we will as yet ſay this in a word, that the three higheſt Planets (by a common courſe with the Heauen of the fixed Starres) trace about the Center of the World, from Eaſt to Weſt, the intire round of the World, following the ineſtimable violence and haſte of the firſt Mouuer.

Moreouer, the conſideration of their proper motion is wonderfull: For the Aſtronomers haue imagined certaine little Circles, called *Epicycles*, by which the Planet is carried continually: then certaine other great Circles, bearing both the Planet and his *Epicycle* together, from Eaſt to Weſt, by an vnequall ſtooping and motion, now towards the North, then toward the South, in turning and dancing by a laps of prefixed time, recommenceth and returneth in the ſame meaſure of a certaine reuolution.

But as touching *Saturne*, the Center of his *Epicycle* runneth all the ſpace of the Zodiaque (making euery day two minutes, and fiue and thirty thirds) in 29. yeeres, 55. dayes and ſome houres: hauing remained 15. yeeres, and ſome Moneths in the Northerne parts, and ſomewhat leſſe then foureteene yeeres in the Southerne. But the point of the *Epicycle* (to which this Planet is affixed, runneth in turning his little round daily 57. Minutes, 7. ſeconds, and 44. thirds, finiſhing the entire Circle in a yeere, 13. dayes and ſome houres.

This Planet is well beloued in the Signe of *Capricorne*, and *Aquarius*, from mid-December, vntill mid-February, when the ſeaſon is cold, watry, and Melancholy. She is eſteemed 91. times, or there-about, more great then the whole Earth, from which ſhe is diſtant more then 36. millions of French leagues, to take the league for two thouſand *Italian miles*. The exact calculation is found in the Aſtronomers who meaſure the *Diameters* of the Earth, and ſhew the Apogies and Perigees, that is to ſay, the higheſt and loweſt heights of the Planets.

6. The Planet of *Iupiter* (which is the ſecond in the motion of his *Epicycle*,

picycle) maketh in a day 40. Minutes, 59. ſeconds, and 15. thirds, and finiſheth his courſe entirely in 11. yeeres, and 31. dayes, (others ſay, 13. and ſome houres) hauing runne ſixe yeeres, and about fiue Moneths, in the Northerne part, and the reſt in the Southerne.

His leſſer reuolution (which ſome call, the motion of his body in the *Epicycle*, where he is infixt, making by day 54. Minutes, 9. ſeconds, and 4. thirds) is finiſhed in a yeere, and 34. dayes. *Iupiter* is hot and moiſt, his houſe is *Sagittary* and *Piſces*.

As touching the greatneſſe thereof, this Planet is eſteemed about 96. times greater then the *Diameter* of the Earth, and is more then 22. millions of leagues diſtant from the ſame.

7. *Mars* (which is third, more ſpeedy and variable in his latitudes; that is to ſay, ſometimes longer times Southerly, and ſometimes to the contrary) maketh his great Circuite in three yeeres, ſaith the Poet. Some others count leſſe, & as concerning his leſſer reuolution he is two yeeres 49. dayes in finiſhing it. It is as great as the Earth, and alſo a little more then halfe, diſtant from the ſame three millions, 54. thouſand, 204. leagues.

8. All the Aſtronomers agree in this, that the Sunne is in the midſt of the ſixe other Planets. The reuolution which hee maketh with the firſt Mouuer from Eaſt to Weſt (turning in 24. houres about the whole Earth) makes vs ſucceſsiuely partake and be depriued of light for the daies and nights following.

The Motion wherewith of himſelfe he contrariwiſe repelleth himſelfe from Weſt to Eaſt, cauſeth the diuerſity of ſeaſons in the yeere, and maketh the dayes ſometimes ſhorter then the nights, ſome other time longer, according to the order of 185. points, from whence (one after the other) he riſeth aboue our Horizon, and ſetteth likewiſe, paſſing thorow the twelue Signes of the Zodiaque, in three hundred ſixty and fiue dayes, fiue houres, and ſome minutes. Let vs referre the reſt of this Planet to the twelfth Article.

9, and 10. *Venus* and *Mercury* (but eſpecially *Mercury* are eſteemed to be Planets, farre leſſer then the Earth, from which *Venus* is diſtant 45. thouſand, 913. leagues, and *Mercury* 258. thouſand, 264. leagues. Theſe two Planets ſeeme in a manner to be Archers of the guard to the Sunne: For they ſeuer themſelues but little, and are not farre diſtant from him, but turne the one after the other inceſſantly about him, and accompany him in ſuch order, that the Center of their *Epicycles* hath runne ouer all the Zodiaque, in the ſame time that the Sunne doth, yet differently, according to the diuerſity of the motion of the point of the *Epicycle*, where the body of the Planet is. For *Venus* finiſheth all that circumference of her *Epicycle* in 583. dayes, and a little more by twenty two houres. *Mercury* in 115. dayes, 22. houres, and leſſe, then a halfe.

It is to be wondred at, that the *Epicycle* of *Mercury* (a mutable Center) maketh this reuolution in an Ouall Figure, and not in a round Circle, as the others doe.

There are great diſputes for the prooſe of his motions, and for the places both of him and *Venus*. Some likewiſe haue diſpoſed the Circles of the Sunne, of *Venus* and of *Mercury*, in the forme of three Circles, inchained

ned the one within the other, in ſuch ſort, that the higheſt Planet may be ſometimes the loweſt, and the loweſt the higheſt, and that in the midſt, lower and more higher. Neuerthelesſe, *Mercurie* is very little ſeene of vs, both by reaſon of the interpoſition of thicke vapours, which trouble and obſcure the line of our ſight, in reſpect of the Horizon; as by reaſon of his ordinarie aboade, ſo neere vnto the Sunne, whoſe great brightneſſe obſcureth and darkeneth all others that approach neere vnto him. He declineth beyond the Ecliptique, and paſſage of the Sunne, towards the Meridionall part, neere to which he ordinarily ſetteth, leauing *Venus* alwaies to the Northward, ſo great and ſo cleere, that bodies haue ſhadowes from her beames. For by her declination, ſhee ſeuereth her ſelfe in ſuch diſtance from the Sunne, that hee cannot obſcure her by his light, and notwithſtanding accompanieth him ſo obſequiouſly; that ſhee riſeth oftentimes in the Morning before him; other times ſhee neerely followeth him in the Euening, and the reſt ſhee remaineth in coniunction; yea, it hapneth in the Countries, where the weather is faire, and the Country plaine, that by reaſon of her Northerne Latitude, and the admirable ſwiftneſſe wherewith ſhe is carried in her Epicycle, that ſhe is ſeene in the night, in the edge of the Euening, to follow the Sunne; and in the Morning (when that very night is finiſhed) to be aduanced in ſuch ſort, that we ſee her before him.

The Titles which the Poet giueth to all the Planets, ſhew that which hath been ſaid of their names: that is to ſay, that their diuers effects ouer inferiour bodies, as well in corruption, as generation, hath giuen occaſion to the Aſtronomers to giue them ſpeciall names, which ſhould renew the memory of their qualities.

And whereas the Aſtronomers make the Planets, to haue dominion ouer the ſeuen dayes of the weeke, and yet haue not obſerued the order of their aboue-mentioned ſituation: as alſo ouer the houres of the day, and ouer the moneths (for ſome of them carry their names) and ouer the ſeaſons, becauſe our Poet hath not entred into theſe diſputes: I will likewiſe forbeare ſo much as to touch them.



11. In regard of the Moone, ſhe is ſuppoſed to be forty times ſmaller then the Globe of the earth, and is diſtant from it foureſcore thouſand, two hundreth, and thirteene leagues. Some haue imagined fiue Circles, for the more eaſie demonſtration of her motions.

That which is appropriated to the head of the Dragon in the Northern part, and to the tayle in the Southerne, aduanceth it ſelfe from Eaſt to Weſt, contrary to the order of the Signes, three minutes, ten ſeconds, and eight and twenty thirds: that is to ſay, it paſſeth the whole Zodiaque in eighteene yeeres, 226. dayes, and ſome houres.

The two circles which are fained to beare that where the Epicycle is deſcribed, trace the Zodiaque againſt the order of the ſignes, euery day 11. degrees, 12. minutes, and ſome ſeconds; to paſſe it entirely into 32. dayes, three houres, and well-nigh fiue minutes.

The fourth Circle wherein the Epicycle is fained, carryeth backe by a Regular motion from Weſt to Eaſt, according to the order of the ſignes, the Center of the Epicycle euery day thirteene degrees, ten minutes, and

35. ſeconds ouer-running the whole Zodiaque, in 26. dayes, ſeuen houres, and 43. minutes.

The point of the Epicycle (where the body of the Moone is) trauerſeth the higher part, much like vnto the order; and by the lower part according to the order of the ſignes, making euery day thirty degrees, ſuch as are thirty ſixe degrees in the intire Circle of the Epicycle: more, three minutes, and 54. ſeconds, to finiſh and performe the whole in ſeuen and twenty dayes, thirteene houres, and eighteene minutes: recommencing in diuers motions, accompliſhed from 19. to 19. Solary yeeres or thereabout. The temperature which the Moone (by the Hebrewes called *Mois*) giueth to the extreme heat of the Sunne, maintaineth the Elementarie world in being and vigour. And therefore it is, that wee ſee the *Lunary* body ouer-trauerſe twelue times the twelue ſignes of the Zodiaque in a yeere, comming into (with ſo great commoditie) thoſe ſignes that are proper for her to oppoſe her ſelfe againſt the Sunne, that in Winter the body of the Moone chooſeth the Summer ſignes; and thoſe of Winter in Summer, to temperate the extremitie of his qualities, and to reflect vpon theſe lower parts with an admirable temper the beames of the Sunne.

12. Let vs enter now into the particular conſideration of the Sunne and Moone. Our Poet in few words hath ſpoken of the Sunne that which he is: calling him the continuall Poſt; the Fountain of heate; the ſource of ſhining; the life of the World; the Torch of the world; the ornament of Heauen. But let vs further adde ſomething.

1. Of his ſituation betwixt the 6. other Planets, and of the good which inferiour bodies receiue by him.
2. Of his greatneſſe, ſwiftneſſe, and diſtance.
3. Of his dayly courſe.
4. Of his oblique courſe.

1. It hath beene ſpoken of heretofore, eſpecially in the Treatiſe of the Planets of *Venus*, and *Mercury*; of this company which the Sunne hath (who is the King of fixed and wandring Starres) beeing the greateſt of all the celeſtiall bodies; and the brighteſt, and hotteſt, beyond compariſon.

But we muſt ſay of all the ſixe Planets, in the midſt of which he marcheth, that if they draw neere to him (from whom they borrow, if not there cleareneſſe, at leaſtwiſe their force and power of influence) leſt they ſhould hinder his courſe, which would alter them maruellouſly; they retire themſelues aſide, and to the higheſt of their ſmall Circles, called *Epicycles*: and then when he is paſt, they deſcend to the loweſt, to accompany and follow him, or to attend him, as Vaſſals doe their Prince, vntill he hath made the third part of his courſe. Then as hauing performed ſome duty of theirs, they ſtay, and with a baſhfull reuerence retiring back, deſcend to the bottome of their *Epicycles*, to contemplate (as it were) from afarre their Lord and Soueraigne face to face. But when hee approacheth in retyring backe againe, they gaine the height of their *Epicycles* to march and go before him in ſuch ſort, that perceiuing themſelues to be foure ſignes neere, they make a ſhow to attend him then: and hauing

uing giuen him the welcome, they march before him ſomewhat apart, leſt they ſhould bee the meanes of the hindrance of his proper and naturall Cariere. The commoditie of this ſituation is amply deſcribed by thoſe who haue made the *Theories of the Planets*. If hee held the place of *Saturne*, in very ſhort time the elementarie Region ſhould be vnnaturalized, and made ſterrill through exceſsiue cold; and the ſtarry Heauen ſhould endure ſome alteration: if he were neere vnto the Moone, hee ſhould wholly ſpoile and deſtroy the earthly maſſe, by his exceſsiue heat. *Ouid* hath couertly expreſſed this in the Fable of *Phaëton*, in the ſecond of his Metamorphoſis, eſpecially in theſe words:

Altiùs egreſſus cœleſtia tecta cremabis,
Inferiùs terras, medio tutiſsimus ibis:

And the cauſe why the other Planets haue their little circles ſeparated from the Eclyptique, or way of the Sunne, as well on the one, as on the other ſide, is, to the end that during the coniunctions, and oppoſitions, they ſhould more eaſily auoid this point, which is directly either vnder or aboue the body of the Sunne. For the point that maketh them ioyne with the Sunne, vnder the ſame degrees, doth in ſome ſort hinder them, and alter their forces: On the other ſide, the point that maketh them oppoſite to the Sunne, maketh them looſe their light; as it befalleth the Moone, when the earth interpoſeth it ſelfe betwixt her and the Sunne, or elſe infeebleth them, in that, at that time they are diſioyned, and farre remote from him.

2. *Plutarch* in his ſecond booke of *the opinion of the Philoſophers*, Chap. 20. 21, 22, 23. and 24. reciteth the opinion of the Ancients; as touching the ſubſtance, greatneſſe, forme, courſe, and Eclipſe of the Sunne; but defineth nothing. But in this creature, this is that which is to be admired; that his ſubſtance is not reſolutely knowne, and the Aſtronomers are at debate whether it be fierie, or no: But the moſt part conceiue no otherwiſe, then that we haue ſaid heretofore of the fixed Starres.

As touching his Greatneſſe, we ſee that this celeſtiall Globe ſufficeth to illuſtrate the world, becauſe of the capacitie of his circular and round forme (which is the moſt capable of all other figures) and by reaſon alſo of the efficacie of his light, and becauſe of his motion in Longitude and Latitude. The efficacie of his brightneſſe is ſuch, that hee hideth all the Starres of the Hemiſphere.

The Doctrine of Shadowes, and the obſerued Eclipſes of the Moone haue taught men, that the Sunne was of a greater corpulency then the earth. For they ſeeing that the ſhadow of the earth (which bringeth vs night, did diſpoyle the Moone of her borrowed light, and that *Mars* being at that time ioyned with the Sunne, loſt not his cleereneſſe and fierie light) they ſodainely iudged, that the ſhadow of the earth vaniſhed and appeared not below the Circle of *Mars*, and that it continued not as farre as the ſtarry Heauen. Moreouer, *Ptolome* and others (examining the matter more neerely) found by Geometricall inuentions, and by a

more exact conſideration alſo of the Eclipſes and ſhadowes, that the Sunne was a hundred & threeſcore times greater then the whole earth. For the proportion of the terreſtriall Diameter to that of the Sunnes, is found to be as from 11. to two, which is a double fiue and a halfe. Multiplying Cubically theſe two numbers, the ſmaller will yeeld eight, and the greater 1331. If we diuide the greater by the ſmaller, the one ſhall haue 166. and three eight parts. As touching the diſtance of the earth, vvee will ſpeake thereof, after wee haue ſaid ſomething of the motion of the Sunne.

3. The Sunne hath a double motion; the one which is vnproper vnto him, and is called his ordinary courſe: the other which is proper, and is named his yearely, and oblique courſe, made thorow the ſignes of the Zodiaque, in the ſpace of three hundred threeſcore and fiue dayes, and fiue houres, or thereabouts. The firſt Mouer carrieth euery day (by his admirable ſwiftneſſe from Eaſt to Weſt) the Heauen of the fixed and wandring Starres in ſuch ſort, that wee ſee the Suune turning without ceaſing one halfe of the day about our Hemiſphere, and as much the other halfe in the oppoſite Hemiſphere, whilſt the night returneth by the meanes of the ſhadow of the earth. The Sunne being thus tranſported, maketh his circle or circuit of Heauen about the earth in foure and twenty houres, and cauſeth thoſe profitable commodities and pleaſing reuolutions of the day and night, for the comfort and contentment of man and all other creatures. Hence let the Reader conſider, and adore the admirable and ineffable wiſedome and power of the Creator; in the greatneſſe, continuall ſwiftneſſe, and incredible rapiditie, light, and immeaſurable heate, and coniunction of contrary motions, in ſo noble a body; as that of the Sunne, who in one minute of an houre moueth or maketh diuers thouſands of leagues, in ſuch ſort, as no man can perceiue that he moueth, neither can any man diſcouer the ſecret, but after that he is aduanced in his courſe.

4. But to the end that euery liuing creature ſhould as yet haue a further feeling of his warming light; God gaue him, ouer & aboue his daily courſe, a proper motion, which is his yeerely compaſſe, or circuit, cauſing the foure ſeaſons (elegantly deſcribed by our Poet) to the end that the earth might produce her neceſſary benefites for liuing and dying bodies: For if the Sunne had no other but this dayly courſe, in a little time hee would conſume all the Countries of the earth, by which he ſhould paſſe, and the reſt fartheſt diſtant from him, ſhould become vnprofitable, by reaſon of the great froſts and colds.

In this annuall courſe of his, he reuiueth with a pleaſant viciſſitude, all the Climates of the earth. The yeerely courſe of the Sunne, and appropriate vnto him, is made againſt, and maugre the firſt. For the Sunne ſtriueth from day to day, to gaine a certain part and portion of his way, comming from Eaſt to Weſt, and holding alwayes the midſt of this great troope of wandring bodies, who goeth imbracing all the Heauens obliquely, with ſuch and ſo admirable artifice; that from one houre to another, yea, from moment to moment, the halfe of the way is apparant vpon the earth, and the other halfe vnderneath, in ſuch, ſort as our Hemiſphere

miſphere retaineth alwayes ſixe ſignes of the Zodiaque ; and that which is hidden from vs being as many.

5. Touching the greateſt and leaſt diſtance of the Sunne (called by the Aſtronomers *Apogea*, and *Perigea*) they ſhew that we haue two ſorts of diſtances: the one Solſticiall and ſtaied; the other Horcentricall.

The ſtayed diſtance is made, when the Sunne being come to the firſt of the ſigne called *Cancer*, and to the Meridian line neere to the Zenith, or leuell of our head, comming to dart his beames round about our Horizon, which being reflected by the earth, become more ſharper, harder, and more violent. Such diſtance is not vniuerſall, but particular to ſome certaine Climate, or Region, where the Sunne approacheth neereſt to the Zenith or Verticall point of that Climate.

The Horcentrique is made, when the Center of the Sunne is come to the height of his Epicycle, and more diſtant from the earth, whither the Sunne attaineth, by the meanes of his particular Horcentrique Orbe: that is to ſay, that hath his Center wholly ſeparated from that of the earth. Hee is at his higheſt a little after the Summer Solſtice, and at his loweſt a little after the Winter Solſtice. Being at his higheſt, he ſeemeth leſſe, and ſlower; at his loweſt, hee is obſerued to bee greater, and ſwifter, wherein the admirable wiſedome and prouidence of the Creator appeareth. For it being ſo, that in the time of the Summers Solſtice the Sunne is moſt hot, by reaſon of the multitude, and reflexion of his beames on the earth, where alſo hee ſoiourneth longer time, God hath raiſed him into the *Apogee*, or the higheſt place of the *Epicycle*, to the end, leaſt (being below) he ſhould re-inforce his heate: meane while, becauſe it is requiſite that the fruits of the earth ſhould ripen, and bee brought to perfection, the Sunne ſoiourneth longer time in his *Apogee*, from whence perpendicularly he darteth his beames, and marcheth ſlowely by the Summer ſignes. But in Winter, becauſe hee ſpreadeth his beames obliquely, which (for that cauſe) haue leſſe force; for feare leaſt the earth ſhould become wholly barren, and grow intirely cold; the bodie of the Sunne diſcendeth into his *Perigeum*, or loweſt Stage, to the intent to warme it, and entertaine it in vigour. And to the end that cold (which is the enemie of generation) ſhould be expulſed the ſooner, and that the Sunne remounted to the higheſt ſignes, whence hee might dart his beames with more efficacie againſt the earth; God hath giuen him about the Winter Solſtice a great ſwiftneſſe in his courſe; to the end he might more ſpeedily diſpatch his voyage.

This ſhall not ſeeme ſtrange, if a man conſider the great diſtance which is betwixt the *Apogee*, and *Perigee*; that is to ſay, betweene the higheſt and loweſt height of the Sunne. For the Aſtronomers count 315. thouſand, 244. Italian miles. Beſides that which is abouеſaid, to the end, that the contrary motion of the firſt Mouer of the firmament, & the other ſixe Planets ſhould not offend, or intermit that of the Sunne, he marcheth not by a direct courſe, oppoſite to that of the firſt Mouer; but in ſloaping, and as it were, giuing place to the violent ſwiftneſſe of the other; to the end he might the better perfect his courſe, and drawe the other Planets with him. Without this oblique courſe, by the Scarſe or Girdle

dle of the Zodiaque, the Climates and Regions of the world (which he approacheth the one after the other) ſhould not be warmed, there ſhould not be any reuolution of ſeaſons, nor inequalitie of dayes and nights, all ſhould be confuſed.

The other commodities of this oblique courſe are recited by the Aſtronomers, who account from this place to the Summer Sunne, or to his greateſt height, foure millions, 329. thouſand, 244. Italian leagues, and foure millions and fourteene thouſand to his leſſer height.

Thus between the 2. heights, that is to ſay, betweene the Summer Sun, and the Winter, there are, according to the calculation of the Aſtronomers, 315. thouſand, and 244. Italian leagues. There remaineth ſomewhat to be ſpoken of the beames of the Sunne; of their figure, motion, effect, and benefit; but this diſcourſe of the Planets (beeing growne longer then I wiſhed) let vs deſcend from the Sunne, to the Moone.

Touching the Moone: wee haue ſpoken heretofore of the Eclipſes thereof. It is not therefore neceſſarie to repeate the ſame againe; but only to ſay ſomething;

1. Of her roundneſſe, and brightneſſe.
2. Of her motions and changes.

1. As touching the firſt point, following the opinion of the Aſtronomers: the Poet holdeth, that the Moone is round, and that ſhe borroweth her light and brightneſſe from the Sunne. Wee will ſpeake of her roundneſſe in intreating of her changes. As concerning her brightneſſe; euen as a well-poliſhed Mirrour tranſporteth the light of the fire, or the Sunne, againſt a Wall or a floore: So the Moone receiueth her light from the Sunne, and reflecteth it in the night time vpon the earth, the Sunne being abſent and very farre diſtant from her. So in her a man may ſee (as in a mirrour which hath behinde it his foile of Lead ſcratched and torne) certaine ſpots, becauſe that her body is in certaine places rare, and tranſparent, and in an other place maſſie, thicke, and ſolid.

We ſee in the body and face of the full Moone this varietie, in the tranſparent and in the maſſy part, as in the milke way, which the Latines call *Galaxia*. The ſolid parts, and ſuch as reſiſt the light of the Sunne, performe their dutie, to ſend vnto the earth the brightneſſe that is borrowed from the Sunne; and the rare, and tranſparent giue place to the light, which infuſeth it ſelfe into the bodie of the Moone, without paſſing any further. As touching the heate and humiditie thereof, we enter not into it for the preſent; ſince the Poets diſcourſe tendeth not thereunto.

2. Let vs then ſay ſomething of the changes and motions of the Moone.

As the Sunne bringeth vs infinite commodities; ſo hath the Moone beene giuen vs in this world by Almighty God to the ſame purpoſe, who (creating her to gouerne the night) hath indued her with a ſodaine and light motion; to the end, that her ouer-long ſtay (ſhe being in coniunction with the Sunne) ſhould not bee the cauſe to make the darkneſſe of the night greater, more putrifying, and cold. She maketh, during a naturall day, which is of foure and twenty houres, from Eaſt to Weſt fourteene degrees, foure and twenty minutes, if ſhee finde her *Perigeum*, which

which is the loweſt of her Epicycle, and twelue degrees, eighteene minutes, if ſhe be in her *Apogeum*: that is to ſay, in the higheſt of her foreſaid Epicycle.

This ſecond motion in the *Apogeum*, hideth the Moone ſometimes vnder the beames of the Sunne, and during that time we ſee her not: for the Sunne at that time (who is three Stages aboue her) regardeth and diſcouereth the halfe of her round body, but we that are vnder her, cannot ſee this illumined part. Notwithſtanding, proportionably as ſhe is diſtant from the Sunne; ſo by our ſight diſcouereth by little and little a part of this moitie, which (during the totall coniunction) was inuiſible vnto vs, in ſuch ſort, that the more the Moone is diſtant from the Sunne, the greater doth her inferiour part ſeeme to vs; and in the meane while the halfe part that is aboue, looſeth as much light as ours doth recouer.

From thence proceedeth the varietie, and inconſtancie of the face of the Moone: for being far diſtant from the Sun, we ſee ſhe is horned, hauing her backe cleare towards the Weſt, and her homes toward the Eaſt, without euer failing to bee at that time betweene Noone and the Sunſetting.

Then being come to her firſt quarter, & to the loweſt of her Station, we ſee her greateſt and apparant *Diameter*, which ſeparateth our inferiour or terreſtriall part into two parts. The part that is inlightened, looketh towards the Weſt, and the dark to the Eaſt, as if ſhe were in two, or diuided: then ſhe is no more horned, or pointed, but the halfe Moone: ſeuen dayes after, ſhe ſheweth her ſelfe oppoſite againſt the Sunne, hauing at that time her vpper halfe part, or celeſtiall part darkned, and wholly full, and then we call her the full Moone, and her *Diameter* ſheweth it ſelfe more ſmall, becauſe ſhee is at the higheſt of her ſtation. But ſince that her halfe part (beholding the Sunne oppoſitely) is alwayes ſhining three or foure dayes after the light appeareth to our eyes, as it were ouall, and crooked, both on the one and the other ſide: then in loſing her borrowed light, ſhe becommeth halfe, and afterwards horned; her hornes alwayes towards the Weſt, and her backe towards the Eaſt: in the end we loſe the ſight of her, when ſhe is come vnder the Sun.

Her inconſtancies, and diuers apparitions, haue giuen the Aſtronomers a ground or cauſe, to inuent three ſorts of Lunary Moneths: the one called Synodall, or Conuentionall, which comprehendeth all the time incloſed betweene the two coniunctions; that is to ſay, nine and twenty dayes and a halfe: two named *Periodique*, or reuolued, the which the Moone imployeth to returne into the ſame place where ſhee found and left the Sunne, and it is done in ſeuen and twenty dayes, ſeuen houres, and three and forty minutes. Then the third, called the *Luminous* moneth, from one creſcent of the Moone to another, and which containeth 28. dayes.



As touching the vtilitie thereof; as alſo of thoſe of the Sunne, and other Planets, we will not diſcourſe in this place: no more will wee ſpeake of their influences vpon terreſtriall bodies, ſince this diſpute cannot bee concluded in few words.

In briefe, the Reader (that is deſirous to know further) may haue recourſe

course to *Ptolome*, in his bookes of the Iudgement of the Stars; to whom adde *Cardan*, his Interpreter and Commenter, who also hath written a particular tractate as touching the Planets. See also *Pliny* in his second booke, in diuers Chapters, and *Milichius* his Commenter. Particularly I haue followed *I. P.* in the same, in his Astronomicall institutions, and *Pontus de Thiard* in his first Curious. Reade also the Astronomicall discourse of *Bassentin*, who by faire figures hath explained, and demonstrated the *Apogees*, and *Perigees*, and the intermixed motions of the Planets, *Purbach* and *Peucer* in their Theories of the Planets. That which I haue obserued and set downe, is to no other end, but to giue men a better taste of the sweet grauitie of the Verses following; where our Author hath intreated of high and subtill things, with a dexteritie so excellent, as to himselfe particularly appertaining.

32. *Laurageoise Herbe.*] This is *Woad*, whereof we haue spoken in other places, which groweth in *Lauragnez*, a part of *Languedoc*, whence it is carried in packs to diuers places of Europe. As touching the motion of the ninth Heauen, and then of the rest, wee haue spoken of them heretofore.

33. *Liquor God Dionysius.*] The Poets haue attributed to *Bacchus* the inuention of Wine, the effects whereof they intended to represent, as hath beene said vpon this word before. Hee is surnamed *Dionysius* (which in French is *Denis*) by reason of *Iupiter*, and the Citie of *Nise*, vvhere it is supposed, that hee was nourished, and because that Wine being taken soberly, reuiueth the Spirits, *Bacchus* is surnamed frollike.

Vina parant animos (saith *Ouid*) *faciunt que caloribꝰ aptos,*
Cura fugit multo diluiturque mero.
Tunc veniunt risus, &c. Horace 2. Ode 11. Dissipat
Euius curas Edaces.

The Poet saith that 3. Vmbages, and three Haruests doe passe: that is to say, three yeeres, before the heauen of *Mars* hath made his Circle.

And as touching the diuers Tracts and measures of the course of the nine heauens; see that which hath been said heretofore. To make this Doctrine of the celestiall bodies farre more delightfull: we will adde that which followeth.

The heauens of the fixed Starres, and of the seuen Planets, haue two motions: The one (which is proper vnto them) from West to East, in the space of dayes, moneths, or yeeres, noted by the Poet, and not by an equall sloping, by reason of the inequalitie of their *Diameters*; their situation, and diuers courses, which the Creator hath assigned them for the good of the earth, in diuers seasons of the yeere. The other motion is violent or constrained; for they are drawne by the ninth Heauen (which is the first Mouer) from East to West; as hee that should be in a great Ship (sailing from the North to the South) might vpon the hatches of the Ship rowe from South to North.

These two motions are dayly manifestly discouered in the seuen Heauens

uens of the wandring ſtarres, as we ſee that the Sunne hath two motions, and maketh two courſes, the one in foure and twenty houres, which proceedeth from the firſt Mooues; the other (which is his proper and regular courſe) in 365. dayes.

But as touching the eighth Heauen (which is that of the fixed ſtarres) (becauſe that their proper motion from West to East is ſo ſlow, that it can hardly bee obſerued, becauſe of the violent and ſwift reuolution of the firſt Mooues, or ninth Heauen, which draweth them to the contrary: From thence it commeth that the proper motion thereof cannot bee ſo well obſerued albeit that finally, the learned Aſtronomers haue well ſet downe the ſame, and that the Poet accounteth it to be about ſeuen thouſand yeeres; which wee ought to reckon from the firſt day of this motion, without that, the Creator ſhould bee tied to this continuance, that hee might not, when it pleaſed him, cauſe theſe Celeſtiall turnings to ceaſe, and make vs ſee the end of the world in few dayes; yet ſome haue aſſigned it much leſſe: meane while it is neceſſary and conuenient, that all this ample courſe ſhould bee thus meaſured for the good of the Etheriall Region of the Aire, the Sea, and Earth, and all they which liue therein; otherwiſe, there would follow infinite abſurdities, and man might imagine diſcord there, where the trueſt Harmony, and moſt ſingular accord is.

But although that the eight Heauens of the fixed and wandring ſtars, be vnequally tranſported by the ninth from East to West, yet haue they likewiſe their proper motion which is vnequall, the one running more ſwiftly, the other leſſe, as our Author hath obſerued.

The Heauen of the fixed Starres being maruellouſly great and ample, in compariſon of the ſeuen other which it imbraceth, it muſt neceſſarily follow, that his courſe and proper motion is very ſlow.

The *Sunne*, *Venus*, *Mercury*, and the *Moone*, (being more neere the Earth) the Creator hath appropriated them to a courſe more conuenient, for the good of creatures, which haue a part in their influences, then to the proportion of their Circles. For theſe foure Planets are inferiour and moſt powerfull cauſes in the generation of things, it hauing pleaſed God to ordaine them thereunto, by his ſingular prouidence, in tempering their vertues and properties by this mixture of their courſes that conſort together ſo, that in a little time they finiſh their courſes. From the iuſtly proportioned differences of the courſe of theſe eight Heauens (as well in their proper motions, as their irregular, cauſed by the firſt mooues) proceede theſe maruailous changes in ſeaſons, and in ſubluniar and inferiour bodies, as none ſo dull, but may partly perceiue. The diſputations are great among the Aſtronomers, but the Science is aſſured and certaine aboue all other humane Sciences, and mans vnderſtanding cannot ſo well calculate at one time, as at another theſe ſmall parcels. The conſideration of the good which all inferiour bodies receiue from the diuers motions of theſe eight Heauens, conducted by the ninth (without trauell or difficulty whatſoeuer) demandeth a more ample conſideration then this ſhort Index.

Furthermore, the Creator hauing made all things to an end, would not that the fixed Starres, and the Planets ſhould bee arranged in the Heauens for an Ornament only, but hauing made them ſo great, of ſuch a heape of warming brightneſſe, with ſuch motions, we may eaſily perceiue that they were not created for nothing, but for the manifold good of the Earth, the Sea, and all that which they produce. When *Moſes* wrote, *Geneſis* the 1. 6. That *God made two great Lights (the Greater, to gouerne by Day, and the leſſer, by Night*, and the ſtarres, hee will not ſay, that the fixed Starres are without efficacy, or that they, and the fiue other Planets are ſo ſmall, that there is no correſpondency betwixt them, & the Sunne, and Moone, or that they and the fiue leſſe apparant Planets, are ſo ſmall, that there is not any compariſon betwixt them, and the Sun, and the Moone; for contrariwiſe, there are a great number of fixed Stars, farre greater then the Moone. But ſimply hee intended to ſhew, that this great and leſſer Light haue beene deſigned to gouerne the Day and the Night, with thoſe their maruailous influences which ſucceede; yet ſo, as not to exclude the other Planets, or fixed Starres, who together with the Sunne and the Moone, ſerue for Signes, and for ſeaſons, dayes, and yeeres, and for Lights in this Firmament, and great extent of the Heauens.

The firſt Office of the Planets and fixed ſtarres is, that theſe Fires are appointed to ſhine in the Firmament, which inuironeth the Earth, which they make fruitfull by their diuers aſpects. It behoooueth vs then to ioyne to the vſe of the cleereneſſe of the Sunne, of the Moone, and the other Celeſtiall Fires (ordained for the Day, and for the Night) that of their heate neceſſary for generation, compoſed of hot and moiſt.

The Sunne warmeth and dryeth by his heate. The Moone cooleth and moyſteneth, and the fixed ſtarres, together with the other fiue Planets (whoſe heate intermixeth it ſelfe with that of the Sunnes) with their influences, haue particular effects.

By night alſo they ioyne themſelues with the Moone, and are the cauſe of this cooleneſſe (diuerſly tempered) which all creatures feele: For it is not from the Moone alone (no more then from the Sunne, onely during the day of our Hemiſphere) that ſo many influences and diuers operations doe proceede: wee muſt alſo ioyne with them the diuers aſpects of the other Celeſtiall bodies. So then by the mixture of heate, drought, cooling, humectation, and coldneſſe (which all theſe Lights in their maruellous and ſo well-compaſſed motions do produce, within, or lyably vpon the Regions, Vapours, and Exhalations of the Aire) all things are engendred aboue and within the Earth, are maintained, increaſed, and accompliſhed, namely, Metals, Mineralls, Stones, Plants, and all liuing Creatures.

There are no leſſe wonders in their diuers effects, according to the ſeaſons, & according alſo as theſe Torches are neerer or farther off from vs, and according to the courſe of the Sun, by the ſignes of the Zodiaque, we feele the efficacy of the other fire. Let vs annex this, that the vertue of the Celeſtiall bodies doth not extinguiſh the luminous heate, created the firſt day, in ſuch ſort ſpred and diſperſed thorow the whole body of the world

that

that all the parcells thereof, which hauing aſſembled and confined themſelues in a maruellous aboundance, within the rounds or Globes of the fixed and wandring ſtarres (wherof the Sunne hath the greateſt portion) their influences, in theſe diuers motions (which the Creator hath giuen them) do maruellouſly helpe the heate which is ſcattered in the Aire, within the Seas and Waters, aboue and within the Earth, which ſhould not otherwiſe haue ſufficient efficacy, if ſhe were not thus powerfully ſuccoured. We ought therfore to diſtinguiſh the cleereneſſe of the beames of theſe Celeſtiall Fires, and their influences, which cannot but haue moſt great efficacy, by reaſon of the quality of the heate which they containe.

But the effect of ſuch influence is maruellous diuers, by reaſon of the double motions of their Heauens, which make their aſpects alwaies different: and this is ſeene in diuers ſeaſons of the yeere, in the complexions of men, in the temperature of bodies, in the generation, increaſe, decaying, and corruption of things. I ſpeake of that which is ordinary in nature, which God the Creator may ſtay and change at his pleaſure. In the fourth Section of this fourth Booke, where wee haue ſpoken of the ſtarres, and in the ninth Article of the ſaid Section, it hath beene ſpoken of the influences of the Celeſtiall bodies. But I haue conioyned that which is aboue ſaid, for the Readers content, to whom for a proofe, the Poet propoſeth theſe following verſicles.

1. The diuers ſeaſons.
2. The Eclipſes, and terrible accidents that ſucceede them.
3. The flux and refluence of the Sea.
4. The increaſe and decreaſe of diuers bodies.
5. The alteration of ſicke Spirits.
6. The effects of certaine ſtarres.

Theſe are the prooſes of the Celeſtiall influences. And although that theſe particularly and principally diſcouer themſelues in the courſe and efficacy of the Sunne and Moone, yet the other Torches fixed and wandring, are not exempted from ſuch effects, as it manifeſtly appeareth in the Dog-ſtarre, in the Crib, the *Pleiades*, *Orion*, and the *Hiades*.

As touching the diuers ſeaſons, we haue ſpoken thereof, in making mention of the Sunne, as alſo in other places of the flux and refluence of the Sea.

In regard of the increaſe and decreaſe of bodies, and of the alteration of ſicke Spirits, the Moone hath an eſpeciall efficacy therein, as the Phyſicians demonſtrate. Let vs ſpeake ſome thing of the Eclipſes.

This word ſignifieth defection or failing, becauſe that at ſuch time as theſe doe happen, me thinkes the Sunne and Moone doe faint, although that to ſpeake properly, it cannot be ſpoken of the Sun in the ſame ſence, as of the Moone. For although the Moone encountring the Sunne in oppoſition between him and the earth, cauſeth that he is not ſeene, this happeneth not in all the Climats of the Hemiſphere, becauſe the body of the Moone is ouer-little to obſcure, & hide that of the Sun in all the Climats.

The Eclipſes of the Sunne then ought rather to be called a trauell and ſlackning, then a defection.

That of the Moone may be ſometimes whole; and ſuch, as no Climate for the ſpace of certaine houres inioyeth her light in no ſort.

The Poet maketh mention of the ordinary Eclipſes followed by diuers changes in the world, and of the extraordinary Eclipſes of the Sunne, at the death of Ieſus Chriſt.

There is none but the Sunne and Moone amongſt the Planets, whoſe defects we may obſerue. The other, and the fixed Stars alſo in that their appearances are very little to our eyes, haue not beene obſerued, neither is it of ſuch conſequence alſo, eſpecially ſince the Sunne and Moone are called, The principall Lights, by *Moſes*.

Furthermore, theſe Eclipſes haue giuen entry to the learned Mathematians and Aſtronomers, to know by the ſhadowes, the greatneſſe of the Sunne, and of the Moone, and of the Earth, as the writings of *Ptolome*, *Copernicus*, the *Optique* of *Vitellio*, and the diuers wrightings of our time do expreſſe.

So then they haue found, that the Globe of the Earth is about forty times more great then that of the Moone, and that of the Sunne 166. times more great then that of the Earth: the reſt, 160. times more great then that of the Earth.

Thus the Sunne is well-neere ſeuen thouſand times bigger then the Moone. But ſome maintaine that the body of the moon is obſcure & thick for the moſt part, and that there are more parts thereof thick then cleere, and tranſparent. For which cauſe, comming to receiue the beames of the Sunne diametrally, ſhe hideth and hindreth the earth from enioying the Sunne; not wholly becauſe the Earth is more great then the Moone, but only in thoſe Climates ouer which the body of the Moone oppoſed diametrally to the Sunne, at that time directly hapneth to be. The Eclipſe of the Sun, then is not a default or priuation of that light the which reſideth in the Sunne, who is as it were the Fountaine and Chariot of the ſame, but onely an excluſion and diuerſion which is made of the beames of the Sunne, by the thickneſſe of the Moone, which interpaſſing it ſelfe betwixt the Sunne and our ſight, hindreth his beames from reflecting on ſome parts of the Earth, and wrappeth them in her ſhadow.

But conſidering that the Moone is without compariſon more ſmall then the Sunne, how can ſhe hide in any Climate whatſoeuer ſo great a body? The Aſtronomers yeeld two reaſons hereof, that is to ſay, the vicinity of the Moone and the Earth, and the farre diſtance of the Sunne, from the Earth.

They hold that the Sunne being mounted to his higheſt point, is eighteene times farther off the Earth then the Moone. By reaſon then that the Moone is farre neerer to vs, although leſſer, and meeting in oppoſition with the Sunne, ſhe may more eaſily ſteale and conceale him from our ſight.

As for example, if we couer our eyes with our hands (which are but little) they hinder vs from ſeeing the higheſt and moſt ſpacious Mountaines.

Furthermore, the Sunne is then eclipſed, when the Moone is new, and the two lights are in the ſame *Diameter* with the earth. To expreſſe the greatneſſe

greatneſſe of the Eclipſe of the Sunne, his *Diameter* is diſtributed into twelue portions; the one whereof the Moone is not able to couer.

And although ſometimes ſhee take away the Sunne wholly from our ſight: notwithſtanding in going onward his courſe (which is proper vnto him from Weſt to Eaſt) the Sunne repreſenteth himſelfe wholly, hauing loſt nothing of that cleereneſſe which is in him, but onely in our ſight.

As touching the Eclipſe of the Moone, it is cauſed by the interpoſition of the ſhadow of the earth, Diametrally betweene the Sun, and the full Moone, at that time the Sun and Moone are hard by one another, in two oppoſite points, which ſome call the Head and Taile of the Dragon, vnder the Ecliptique or way of the Sunne.

The earth being betweene both, obſcureth & hindreth vs from ſeeing the Moone, inlightened by the Sun-beames. When the Moon is directly in one of theſe two points, ſhe wholly eclipſeth; if ſhe be neere, ſhe is darkened more or leſſe, according as ſhee is neerer to vs from the Ecliptique.

In regard of the changes that happen after the Eclipſes, the Aſtronomers haue iudged, and experience confirmeth it, that ſince the Sunne is the Chariot of heate, and light, and that he quickneth (after an admirable faſhion) all earthly creatures, being (as it were) the ſource and conſeruer of vitall heate; and that the Moone alſo hath a great power ouer inferiour bodies, ſuch lights comming to bee hidden from the earth, where there is a continuall reuolution of generation, and corruption: theſe Eclipſes could not happen, but that the nature of inferiour things ſhould be altered and weakened, as well in the Elements, as in bodies compoſed of them, whence enſue theſe droughts, or continuall raines, contagious ſickneſſes, and other ſuch like accidents: Likewiſe for the ſimpathy of the ſoule with the body, that the ſeeds of Warre, the changes of eſtate in the death of Princes, and other miſchiefes take ſome vigour and increaſe from the alteration of theſe celeſtiall bodies. Thoſe that pretended to diue the deepeſt into theſe diſcourſes, are finally falne into prophane diuinations; and in ſtead of conſidering that the cauſe of miſchiefes is farre more neere, and ought to bee ſearched, and condemned in our ſelues, that is to ſay, in our ſinnes, haue vaniſhed in their owne imaginations, and haue ſeduced an infinite number of good wits.

As touching the Eclipſe of the Sunne, vpon that day, when our true Sonne of Iuſtice gaue ouer this preſent life, to purchaſe vs eternall life, and whereof it is ſpoken hereafter in the 723. verſe, and in thoſe that follow of the fourth booke, it is altogether extraordinary and miraculous.

The euening of the fourteenth day of the Moone in March, Ieſus did eate his Paſchall Lamb with his Diſciples. The next day morning following, which was as yet the fourteenth to the Iewes, who began their day at Sunne-ſet, but to ſpeake vprightly, it was the fourteenth day of the Moone, and therefore the day of the full Moone, Ieſus was led before *Pilate*, condemned, and nayled to the Croſſe at mid-day, and about the third

third, or fourth houre before the Sun-ſet, that is to ſay, before the fourth day of the Iewes, which was the great *Sabbath*, hee was layd in the Sepulchre.

This day was the fiue and twentieth of March, and the day of the Equinoctiall, wherein the Moone was at full in that yeere. But the Sunne eclipſeth not ordinarily, but in the New Moone, which interpoſeth her ſelfe between him, and vs; but at ſuch time as *Ieſus* died, he eclipſed vpon the full of the Moone, and at mid-day, the Moone being vnder the earth, and oppoſite to the Sunne, who notwithſtanding loſt his light, and was obſcured after a ſtrange manner, for the ſpace of three houres, ouer our whole Hemiſphere of the earth, which happened then againſt the regular motion of the celeſtiall bodies, to the great aſtoniſhment of all thoſe who liued at that time: for which cauſe, diuers doe more admire the power of Chriſt dying, then when hee did miracles in his life time, ſaith Saint *Auguſtine*.

It is reported alſo, that *Dionyſius Areopagite* (a great Aſtronomer) being at that time in Egypt; and ſeeing no apparant cauſe of ſuch Eclipſe in nature, cryed out: *Aut Deus naturæ patitur, aut mundi machina diſſoluitur*. Diuers learned Diuines ſuppoſe that which is ſaid of *Dionyſius Areopagita* to be fabulous, and ſay that this Eclipſe was but ouer the Country of *Iudea*, as the words of the Euangeliſt ſeeme to proue, *Mathew* 27. 45. *Mar.* 13. 33. *Luke* 23. 44. where it is ſaid, that darkneſſe was ouer the whole Country, or ouer the whole land, that is to wit, of *Iudea*. The Poet in his diſcourſe, Verſe 723. hath followed the common opinion. Wee will ſpeake of the effect of ſome Starres, in the ſixe and thirtieth and ſeuen and thirtieth annotation.

35. *Enyon.*] This word is deriued from another, which ſignifieth to imbrace; and the Pagans haue fained that this *Enyon* (called *Bellona* by the Latines) was the ſiſter of god *Mars*, and the goddeſſe inciting mens courages vnto Warre. The Poets take this word *Enyon* or *Bellona* ordinarily for the warre it ſelfe, as our Author alſo doth, who ſurnameth her bloudy. *Virgil* in the 8. of his *Æneas*:

Et ſciſſa gaudens vadit diſcordia palla:
Quam cum ſanguineo ſequitur Bellona flagello.

36. *Hymen* and *Hymeneè*. The Poet taketh this word for marriage and coniunction of Male and Female; ſometimes for the ſpirituall marriage betwixt Ieſus Chriſt and his Church. The word *Hymen* ſignifyeth a membrane, filme, or skin. The Anatomiſts are not agreed herevpon, *I. wier* in his third booke *De præſtigiis Dæmonum*, Chapter 20. diſcourſeth thereupon very amply.

The Poets haue ſaid that *Hymeneus*, the ſonne of *Bacchus*, and *Venus*, or of *Vrania*, was the firſt that inſtituted marriage amongſt the Grecians. Others ſay that he was an Athenian, who hauing reſcued certaine Maidens (which ſome one would haue deflowred) reſtored them ſafe and ſound to their Parents. By meanes whereof, afterwards they inuocated his name, vpon the Nuptiall day in Greece, as in *Rome* they called vpon *Thalaſius*.

Some

Some other apply this word to the Nuptial ſong, an accuſtomed ceremonie amongſt the Pagans. *Virgil* in the firſt of his *Aeneas*, and other take it oftentimes for the marriage it ſelfe.

Pergama cum peteret, inconceſſoſque Hymenaos.

The Poet ſaith, that the neere coniunction of the bodie and the ſoule, which are in a manner married together, and the feebleneſſe both of the one and the other, eſpecially in the defection of the Moone, ſheweth the efficacie of the celeſtiall and terreſtriall bodies.

He afterwards maketh mention of the Whelpe, the Hiue, or Crib, the *Pleiades*, *Orion*, and the *Hyades*; not that the other Starres are without effect. For there are diuers others as great as the leaſt; but becauſe the vertue of this is beter knowne. We haue ſpoken of the *Whelpe*, about the three and twentieth annotation of this fourth booke.

The *Dogge*, or *Dogge-Starre* is eſteemed one and the ſame vvith the *Whelpe* by *Pliny*, in his 2. booke, Chapter. 40. See the 23. Annotation.

As touching the Crib, *Pliny* ſaith in the laſt Chapter of his ſixteenth booke, *Sunt in ſigno Cancri duæ ſtellæ paruæ, aſelli appellatæ, exiguum inter illas ſpatium obtinente nubecula, quam præſepe appellant, Hæc tum cælo ſereno apparere deſierit, atrox Hyems ſequitur.* The *Pleiades* are ſeuen Starres before the knees of *Taurus*, which vpon their riſing ſhew the time of the firſt Nauigation: whereupon ſome haue ſuppoſed that they haue beene called *Pleiades* ἀπὸ τοῦ πλεῖν, which ſignifieth to ſaile. They are called *Vergiliæ* by the Latines, becauſe of the Spring-time (which the Latines call *Ver*) at which time they riſe and ſet about the Equinoctiall. Sixe of them are apparant, the ſeuenth is more obſcure. *Ouid* ſpeaketh after this manner in his fourth booke, *De Faſtis*. I leaue for the preſent the fictions of the Poets. They alter the Regions of the Aire, and make it rainy.

The Starre called *Orion* by the Greekes and Latines, by the Hebrewes, *Cheſil* (of a word that ſignifieth to be inconſtant: whence alſo the moneth of *Chiſleu*, or *Kiſleu*, which is the ninth, and anſwereth to our November, but in which the aire ſheweth it ſelfe inconſtant, and rainy) by the French, The ſtaffe of Saint *Iames*, or the three Kings, or the Sythe; comming to ariſe, moueth ſtormes, becauſe hee hath ouer and aboue the three Starres of the firſt magnitude (which are the cauſe that ſome call him the Staffe) fiue and thirty other Starres of the ſecond and third magnitude, which appeare not equally; as *Pliny* ſheweth in the ſeuenteenth and eighteenth Chapters of his eighteenth booke: the Aſtronomers ſpeake diuerſly of the time of his riſing.

But referring the ſame to his principall effect, it ſeemeth that *Orion* expreſſeth his power in the beginning of Winter, as *Pliny* alſo calleth him *Horridum ſydus*: and *Virgil* in the 1. booke of *Aeneas*; *Nimboſus Orion*. Becauſe that *Higinus* in his third booke, repreſenteth this Starre by an armed man, holding a Club in his hand; the Poet ſurnameth him ſparkling, and *Plautus* calleth him *Iugula Stella*: by reaſon, as the Grammarians ſay, that *Stellarum fulgore, quaſi gladiis ad iugulandum armatus, terribilis videatur*. The Fable of *Orion* is in the *Mithologiques*.

37. *Hyades.*]

37. *Hyades.*] This is a Greeke word, which *Pliny* and others tranſlate *Suculæ*; that is, little Swine. This Etymologie ſeemeth to mee to be inforced, although that *Aulus Gellius* taketh it ſo: and *Manilius* in his fifth booke, ſpeaking of the influences, ſaith, that they who are borne vnder the *Hyades*, loue to keepe vncleane beaſts.

Immundoſque greges agitent per ſordida rura
Efficiunt: & non alium genuere Boöten,
Hos generant Hyades mores.

I ſuppoſe that this word *Hyades* commeth from the Greeke ὑειν, which ſignifyeth to raine, ὄμβρος, raine, and ὑδατώδης, rayny. Theſe are fiue (ſome ſay ſeuen) Starres, ſcattered in the front of *Taurus*, very hard to be ſeene, except one called *Lampadius*, which is very great. When they riſe, the Sunne being oppoſite to them, there enſue Raines; but farre more, when the Moone incountreth with them. And if otherwiſe it happen, it is by reaſon that the other Planets being in hot and dry ſignes, come betweene and oppoſe themſelues: *Pliny* ſpeaketh his opinion thereof in the nine and thirtieth Chapter of his ſecond booke, where he ſpeaketh of the variableneſſe of times, eſpecially of Raines. *Nec errantium modo Syderum hæc vis eſt* (ſaith he) *ſed multorum etiam adhærentium cœlo: quoties errantium acceſſu, impulſu, aut coniectu radiorum extimulata ſunt, qualiter in Suculis ſentimus accidere, quas Græci ob id pluuio nomine ὑάδας appellant.* The Poets haue fained that they were *Bacchus* Nymphs, vnder whom they haue couered naturall things, to which ſome alſo apply the firſt Etymologie, that is to ſay, that the *Hyades* ſeeme to take pleaſure in mud and durt, as Hogs doe, by reaſon of the waters which they bring with them. *Virgil* ſpeaketh of them in the third of his *Aeneas*:

Arcturum pluuiaſque Hyadas, geminoſque Triones
Armatumque auro circumſpicit Oriona.

And *Ouid* in the fift of his Faſts:

Ora micant Tauri ſeptem radiantia flammis,
Nanita quas Hyadas Graius ab imbre vocat.

Horace in his third: *Ouid* in his firſt booke, *triſteſque Hyadas*: *Cicero* in his ſecond booke *de natura Deorum. Tauri caput Stellis conſperſum eſt frequentibus: Has Græci Hyadas vocitare conſuerunt* ὕειν, *enim eſt pluere. Noſtri imperitè Suculas, quaſi à ſuibus eſſent, non ab imbribus, nominatæ.*

38. *Stoiques.*] Amongſt the ancient Sects, that of the Stoiques hath beene one of the firſt. They haue had this name, by reaſon of a Porch in Athens, named στοὰ, where they aſſembled in great number, to conferre of their opinions; the ſumme whereof is deſcribed by *Diogenes Laertius* in his ſeuenth booke of the liues of the Philoſophers, where he ſpeaketh of *Zeno* the Prince of the Stoiques; and in *Plutarch* in diuers places, eſpecially in his Treatiſe where he diſputeth againſt thoſe of common conceptions.

Amongſt other errours, this was not the leaſt, that they reſtrained and tyed

tied the first cause (which is God) to second causes, that they held that all things were done by a fatall and vnauoydable necessity, which necessity they defined to be a naturall order established and ordained from the beginning to all things, enchained the one within the other, without being able to be changed by the Deity it selfe, by reason whereof, their *Iupiter* tormenteth himselfe in many places, of the Poets, because he cannot warrantize his owne children from death.

The true God working freely, and being not tyed to secondary causes, doth all whatsoeuer him pleaseth, changing and ouerturning the order of nature atall times, and so often as him pleaseth.

Cicero refuteth the Stoiques in diuers places. But the Diuines (Saint *Augustine*, amongst others) and diuers learned of our time, who haue intreated of Gods Prouidence, haue confuted this error, and shewed that the will of God is the rule of all humane actions, and aduentures, yet in such sort, as he is not tyed to that which dependeth wholly on his pleasure.

The Poets exhortation to all Christians to draw them to the feare and inuocation of the Creator of the Starres, is most necessary, especially in this time, wherein the one build too much on secondary causes, and the other consider them not as instruments of Gods vengeance.

Touching these proprieties and prayses of the Sunne, wee haue spoken at large in the twelfth Article of the Annotation vpon the discourse of Planets, Section 31. of the fourth booke, whither the Reader may haue recourse.

39. *Little World.*] *Microcosme* signifieth little World, and hath been attributed to man, in whom a man may obserue an abstract of the greater World; as the comparison of the parts both of the one and the other approoueth vnto those who would reade the Physicians, Theologians, Geographers, and naturall Philosophers. The Poet properly compareth the Sunne to the heart of man.

40. *Proportion Simitry.*] As mans body being well formed, hath all his proportions and iust measures in all his members, as *Albert Durer*, hath shewed in his worke of the Simetry, or proportion of the parts of mans body: So the Poet saith (and that truely) that the heart, the Fountaine of life, furnisheth the body with vitall Spirits, to fortifie the same, and entertaine it in force.

In like manner the Sunne furnisheth the other Planets with light, force, and ornament.

41. *Race*, or *Cirque.*] This word signifieth a place where Horses are ridden, a familiar exercise amongst the Romans, as the Historians and the portraites of their antiquities doe expresse. The diminitiue of this word is *Circulus*. The Cirque of the Heauens, where the Sunne runneth, is his owne Heauen, where he runneth circularly in a round, as well by the swiftnesse of the first Mouuer, who carrieth him about the world in foure and twenty houres, as by the motion of the Heauen, in which hee passeth euery yeere by the twelue Signes of the Zodiaque, and maketh the foure seasons.

The course of the Sunne in the fourth Heauen, hauing aboue him

Mars, *Iupiter*, and *Saturne*; and vnder him, *Venus*, *Mercury*, and the *Moone*, conueniently ruleth the course of the foure seasons of the yeere, which would be confused and ouertumed, if the Sunne were more higher or more lower.

And moreouer, that in his proper course, and his irregular, caused by the motion of the first Moouer, hee moderateth by his heate the extreme coldnesse of the Heauen of *Saturne*, and of the Moone. But if he should be in the place of the Moone, and that she were aboue him, the Earth should be burned with the heate of the Sunne. And if he held the Heauen of *Saturne*, he should be too far distant from the Earth, which being cooled by the Moone, and ouer-little heated by the Planets of *Mercury*, *Venus*, *Mars*, and *Iupiter*, the Earth could bring forth nothing.

The wisedome of the Creator then is manifested in lodging the Sun thus, for the good of inferiour and superiour bodies.

Furthermore, the Sunne in his sally and yeerely course, quickneth the Earth and Waters, bringeth an infinite of goods, and during the daytime, maketh vs see the happy vse of his warming and nourishing Light.

Particularly, his dayly course discouereth vnto vs his greatnesse and swiftnesse, and maketh vs feele his moderate heate in all the continent of the Earth and Waters, making a continuall review of his countries and subiects, whose manners partly ridiculous, partly lamentable, he beholdeth: which the Poet setteth out after his accustomed manner.

42. *Ephesian.*] *Heraclitus* an ancient Philosopher, borne in *Ephesus*, ordinarily wept, in casting his eye vpon the miseries of man. *Diogenes Laertius* hath described his life in his ninth booke.

43. *Th' Abderian.*] This word hath reference to the Philosopher *Democritus*, who liued about the yeere of the world 3492. or, according to *Laertius* in his ninth Booke, the yeere 3505. in the 80. Olympiade. He was borne in the City of *Abderes* in *Thrace*, *Pliny* in his fourth booke, the eleuenth Chapter. He mocked at the world and the affaires of humane life, as being full of folly and vanity: *Elian* in the fourth book of his mixed History. The *Abderitan* laughter, or that of *Democritus* the *Abderite*, is opposed to the teares of *Heraclitus* the Ephesian, who wept without ceasing, because of these miseries which he discouered in the World. The Poet saith, that the behauiours and carriages of mortall men are ridiculous, and lamentable.

44. *Flora.*] Heeretofore it hath beene amply intreated in the discourse of the Sunne, whatsoeuer hath beene said in the Verses heretofore: To which the Reader may haue recourse, if it so pleaseth him.

As touching *Flora*, of whom in this place there is mention made, wee are to note, that in the Spring, the winde *Zephirus* being hot and moist, and consequently proper for generation, comming to blow, and as it were to kisse the Earth, which is the mother of flowers and fruits, wee see her renue and paint her face with a thousand colours.

By this word then, the Poets vnderstand the Earth, which is renued and reuiued in the Spring-time by the contrary winds, which is cold and dry, and dryuing away the rigour of the Winter. We haue spoken fully of *Zephirus* and the other winds, in the second day.

45. *Cu-*

45. *Cupid.*] This word ſignifieth, Loue.

46. *Phlegon.*] The Poets haue attributed to the Sunne, by reaſon of the ſwiftneſſe of his courſe, a Chariot drawne by foure Horſes, the one of which is called *Phlegon*, a word ſignifying heate and burning. *Ouid* in the ſecond booke of his Metamorphoſis, ſpeaking of *Phaëton*, who prepared himſelfe to guide that Chariot, ſaith,

Interea volucres Pirois eous & Æthon,
Solis equi quartuſque Phlegon, hinnitibus auras,
---- Flammi feris implent, &c.

48. *Libra.*] This is one of the twelue ſignes of the Zodiaque, by which the Sunne paſſeth in his Ecliptike in the firſt moneth of Autumne, which beginneth in the midſt of September.

As touching the reaſon of his name, and that which dependeth thereupon, ſee that which hath beene ſpoken in the Diſcourſe vpon the Zodiaque.

49. *Archer.*] This is one of the tweule ſignes of the Zodiaque, whereof each one hath one Moneth of the yeere, and the Sunne paſſeth by them to performe his proper courſe. But this meeteth with him in Autumne, after hee hath paſſed *Libra* and *Scorpio*. For the better vnderſtanding hereof, it is well knowne that the yeere is deuided into foure ſeaſons, during which, the Sun running by the Circle of the Zodiake, is the cauſe of this diuerſity which wee ſee in the Spring, in Summer, in Autumne, and in Winter. For in as much as the Zodiaque is an oblike Circle, hauing his Poles diſtant from thoſe of the world, and that the one of theſe ſignes tend towards the North, the other towards the South; the Sunne running in his Epicycle by them, by the violence of the firſt Mooner, it hapneth that the Earth feeleth that he is not alwayes in the ſame way, but that ſometimes he approacheth, and ſometimes retireth from the verticall point. From this different ſituation diuers effects doe proceede in the Earth, expoſed to the beames of the Sunne, which being ſtraight, and bearing directly downewards, as in the heate of Summer, ſheweth himſelfe moſt forcible. But when he is in *Capricorne*: and further diſtant from the North, we feele cold, by reaſon of the obliquity and length of his beames.

The Aſtronomers diſtinguiſhing theſe twelue Signes, haue giuen to the Spring-time, in March, Aprill and May; *Aries*, *Taurus*, and *Gemini*: to the Summer, in Iune, Iuly, and Auguſt; *Cancer*, *Leo*, *Virgo*. In Autumne, in September, October, Nouember; *Libra*, *Scorpio*, *Sagittarius*: to the Winter, in December, Ianuary, and February; *Capricornus*, *Aquarius*, and *Piſces*.

The Sunne entreth theſe ſignes about the tenth, eleuenth, or twelfth, on theſe moneths only: And there is a diſpute amongſt the Aſtronomers, both thoſe of the ancient, and of our times, both touching the dayes of the Equinoctials and Solſtices, as alſo of the beginning of the ſeaſons: yet this being ruled and orderted by the *Ephimerides*, and Aſtronomicall

Tables, let vs leaue theſe diſputes to thoſe who would trauell after the ſame.

As touching the names which are giuen to the ſignes of the Zodiaque, which in my opinion hath beene done with great iudgement, ſee that which is ſaid vpon the word Zodiaque, where theſe things are orderly deſcribed, leſt I ſhould repeate one and the ſame thing too often.

49. *Pomona.*] The Pagans haue fained that this is the Goddeſſe of Fruits, following their ſuperſtitious cuſtomes to eſtabliſh ouer all creatures, ſome particular gouernors, whereas the Chriſtians acknowledge but one only Creator and gouernor of the world, and of all that which is contained therein.

Thoſe that haue expounded the Ancient fables haue couered naturall Philoſophy vnder the ſame, and haue vnderſtood by this *Pomona*, the ſeaſon wherein fruits are ripened, that is to ſay, about or neere Autumne, a ſeaſon that bringeth that to perfection, which the Spring and Summer haue begunne. And that which is ſaid of Autumne her Spouſe, is ſcarce currant, and hath reference alſo to the quantity of that ſeaſon, in which diuers ſickneſſes are engendred by the concurrence of extreme heates almoſt ordinarily followed with very ſodaine raines and colds.

50. *Capricorne.*] This is one of the twelue Signes of the Zodiaque, vnder which the Sunne maketh a part of his courſe in our Winter. The Latines call it *Capricornus*. At mid-December the Sunne entreth into this Signe, and remaineth there vntill mid-Ianuary, when he entereth into *Aquarius*.

51. *Aquarius*.] This is one of the twelue Signes of the Zodiaque, commonly called *Aquarius*, or Powre-Water, of which we haue ſpoken at large heretofore, and of *Piſces* alſo, in our Treatiſe of the Zodiaque.

This Hymne of the Moone is ſhort, but in few words hee comprehendeth all that which may be ſaid. She ſecondeth the Sun, becauſe it hath ſo pleaſed the Creator to make her the Gouerneſſe of the night. And becauſe ſhe is renued euery Moneth, the Poet calleth her the aſſured Calender in her renewings, increaſes, aſcenſions and deſcenſions vpon feſtiuall dayes. Shee is likewiſe ſurnamed the Princeſſe of the Sea ouer the floud and ebbe whereof, ſhe hath a maruellous power, as alſo ouer all liuing Creatures.

As touching her roundneſſe, cleereneſſe, courſe, decourſe, and other accidents, ſee that that which wee haue ſaid heretofore, vpon the word Moone, in ſpeaking of the Planets.

52. *Hemiſphere.*] A Greeke word ſignifying a halfe round Hemiſphere, is the halfe Globe or round of the Sea and the Earth, which the Sunne enlightneth in one day, while the *Antichthons* and *Antipodes* remaine in darkeneſſe. Hee calleth it Infamous, in regard of the deteſtable fault of the Iewes, who put the Prince of life to death.

53. *Ecliptique.*] This is a great Circle in the midſt of the Zodiaque, ſeparating the Sunne in latitude into two equall portions of 8. degrees: in which Circle the Sunne runneth his race which is proper vnto him, in the ſpace of 365. dayes.

This

This ordinarie walke of the Sunne, is called the Ecliptique, becauſe that all the Eclipſes happen, either when theſe two great Lights encounter one another, vnder this Circle, as it hapneth in thoſe Eclipſes of the Sunne: or when they are oppoſite, as in thoſe of the Moone: For if the oppoſitions, and coniunctions, be made farre from the Ecliptique, no eclipſes doe happen. She is diuided into foure quadrants, that is to ſay, two, Equinoctiall; and two, Solſticiall. Equinoctiall in Spring, and Autumne. Solſtice, of Summer and winter. The Equinoxe of the Spring, and of the Autumne, recoyle from the Equator towards the North, and the two others towards the South.

The Ecliptique ſerueth to ſhew the ſituation of the fixed and wandring Starres, their riſing and ſetting, and wee ought to referre the ſame to the Ecliptique, by reaſon that the Sunne (who runneth in this Circle, as in his roade and beaten way) produceth the reuolutions, and differences of dayes and nights, and moderateth alſo the courſe of the other celeſtiall bodies. The bookes of the Ancient & Moderne Aſtronomers may cõtent the Reader, if he be deſirous to know theſe things exactly.

54. *Guinea.*] See that which we haue intreated of the Eclipſes heretofore. As touching *Guiny*, it is a portion of mid-*Affrica*, and almoſt the halfe part of the Equator, inhabited by *Negroe's*: rich in Barly, Rice, Cotton, Fleſh, and Fiſh, comprehending commonly all the coaſt of the Weſt Ocean, from *Serte Lyonne*, vntill the Kingdome of *Mancongo*. The Geographicall Maps, and the Moderne Coſmographers, repreſent this Country, and deſcribe the commodities thereof. The Poet ſaith, that the inhabitants of the South, Weſt, Eaſt and North, coniectured in the Eclipſe that hapned at the death of Ieſus Chriſt; that Nature, or the God of Nature ſuffered. We haue ſpoken of this Eclipſe heretofore vpon the 429 verſe of the fourth booke.

55. *Caſſagale.*] This is the Citie of *Quinſay*: a word ſignifying the Citie of Heauen, which is the greateſt of the world, as *Marke Paul* the Venetian ſaith, in the ſecond booke of the Eaſt Countries, Chapter 46. where a man may reade maruailes of this wonderfull place. He ſaith that he had ſoiourned there, and that it hath one hundreth Italian miles in circuite, and twelue thouſand ſtone Bridges, vnder which the Ships may paſſe with ſtanding Maſts. It lyeth in the Sea, as *Venice* doth, and neereth the Eaſt Ocean which floweth thither. By reaſon whereof the Poet ſaith, that men paſſe ouer the Sea dry-foote, by reaſon of the Bridges, and taketh theſe Inhabitants for thoſe of the Eaſt. It is ſubiect to the great *Cham* of *Tartaria*.

56. *Ezechias.*] This retrogradation of the Sunne in the Hiſtorie of King *Ezechias*, is wholly miraculous.

The Expoſitors in this Hiſtorie take this word of degrees for houres, and ſay, that the Iewes parted the day into twelue houres: ſometimes longer, ſometime ſhorter, according to the approach or diſtance of the Sunne in their Clime and Horizon. When then it is ſaid, that the Sunne retired ſixe degrees of the quadrant of *Ahaz*; it is to bee vnderſtood, that the day at that time was of two and twenty houres of the Sun, who hauing no more then two houres to his ſet, remounted, and then made for

for a ſecond time ten houres, which he had already paſt: God the Creator of the Sunne teſtifying hereby, and by this miracle to his ſeruant, that he had lengthened his life, as hee had lengthened the houres of the day, it being as eaſie for him to performe the one as the other. For nothing is impoſsible to the Almighty. They who haue written vpon the eight and fiftieth Chapter of *Iſay*, haue fully reſolued the queſtions depending on this point. The Poet ſaid, that the Sunne performed one courſe three times in one and the ſame day. Firſt, his ordinarie courſe: ſecondly, he returned backe the ſame way: and thirdly, hee renued his courſe, and finiſhed his whole race.

This miraculous Hiſtory rauiſhed all the Aſtronomers with wonder, and induceth all thoſe who reuerence God, to auowe that he, who is the Creator and firſt efficient cauſe of all things, is not ſubiect to the eſtabliſhed order of nature; but that he can reſtraine, turne backe, and change as him pleaſeth, briefely turne and ouerturne the courſe thereof at his will, for the good of his children; as it hapned at that time, when he would puniſh the King of *Canaan* and his troupes, armed againſt the children of *Iſrael*, who vnder the conduct of *Ioſhua*, were entred his Land, to become Lords of *Canaan*.

The end of the fourth Day of the firſt Weeke.

THE ABRIDGEMENT OR SVMME OF THE FIFTH DAY OF THE firſt VVeeke of VVILLIAM of *Saluſt*, Lord of BARTAS.

IN the former bookes, the Poet hath expreſſed the intention of Moſes, *intreating of Gods workes the firſt foure dayes; now following that which the holy Prophet and Hiſtorian continueth to intreat of in the 20. verſe of the firſt Chapter of* Geneſis, *wee haue at this preſent an ample and liuely deſcription of the Creatures, which God commands the Waters to bring forth abonndantly: that is to ſay, Fiſhes confined within the ſame Element, and Birds eleuated and ſuſpended in the Aire. So then, the Poet continuing in his entry to inuocate him, from whoſe inſpiration all good workes proceede, he beginneth the firſt part of this Booke. And becauſe the Sea ſeemeth to be diſ-aduantaged very much, in compariſon of the earth, hee proueth that it hath no leſſe priuiledges, and rare endowments then the other Elements, and forgetteth not to yeeld the reaſon: For confirmation whereof, he produceth diuers Fiſhes for example. From thence he commeth to ſpeake of their different manner of liuing; of the notable cuſtom of ſome few of them; of their nouriſhment, and the admirable Prouidence of God in their gouernment, which hee ſpecifieth*

ſieth, in regard of ſome of them, whoſe properties are deſcribed; as the Guilthed, *the* Cunthare, *the* Vranoſcope, *and others. And afterwards he prepoſeth diuers leſſons, and inſtructions, which Fiſhes giue vnto men, ſheweth their diligence, and expreſſely ſetteth downe the hidden propertie of the* Remora, *then ſingeth the ſtrange accident of* Arion, *ſaued amidſt the Flouds of the Sea, and carried aſhore by a Dolphin. Heere leaueth he the Water, to enter into the Earth, and to ſpeake of Birds. This is the ſecond part of this Booke. In the beginning of the ſame, he moſt liuely diſcouereth the moſt rare and excellenteſt of them all, which is the* Phœnix, *the onely of his kinde, followed by an infinitie of others eſcaped from the hands of the Poet, who purſueth them in the Aire, within, and along the Seas, ſweet Waters, Lakes, and Pooles; not forgetting the* Pelican, *and* Storke, *whoſe charitie he highly expreſſeth. Hee repreſenteth then one after the other, after the* Phœnix, *the Swallow, the Larke, the Spinke, the Gold-Finch, the Linot, the Nightingale, the Feſant, the Stare, the Turtle, and other peaceable birds, followed by thoſe who liue vpon prey. After theſe, thoſe that flye by night, and others which liue in the waters, and ſpeaketh of the Cncmues and Manuques, admirable Birds in the New World. He afterwards maketh mention of the Hen, the Crane, the Peacocke, the* Cocke, *and the Oſtrich: Likewiſe of Butter-flyes, Gnats, Bees, and Silke-wormes. And in as much as the Eagle hath of a long time held the principalitie ouer Birds, he intreateth of him laſt; and addeth a pleaſant diſcourſe of the pittious death of an Eagle, caſting himſelfe into the flaming fire, deſiring not to liue, after the death of a yong Grecian Maid, who ſometimes had nouriſhed him.*

THE

THE FIFTH DAY
OF
THE FIRST WEEKE OF WILLIAM OF SALVST, *Lord of* BARTAS.

Atonian Lampes.] These are the Sunne and Moone, called by the Poets *Apollo*, and *Diana*, born of *Iupiter*, and *Latona*, as it is said in the 1. booke. *Ouid* in the sixt of his Metamorphosis:

Et date Latonæ, Latonigenisque duobus
Cum prece thura, &c.

And *Tibullus* in the fourth Elegie of his third booke.

Candor erat, qualem præfert Latonia Luna.

And making *Apollo* speake in the same Elegie: *Ille* (saith hee) *Latonæ Filius atque Iouis.* *Virgil* also speaking of these Lampes in the first of his *Georgiques*, calleth them *Clarissima mundi lumina.*

2. *Fish.*] Because hee entreth into the discourse of the Fishes of the Sea, he summoneth the celestiall Fishes (which are one of the twelue signes of the Zodiaque) to pray the Sunne to shine speedily, to the intent that this his booke might bee finished.

And as touching the Sea-Fish, we will speake of them, in describing euery one of them, whereof the Poet maketh mention. In regard of that which he saith, that the Sea hath no lesse and wondrous miracles then the earth, and alleadgeth diuers examples: Reade *Pliny* in all his ninth Booke: *Aelian* in diuers places of his *Historie of liuing creatures*, *Athenæus* in his *Dipnosophistes*, *Gesner*, *Bellon*, and *Rondolet*, in their bookes of the nature of Fishes. Let vs adde this note out of *Pliny*, in the first Chapter of his ninth booke: *In mari autem tam latè supino, mollique ac fertili accremento,*

mento, accipiente cauſes genitales è ſublimi, ſemperque pariente natura, plura-que etiam monſtrifica reperiuntur, perplexis, & in ſemet aliter atque aliter nunc flatu, nunc fluctu, conuolutis ſeminibus atque principiis, vt vera fiat vulgi opinio, quicquid naſcatur in parte naturæ vlla, & in mari eſſe, prætereaque multa quæ nuſquam alibi. Rerum quidem, non ſolùm animalium ſimulachra eſſe, licet intelligere intuentibus vnam, gladium, ſerras cacumine verò & colore, & odore ſimilem: quò minus miremur equorum capita in tam paruis eminere cochleis.

3. *Starre Elice.*] The Grecians call the Pole-ſtarre thus, which the Latines name *Vrſa Maior*, becauſe that in the ſpace of a day and a night, this Celeſtiall Signe turneth about the Pole or Axeltree of the North. It ſerueth for a marke and guide to thoſe whoſaile vpon the Sea, and make vſe of the compaſſe.

The Poet prayeth God to be prouided of an *Elice*, that is to ſay, of ſtarres, and ſure aſſiſtance to ſaile ſecurely, and to be able to deſcribe the Fiſhes.

4. *Moone.*] See *Ælian* in his fift Booke of the firſt of his Hiſtory of liuing Creatures, Chapter 4. *Pliny* in the beginning of his ninth booke ſaith, that there is nothing in nature, wherewith the ſea is not furniſhed: and they who haue written of Fiſhes, repreſent ſome that haue maruellous Feauers, and whoſe properties are anſwerable to thoſe of the ſuperiour bodies.

The Poet hath reſpect thereunto, and to this effect alſo, hath made choiſe of the Creatures moſt worthy obſeruation, without the water. There are likewiſe round Fiſhes found, formed in a manner like vnto the the Sunne.

5. *Starres.*] See *Ariſtotle* in the fift booke of his Hiſtory of liuing Creatures. *Plutarch*, in his Treatiſe, that the Animals are moſt aduiſed. *Pliny* in the ſixth Chapter of his ninth Booke, and *Rondolet* in his Hiſtory of Fiſhes, who attribute vnto them a maruailous heate. In the 22. Chapter of the ſame booke, he ſpeaketh of their ſubtilty.

6. *Starres.*] Reade *Ariſtotle* in the 4. booke, and 9. Chap. of his book *De Animalibus Oppian*, and *Rondolet* in his 2. Booke, Chapter 1. *Aelian* alſo in his firſt book, Chapter 52.

7. *Roſe.*] *Pliny* in his 32. Booke, Chapter 11.

8. *Melon.*] *Pliny* in his 9. booke, chapter 2. *Mare habet Cucumin, colore & odore terreſtri ſimilem.*

9, *Nine Pinks*] See *Pliny* in his ninth book, and 32. Chapter 11. *Oniedus* in the firſt Chapter of the thirteenth booke of his Hiſtory of the Indies, and *Rondolet* in his fifteenth booke.

10. *Raiſcus.*] See *Pliny* in the ſecond chapter of his ninth booke.

11. *Nettle.*] This Fiſh is put into the ranke of imperfect creatures, as Poulpes, and Sea-Hares, and ſuch like. This is called by the Grecians ἀκαλήφη, and of the Latines, *Vrtica*, by reaſon that if a man touch the ſame, he feeleth a pricking, or ſtinging: as if a man ſhould touch thoſe common Hearbes, called Nettles. Some of theſe Fiſhes dwell in the Rockes, the other ſwimme amidſt the waters. All haue ſence and cleaue vnto that which toucheth them, hauing their mouth in the midſt of their

their bodies, and the place which they prick ſwelleth, they liue in their ſhells, and feede on ſome little Fiſhes, yet in ſuch ſort, as they are found without excrements, wherein they reſemble Plants. For which cauſe *Pliny* in his ninth booke, Chapter 45. putteth them into the ranke of Zoophites, or Animal-Plants, that is to ſay, the ſmaller Nettle, which hee ſaith, is called *Vrtigo*, at *Marſeillis*: *Cul de Aſne* in *Normandy*, and *Cubaſeau* in *Bourdeaux*. The Aſhie Nettle, the Red Nettle, or *Cu de cheual*, the Purple Nettle, the long Nettle, *Chapeau charnu*, and the Leafed Nettle. See *Ariſtotle* in his firſt booke *de natura Animalium*, Chapter 2. and in his 4. booke, Chapter 6.

12. *Vrchin.*] *Rondolet* in his 24. booke of Fiſhes, Chapter 29. 30. &c. repreſenteth fiue ſorts of Vrchins, after a round forme, which he ſaith to haue the colour of purple, whileſt they liue, but being dead, their colour waxeth white. Theſe are ſcaly Fiſh. *Belon* calleth them Sea-cheſtnuts, and *Douenies*, becauſe of their ſauour, as alſo they haue that name at *Marſeillis*. *Geſner* ſpeaketh of them at large in his fourth Booke, where word by word he inferreth that which *Rondolet* and *Belon* haue written of Vrchins, and of all other Fiſhes likewiſe.

Touching their cunning (which as the Poet ſaith in another place, cannot be ſufficiently deſcribed) *Plutarch* in his diſcourſe aboue mentioned, ſaith, that when the Sea-Vrchins feele that there will be a ſtorm, they load themſelues with little ſtones, for feare they ſhould bee ouerturned, and caſt heere and there by the flouds of the Sea, and remaine alwayes firme in their place, by the meanes of the ſettling of theſe little ſtones wherewith they are charged. *Pliny* in his 9. booke, Chapter 31. *Tradunt ſæuitiam maris præſagire eos, correptoſque operiri lapillis, mobilitatem pondere ſtabilientes.*

13. *Ram.*] *Pliny* numbreth it amongſt thoſe fiſhes which liue by prey, in his ninth booke, Chapter 44. *Graſſatur Aries vt latro, & nunc grandiorum nauium in ſalo ſtantium occultatus umbra, ſi quem nandi voluptas inuitet, expectat: nunc claro extra aquam capite, piſcium cymbas ſpeculatur, occultuſque adnatans mergit.* *Ælian* ſpeaketh farre more in the ſecond Chapter of his fifth booke, whereof the ſumme is this; that this is a cruell fiſh, ſpoyling and rauening as terribly vpon the land as on the Sea.

14. *Hog.*] This is that which the Grecians haue called Κυπρῖνα, and which is depictured and deſcribed by *Rondolet*, in his 13. Booke and 2. Chapter, where he ſaith, that this fiſh is called, The Hog at *Marſeillis*, and in *Languedoc*, both for that he reſembleth a Hog, as alſo by reaſon hee tumbleth in the Mire, as that Terreſtriall Creature delighteth in the Durt.

15. *Lion.*] *Pliny* in the 11. chapter of his 32. book: *Sunt lacertorum genera Leones, &c.* *Rondolet* in the 19. Chapter of his 6. Book, repreſenteth the portraiture of one of them, which in forme and greatneſſe reſembleth an earthly Lyon. There was a liuing one preſented to Pope *Martin* the 4. the yeere 1280. In the ſame yeere there was another taken in the Northerne Seas as *Ae. Crantzius* ſaith, in the ſeuenth booke of his Vandalie, chapter 30.

16. *Horſe.*] I know not whether the Poet intendeth to ſpeake of the

Philopotame, or Horſe of the Riuer, deſcribed by *Pliny* in his eighth booke, and fiue and twentieth, and ſixe and twentieth Chapters, of which *Belon*, *Geſner*, and others of the later times make mention alſo. *Iames Cartier* in his Nauigations reporteth, that he ſaw vpon the Coaſt of new *France*, or Sea of *Florida*, an infinity of Sea-horſes, liuing like Otters on the Land, and in the Sea.

17. *Elephant.*] *Rondolet* ſpeaketh of them in his 16. booke, and 25. Chap. and alledgeth that which *Pliny* hath ſaid in the 5. Chapter of his 9. booke. *Tiberio Principe, contra Lugdunenſis prouinciæ littus inſularum trecentas ampl⁹ belluas reciprocans deſtituit Oceanus, miræ varietatis & magnitudinis, nec pauciores in Santonum littore, interque reliquas Elephantes & arietes.* *A. Paré* repreſenteth the portraict in his booke of Monſters, leaſe 971. of his Workes.

18. *Calfe.*] *Rondolet* in his ſixeteenth booke, Chapter 6. 7. deſcribeth two ſorts of them, the one which liueth in the Mediterranian Sea; the other, in the Ocean, different enough the one from the other. This is a fiſh that liueth vpon the Earth, and in the water, and that hath his name both in regard of his forme, in which hee reſembleth the Terreſtriall Calfe, as alſo by reaſon of his cry, for hee loweth and belloweth like a Calfe.

19. *Men.*] *Boaiſteau* in the 16. Chap. of his prodigious Hiſtories maketh mention of Sea-monſters, and hath collected that which diuers ancient Authors, and moderne write thereupon, eſpecially of the *Tritons*, and other ſuch fiſhes, hauing ſome forme of a man which haue beene taken, ſeene, and kept ſometimes.

20. *Cowled Frier or Monke.*] *Rondolet* in his nineteenth booke, and twentieth Chapter. In our time, ſaith he (during a ſtorme in the Sea of Norway) there was taken a monſtrous fiſh, who at the firſt ſight was called a Monke, by all thoſe who ſaw him; for he had the face of a man, but vgly and ill-fauoured, his head ſhaued and nimble, a great hood or frock vpon his ſhoulders, two long finnes in formes of armes. In his lower parts he had a large tayle, but ſomewhat bigge and larger in the middle, and made after the forme of a Caſſock. Hee addeth his opinion of this Monſter, and and reciteth that which *Pliny* ſaith of the *Tritons*, and *Mare-men* in his ninth Booke, the fift Chapter, and in his three and twentieth booke, the eleuenth Chapter.

21. *Biſhop.*] *Rondolet* repreſenteth his picture in his ſixteenth booke of the Hiſtory of fiſhes, after he hath ſpoken of the Monke of the Sea, and addeth theſe words in his twelfth Chapter. I preſent vnto you another monſter farre more ſtrange then the former, the picture whereof was ſent me by *Gilbert Hoſtius*, and *Cornelius* of *Amſterdam* Phyſicians, with letters ſent to Rome, affirming, that in the yeere 1531. there was ſuch a Sea-biſhop ſeene in Poland, and brought vnto the King, whom by ſignes he made to vnderſtand that his whole deſire was that hee might bee ſent back againe to the Sea, which was done, and as ſoone as he came thither, he incontinently caſt himſelfe into it.

I omit diuers fabulous Tales, that haue beene told mee of this monſter (ſaith he) contenting my ſelfe to repreſent him in that manner,

as

as he was ſent vnto me, not intending to affirme, or deny, that what ſo is ſpoken of him is true. *Geſner* alſo maketh mention of him in his *booke of Fiſhes*.

22. *Pinnes.*] Theſe are ſlender Fiſhes, which haue a long head, after the forme and manner of an Eele. There are two ſorts of them, which the Grecians haue called βελόνη, and ῥαφίς. *Belon* in his booke of Fiſhes, ſuppoſeth that theſe are they that ſome doe call *Orpheus*. See *Athenæus* in the ſeuenth booke of his *Dipnoſophiſts*. *Ariſtotle* in his ninth, *de natura animalium*, Chapter 16. *Pliny* in his ninth booke, Chapter 31. and in his 22. booke, Chapter 11. *Rondolet* in his eighth booke, chapter 3. and *Geſner* in his 4. booke of the nature of Fiſhes.

23. *Spits.*] See *Pliny* in the 11. Chapter of his two and thirtieth booke.

24. *Pincers.*] *Rondolet* in his fifteenth booke, Chapter 9. and 14.

25. *Wedges.*] See *Rondolet* in his eighth booke, and in the 1. Chapter of his 9. booke, where he intreateth *de Mugilibus*, whereof it ſeemeth that theſe wedges are a kinde.

26. *Pincers.*] See *Pliny* in the eleuenth Chapter of his two and thirtieth booke. *Ariſtotle* in his fifth booke, *de Hiſtoria animalium*, Chap. 11.

27. *Hammers or Mallets.*] Theſe are Fiſhes which the Grecians call ζυγαῖς, a word drawne from the yoake, becauſe they reſemble an Oxes yoake. The Italians name them *Arbaleſtes*, becauſe they haue ſome reſemblance therwith. Other call them Hãmers, or Mallets, for their heads reſemble that inſtrument. They are hideous to behold, hauing their two eyes in the ends of that their Hammered head, their mouth in the midſt, very great, with 3. rankes of teeth, large and pointed; their tongue as that of a mans, their backe black, with foure Finnes, and their tayles diuided in two parts. *Rondolet* deſcribeth them, and ſheweth their figure in his 30. booke, chapter 11.

28. *Quils.*] *Pliny* in his 9. and 32. booke.

29. *Sea-Inkehornes.*] Amongſt the Fiſhes of the Sea, there are ſome that haue no bloud, and they are of two ſorts; the one, ſoft; the other reſoluing. Thoſe that are reſoluing, are of two ſorts; for the one are couered in part with a thinne ſhell; and the others haue a very hard ſhell, and are incloſed therein.

As touching the ſoft, the Cornets (whereof we now debate) are of that number. See that which *Rondolet* ſaith in the fourth Chapter of his 16. booke. The *Soligo magna* of the Latines, called by the Grecians τευθὶς, is a Fiſh which the French call *Calamar*, becauſe it reſembleth an Inkehorne. Thoſe of *Baiona* call it *Cornet*, and the leſſer *Soligo Corniches*.

This fiſh likewiſe hath the forme of an Inkehorne at the greater end thereof, and at the two other ends repreſenteth the Pen-knife, and Pen, and is furniſhed with Inke within it ſelfe, as the Cuttle Fiſh is. See alſo that which *Dioſcorides*, and *Mathiolus* ſay of another ſort of Sea-Cornet in the fourth Chapter of his 2. booke. *Olaus Magn*' in the 10. chap. of his 12. booke of his *Northerne Hiſtory*, ſaith, that theſe Fiſhes haue this proportion, that they benumme and ſtupifie thoſe hands that touch them.

30. *Raiſors.*] *Rondolet* in the 16. Chapter of his third booke, deſcribeth and

and ſetteth downe theſe Fiſhes, and alleadgeth that which *Pliny* ſaith in the 22. Chapter of his 3. booke.

Nouacula piſce quæ tacta ſunt, ferrum olent.

31. *Kniues of the Sea.*] *Rondolet* in his eighth booke, Chapter 15. deſcribeth and repreſenteth the Sea-kniſe, and calleth it ξιφιας, in Greeke, and *Gladius* in Latine. This is one of the longeſt Fiſhes, that is to ſay, ſometime often cubits long, hauing a long point in his head, wherewith after a kinde of ſtabbing, hee maketh Warre with other Fiſhes; and for this cauſe hath beene ſo called. That which *Ariſtotle*, *Pliny* in his one and thirtieth booke, Chapter 2. *Aelian* in the twelfth Chapter of his 64. and in his fourteenth booke, chap. 22. and *Oppian* ſay of this Fiſh, of his boldneſſe, and rauages by Sea, is deſcribed at large in the ſame Chapter: and by *Geſner* in his Hiſtory of fiſhes. See *Onetan* in the 23. booke of his Hiſtory of the *Indies*, Chapter 4. and 84.

32. *Sythes.*] See that which is ſaid vpon the word *Priſte*, in the 94. verſe of the fifth day: and *Olaus* in his eleuenth booke, Chapter 2. and *Albert* in the 24. booke, *of his Hiſtory of liuing Creatures.*

33. *Yoakes.*] See *Rondolet* in his 5. Booke of his Hiſtory, Chapter 13.

34. *Panopoa.*] The Poets haue fained that this was a Sea-Nymph, the Daughter of *Nereus*, and *Doris*. This word which ſignifieth all-ſeeing, ſeemeth to expreſſe the tranſparant ſubſtance of the water. *Virgil* maketh mention of her in the firſt of his *Georgiques*, and in the fift of his *Æneas*: *Heſiodus* alſo in his *Theogonia*.

35. *Triton.*] The Poets haue fained that this was the Sunne of *Neptune*, and *Amphitrite*, or *Thetis*; and that hee ſerued for a Trumpeter to his Father. *Ouid* in the ſecond of his Metamorphoſis:

Cæruleos habet vnda Deos, Tritona canorum, &c.

And in the firſt;

Cæruleum Tritona vocat, conchaque ſonanti
Inſpirare iubet, fluctuſque & flumina, ſigno
Iam reuocare dato, &c.

Apollonius in the fourth of his *Argonautes* painteth him in the forme of a Man to his Nauell; the lower part like a Dolphin; two feete before like a Horſe; & his tayle forked. Vnder theſe fictions, I ſuppoſe, that they haue perſonated the Sea-Monſters, and the violent noiſe of the waues; as alſo the Sea is ſurnamed roaring. See the third Chapter of the 8. booke of the Mythologie of *Noel de Comtes*.

36. *Leucothea.*] *Ouid* in the fourth of his Metamorphoſis, ſpeaketh of *Ino*, which (to auoid the fury of her Husband *Athamas*) caſt her ſelfe headlong into the Sea, & was transformed into a Sea-goddeſſe, & called by the Grecians, Λευκοθέα, and by the Latines, *Matuta*. This word ſignifieth the white goddeſſe, and by this, and others: as *Galatea*, &c. haue beene vnderſtood, the foaming, and white floats of the Sea, aboue and amidſt her

her billowes, opened and diuided by the windes, and of ſo many fiſhes as liue therein.

37. *Portuna.*] The Poets haue fained, that this is one of the Sea-gods, and that hee hath a peculiar gouernment ouer Hogges. The Greekes haue called him πορκεύων: The fable of his transformation is recited by *Ouid* in the fourth of his Metamorphoſis. *Virgil* in the fift of his *Æneas*:

Et Pater ipſe manu magna Portunus euntem
--- Impulit, &c.

38. *Calamary.*] *Geſner* in the 4. booke of his Hiſtory of Fiſhes, in the fiue hundreth and fourſcore Leafe, where he hath gathered all that which a man can deſire to know of theſe things, maketh mention of theſe fiſhes, and repreſenteth three Figures; the one of which agreeth with that which the Poet ſaith; and amongſt other things alleadgeth the ſpeech of *Peter Belon*. The Fiſh *Loligo*, of the Latines is longer then the *Seiche*, and hath a like ſoft fleſh. The French call him *Caſſeron*: the Venetians and Neopolitans, *Calamaro*, that is to ſay, Inkehorne. Thoſe about Babylon call it *Cornet*. The Spaniards call it, *Calamar*: He is ſo called, becauſe he hath a blacke skinne like Inke, which ſerueth him in ſtead of bloud. For otherwiſe he hath neither Bones, Bloud, nor intrailes: as alſo ſuch fiſhes as are ſoft and cartilaginous haue not.

39. *Adonis.*] This is the name of a faire Yong man, well beloued by *Venus*; of whom we haue ſpoken heretofore.

40. *Satyre.*] This is a Monſter in the Deſerts of *Affrica*, who hath a face in ſome ſort reſembling a mans, the feete of a Goate, as *Horace* calleth them *Caſſipedes*; in the nineteenth *Ode* of his ſecond Booke, he is oppoſed to *Adonis*.

41. *Cyclops.*] This word ſignifieth a round eye, and certaine Smithes of *Vulcan* in the Ile of *Sicily* haue beene ſo called; of whom *Virgil* ſpeaketh in the tenth of his *Aeneas*. But particularly this name hath beene giuen to the *Gyant Polipheme*, who had but one eye, and that in the midſt of his forehead. This was a wicked and cruell man, deſcribed by *Homer*, *Euripides*, *Virgil*, and our Poet alſo. *Vliſſes* hauing beene driuen by a tempeſt into *Sicily*, was ſurprized by *Cyclops*, who deuoured foure of his companions. But *Vliſſes* hauing made him drunke, put out his eye. *Homer* ſpeaketh of him in the tenth of his *Odiſſea*: *Virgil* in the third of his *Aeneas*: *Euripides* alſo hath made a Tragedie of him.

42. *Pigmey.*] That is to ſay a Dwarfe, which is a little one, of the height of a Cubit; and by this name certaine people haue beene called, who inhabite ſome Mountaines of the leſſe *India*, of the ſtature of whom *Pliny* maketh mention in his ſeuenth Booke, and ſecond Chapter. There were others in the North, whome the Poet calleth the Dwarfes of the North, in continuall warres againſt the Cranes, whereof *Pliny* ſpeaketh in the 11. Chapter of his fourth booke. He expoſeth the *Cyclops*, or *Gyant* to a *Dwarfe*, or *Pigmey*; & ſaith that a man ought not to finde it more ſtrange, that God hath created ſo great and ſo little fiſhes in the Sea, as he

he findeth it not ſtrange, that a Painter ſhould lymne out a Gyant in one Table, and a Dwarfe in another: in briefe, that a good workman maketh both great and ſmall pieces of worke at his pleaſure.

43. *Chimæra.*] This is a Mountaine in *Lycia*, or *Phaſelide*, on the top whereof there is alwayes fire, which flameth the more, if fire be caſt vpon it: neere vnto the top the Lyons inhabite, in the midſt Goates, at the foote Serpents. *Belerophon* made it habitable: for which cauſe the Poets fained, that he had ouercome a horrible Monſter, called *Chimæra*, which had three heads; the fore-part of a Lyon, the midſt of a Goate, and the tayle of a Dragon, as *Heſiodus* ſpeaketh in his *Theogonie*. *Horace* in the firſt booke of his *Odes*:

Vix illigatum te triformi
Pegaſus expediet Chimæra.

See *Seruius* expounding this place in the ſixt of *Aeneas*.

Flammiſque armata Chimæra.

Plutarch in his diſcourſe of the vertuous acts of women, ſpeaking of the *Lycians*, recounteth this after another manner, and leſſe fabulous. At this day this word of *Chimæra* is in vſe, and is taken for the thing that neuer was: and for the ſtrange figures which a man painteth in the aire. This is heere oppoſed to *Venus* beauty, highly praiſed amongſt the Pagans.

44. *Citharæa.*] This is an Iland in Greece, where *Venus* the goddeſſe of beauty, amongſt the Pagans was ſerued in a magnificent Temple. She is heere called the honour of *Cytharæa*, becauſe ſhee was honoured there. The Latine Poets call her oftentimes goddeſſe *Citherea*. *Virgil* in the 1. of his *Æneas*:

Parce metu & Citharæa, &c.

Ouid in the fourth of his Metamorphoſis.

Mercurio puerum diua Cathereide natum, &c.

45. *Many feete or Poulpe.*] The Poet ſaith that it is a Fiſh, which hath his head neere vnto his feete, and which is enemy to the *Lobſter*. *Pliny* ſaith no leſſe in the nine and twentieth, and threeſcore and two Chapters of his ninth booke. *Rondolet* depainteth the *Poulpe* in his ſeuenteenth booke, Chapter 7. and diſcouereth him in all his diuers kindes. But euery *Poulpe* hath eight feete, and a round head neere vnto them. All that which the ancient Greekes and Latines haue written, is ſignificantly alleadged by the ſame *Rondolet*.

46. *Cuttle.*] *Pliny* in his ninth booke, Chap. 28. ſpeaking of the Male and Female *Cuttles*. *Ambo* (ſaith he) *vbi ſenſere ſe apprehendi, effuſo atramento, quod pro ſanguine his eſt, in fuſcata aqua abſcondunt ur.*

47. *Crab.*] A fiſh in the Sea that hath his head vpon his breſt, whereof *Geſner* diſcourſeth amply in the fourth booke of *his Hiſtory of Fiſhes*, hauing gathered together in one body, all that which the ancients and modernes haue ſaid. *Pliny* ſpeaking of theſe fiſhes in his ninth booke, Chapter 31. faith that they haue

Ora

Ora in medio corpore in terram versa.

48. *Oister.*] *Pliny* in his eleuenth booke, Chapter 37. saith:

Ostrearum generi nulla capita, &c.

49. *Hare.*] See *Pliny* in his two and thirtieth booke, Chapter 11.

50. *Tortoyse.*] See *Pliny* in his 22. and 24. Chapter of his 6. booke; and in the tenth Chapter of his ninth: where hee saith amongst other things, *Testudines tantæ magnitudinis Indicum mare emittit, vt singularum superficie habitabiles casas integant: atque inter insulas Rubet præcipuè mari nauigant cymbis.* See also *Aelian* in his sixt booke of his History *de animalibus*, Chapter 17.

51. *Senedette.*] This is a kinde of Whale, which *Rondolet* supposeth to bee the *Phisetere* of the Greekes: and depainteth and describeth it in the fourteenth Chapter of his nineteenth booke, hee spurteth out another Sea into the Sea: for this Fish casteth out so much water by the hole that is vpon his head, that in a manner it may bee said, that he vomiteth the Sea into the Sea, whereby oftentimes many vessels are drowned and perish in the Sea, where these enormous and great fishes abide.

52. *Thunies.*] *Pliny* speaketh of these fishes in his sixt booke, and fifteenth Chapter, and saith that amongst others they are great; and that hee had seene one that wayed more then a hundred pounds. That which the Poet reciteth, that the *Thunies* arranged themselues in battaile against *Alexander* the Great, and were more troublesome to his Armie then the *Tirians*, *Indians*, and *Persians*, is briefely touched by *Pliny*, in the third Chapter of his booke aboue mentioned.



53. *Eoë.*] *Alexander* the Great made the world *Eoë*, that is to say, the whole East one onely Prouince, hauing conquered diuers Easterne Nations, which he reducing into one body, brought *sub ditione sua.* This is a Greeke word, drawne from another, that is from ἠὼς, which signifieth the morning and *Aurora*, or the breake of day. The Latine Poets oftentimes vse this word *Eos*, to expresse the Orientall part.

54 *Tyrian Towers.*] These are the wals of *Tyre*, a very strong Citie, & the principallest in *Phenice*, which *Alexander* held besiedged some moneths, and had much adoe to be Master thereof. See *Quintus Curtius*: *Plutarch* in his lifes; and in the second Tract of the fortune or vertue of *Alexander.*

55. *Porus.*] This was a Gyant, and King of the Indies, who hauing beene ouercome in a pitcht field, and led away prisoner by *Alexander* the Great, was courteously receiued, and royally intreated, and set at libertie, and put in possession of his Kingdome. See *Plutarch*, *Quintus Curtius*, and *Arrianus* in the History of *Alexander.*

56. *Darius.*] The last Monarch of the Persians, assailed by *Alexander*, he three times fought in arranged battell: and at the last neere to *Arbeles*, he was vtterly defeated, and slaine in his retreate by one of his Captaines. See *Plutarch*, in the life of *Alexander* the Great, *Arianus*, and

Quintus Curtius of the geſts of the ſaid Prince. He ſaith that the *Thuns* haue more boldly encountred *Alexander* and his forces, then *Darius* with his Armies did in three battailes.

57. *Eabular.*] *Rondolet* in his ſixteenth booke of the Hiſtory of fiſhes ſaith, that among the greateſt, and thoſe that are moſt monſtrous, there is one called *Orca*, becauſe he is like a pipe or barrell of Wine, or Oile, and which is called by the *Saintongea's*, *Epular*, becauſe he hath big and broad ſhoulders. Hee is like vnto the Dolphin, but twenty times greater, eſpecially in the midſt of his body, a mortall enemy of the Whales, violent, and wonderfull cruell. *Pliny* diſcourſeth at large of this name *Orca* in his ſixt booke. And it ſeemeth that the great Ships which ſaile in the Ocean (which we call Hulks) haue taken their names from this fiſh, ſaith *Rondolet*.

58. *Whirle-poole, Whale, or Priſle.*] This is a kinde of Whale, which *Rondolet* deſcribeth in the fifteenth Chapter of his ſixteenth booke. A man may call this fiſh the Saw of the Sea; as alſo his name is drawne from a Greeke word (which ſignifieth to ſaw, or cleaue) ſeemeth to imply: for the top of his muzzle is very long, and made after the forme of a Saw; as alſo *Pliny* ſpeaketh of Sea-Sawes, in the ſecond Chapter of his ninth booke.

59. *Gibar.*] This is a kinde of Whale ſaith *Rondoletius* in his ninth booke, and twelfth Chapter. The Fiſhermen of *Saintongue* (ſaith he) call it *Gibar*, by reaſon of a knot, or bunch, which he ſeemeth to haue, hauing his backe very high where he carrieth a Finne. Hee is no leſſe great then the Whales, but not ſo thicke, nor ſo fat, and hath his muzzle more long, more ſharpe, and a trunke or tunnell vpon his forehead, by which hee caſteth out water with great violence, and ſeemeth for this cauſe to bee called Blowing. All the female Whales haue heads, beare and nouriſh their yong ones aliue, ſuckling, couering, and defending them with their Fynnes. The *Gibars* and other Whales ſleepe, holding their heads vpward, and ſomewhat aboue the water; ſo that their trunke, or tunnell, appeareth in the vpper part of the water. See *Geſner* in his Hiſtorie of Fiſhes.

60. *Delos.*] He ſaith that the Sea-Monſters reſemble a certaine Land or Ile, which ſhould ſtirre and ſhake it ſelfe aboue the water; producing (and not without purpoſe) this Ile, which *Ariſtotle* eſteemeth to haue beene ſo called, becauſe that being couered by the Sea, it diſcouered it ſelfe, and appeared all at once, which hath giuen an occaſion to the Poets to faine, that this circuit of land had long time wandred at aduentures and that in the end it ſettled it ſelfe in the *Ægean* Sea, and is put amongſt the number of the *Cyclades*, where *Latona* was brought a-bed of *Phœbus* and *Diana*. *Pliny* in his fourth booke, Chapter 12. *Ipſa Clariſsima* (ſaith hee) *Cycladum mœnia templo Apollinis & mercatur celebrata Delos: quæ diu fluctuata (vt proditur) ſola motum terræ non ſentit, &c. Hanc Ariſtoteles ita appellatam prodidit, quoniam repentè apparuerit antea. Aegdoſthenes Cynthiam, alii Ortigiam, &c. vocant. Strabo* in his tenth booke: and *Mela* in his ſecond make mention thereof.

61. *Mars.*] This word ſignifieth warre, by a *Metonymia*, and manner of

of ſpeech, vſuall amongſt the Greeke and Latine Poets, and Hiſtorians: we haue ſpoken hereof in the ſecond day, verſe 174. Heere will I adde an Epigram of *Buchanans*, vpon the name and effect of *Mars*:

Magnâ quòd euertam, Mavors *ſum iure vocatus,*
Quàm validus dextra, tam rationis inops.
Vis, furor, ira, pauor, comites ſunt, & mihi teſtes
Quantum conſilii vis ferat orba mali.

62. *Salmon.*] The Poet ſaith that the *Salmon* forſaketh the Sea in the Spring time, and ſeeketh out the freſh waters, which experience confirmeth in diuers Riuers of Europe, wherein they fiſh for theſe *Salmons*.

63. *Shad.*] *Rondolet* in the fifteenth Chapter of his ſeuenth booke of the fiſhes of the Sea, maketh mention of this, and ſaith that it is the Ἐλοσσ of the Greekes, and the Shad-fiſh renowned amongſt the Sea-fiſhes, for that it is good to be eaten. The *Contac* or the *Shad*, loueth and ſeeketh out the ſweet water in Spring and Summer time: but if he heareth the thunder, he retireth himſelfe into his firſt aboade. *Audito tonitru* (ſaith *Rondolet*) *ad mare properare piſcatores teſtantur*. And for this cauſe the Poet calleth him Feare-thunder.

64. *Lamprey.*] A fiſh of the ſea, and of the ſweet-water, well knowne, long and ſliding; depictured and deſcribed at large by *Rondolet* in his 3. Chapter of his fourteenth booke.

65. *Sturgeon.*] The ſame *Rondolet* ſaith, that thoſe of Bourdeaux giue the name of *Creac* to two ſorts of fiſhes; the one called Πολύς in Greeke, and *Squatina* in Latine. The French, the *Marſelians*, and *Genevais* call him *Ange*, by reaſon he hath two wings ſpred abroad as the Angels are depainted. Thoſe of *Bourdeaux* call him, *Creac de Buch*. Theſe are his words in the one and twentieth Chapter of his twelfth booke. In the ninth Chapter of his fourteenth booke, hee ſpeaketh of the *Accipenſer*, and ſaith that it is the Sturgeon, called at Bourdeaux, *Creac*; and by the Italians, *Porcelletto*, becauſe he groaneth after the manner of a Hogge. Our Poet calleth him, *Vanté*, that is to ſay, Much eſteemed: which ſeemeth to accord with *Plinies* ſaying in his 9. booke, Chap. 17. *Apud antiquos piſcium nobiliſsimus habitus Accipenſer*.

As touching that which is ſaid, that the *Creac* ſearcheth out the ſweet waters in the Spring time, experience confirmeth it. *Rondolet* ſaith, that in the Sea this Fiſh is more leſſe, but that he waxeth full; and conſequently groweth in ſweet water. *In aquis dulcibus ſaginatus, longè grandior fit*.

66. *Sea-weede.*] This is an Hearbe of ſmall value, growing in the Sea againſt the Rockes; by reaſon whereof the Poet calleth it *Rock-louer*. See *Pliny* in his thirteenth booke, the fifteenth Chapter: *Matthiolus* vpon the ninth Chapter of the fourth booke of *Dioſcorides*: *Pliny* in his 9. Booke, Chapter 27. ſaith; *Algenſes pelagiæ purpuræ genus, viliſsimum nomen ab Alga qua nutritur*.

67. *Chaldæa.*] He vnderſtandeth vnder this ſpeciall name, the Aſtrologers. The *Chaldees* haue beene very curious ſearchers out of Celeſtiall

ſtiall things, and haue very much addicted themſelues to iudiciall Aſtrology, as appeareth by that which is ſaid in *Eſay*, in the 47. Chapter, threatning the ruine of *Babylon*, and deriding all the Aſtrologers thereof, whom he calleth Star-gazers. But as *I. Picus* Prince of *Mirandula* ſheweth in his learned diſcourſe againſt iudiciall Aſtrologie, theſe *Chaldeans* vſed a far more different method in their predictions, then thoſe that haue followed them. But although things were not at that time ſo corrupted, and that Aſtronomy was in reputation, eſpecially amongſt thoſe of the Eaſt, and that it hath endured long time: yet ſo it is, that the *Chaldees* had long time before *Eſay*, confounded this worthy Science by their follies and dangerous ſpeculations. Saint *Ambroſe*, in the fift booke of his *Hexameron*, chapter 9. *Quis Aſtrologus, quiſve Chaldæus ſupereſt ſyderum curſus, Cæli motus & ſigna comprehendere?* The Poet ſaith that no Aſtronomer, but God the Creator hath giuen aduice and dexterity vnto fiſhes, to change the Sea to be deliuered of their yong ones and fry more ſecurely. See the learned diſcourſe which he hath made in the chapter following, of the wiſe prouidence of fiſhes, who change the Seas; and the holy inſtructions that Chriſtians may gather therein.

68. *Sargus.*] *Aelian* in the 1. booke of his Hiſtory *De animalibus*, chap. 23. deſcribeth the furious loue of the *Sargons*, towards the ſhe-goat, and ſaith, that the fiſhermen take them by couering themſelues with a Goats skin: wherevpon *Alciate* hath made a worthy embleme againſt Adulterers, which deſerueth to be regiſtred here.

Villoſæ indutus piſcator tegmine Capræ,
Abdidit vt capiti cornua bina ſuo,
Fallit amatorem, ſtans ſummo in littore Sargum,
In laqueos ſinu quem gregis ardor agit.
Capra refert Scortum, ſimilis ſit Sargus amanti,
Qui miſer obſcæno captus amore perit.

69. *Cautharus.*] *Aelian* in his firſt book, Chap. 26. ſpeaketh of the ardent loue of this *Cautharus*, expoſing it againſt the adulteries of the *Sargon*. He fighteth (ſaith he) as couragiouſly for his wife, as *Menalaus* did againſt *Paris* for *Helena*. The French call him *Enſumé*, ſmoaked or duskie-coloured, by reaſon of his colour, he liueth likewiſe in the Mud or Ooes, and ſeeketh out the purgings and froths of the ſhores. He hath the forme of a *Guilt-head*. *Oppian* in the third booke of fiſhes agreeth heerein with our Poet, that the *Cantharus* admitteth no other femall but his owne. See *Rondolet* in his fifth booke of fiſhes, the fourth chapter. *Geſner* ſpeaketh of him alſo in the fourth book of his Hiſtory of fiſhes, leafe two hundred and eleuen.

70. *Mullet.*] The amity which the *Mullet* beareth to her Male, is deſcribed by *Pliny* in his ninth booke, the ſixeteeth chapter. The ſame Author ſpeaketh of the enmity betweene the Mullet and the Wolfe, in the eleuenth chapter of his ninth booke. See *Geſner* in his great Hiſtory *De animalibus*, the fourth booke, leafe 642.

71. *Thracians.*] This manner of action of the women of *Thrace* (be it that

that they haue beene enforced to ſo bloudy an execution, either by ardent affection towards their husbands, or conſtrained by couſtome) is deſcribed by *Herodotus* in his fift book, by *Mela* in his ſecond booke, and by *Solin* in the eleuenth chapter of his collection.

72. *Gaping Fiſh.*] This fiſh hath beene named by the Grecians Χαροσκοπος, that is to ſay, beholding the Heauen, becauſe he hath two eyes planted aboue his head. Thoſe of *Marſeilles*, call this fiſh *Tapecon*, by reaſon of his forme, which is like a Peſſarie. This is a Sea-fiſh which taketh pleaſure in the ſhores; of the length of a foote, without ſcales, hauing a great, bony, and ragged head; his mouth vpward, and very large, the which he couereth with his lower Chap. See *Geſner* in the fourth book of his Hiſtory *De animalibus*, leafe 159. where he hath gathered all that which the Ancients and Modernes haue written of this fiſh.

73. *Ozena.*] This fiſh is a kinde of Poulpe, of a ſtrong ſmell, depictured like a round Bottle, garniſhed with 8. long indented Canes or Pipes on the one ſide, and deſcribed by *Rondolet* in the 8. Chapter of his 17. booke: his cunning to catch the Oyſter, is recited in the ninth book of *Pliny*, Chapter 30.

74. *Crampe Fiſh*, or *Torpedo.*] The ſubtilty of this fiſh kindly repreſented, and diſpainted by the parts is deſcribed by diuers Authors. Amongſt which, ſee *Pliny*, in his 9. booke, and 24. chapter, and in his 23. booke, and firſt Chapter. *Plutarch* in his Hiſtory of liuing Creatures. *Ælian* iu his firſt booke of the Hiſtory *De animalibus*, the ſixe and thirtieth Chapter, and in his ninth booke, the foureteenth Chapter. *Ariſtotle* in the ſeuen and thirtieth chapter of his ninth booke, *De animalibus*. *Rondolet* in his Hiſtory of fiſhes, the twelfth booke, and nineteenth chapter, where from we finde gathered what a man would deſire to know of that fiſh, and that which *Athenæus*, *Gallen*, *Nicander*, and *Oppian* haue ſaid further then the aboue-named haue done.

This fiſh is of the forme and greatneſſe of a Thorneback, and is called *Dormillous* at *Marſeilles*, becauſe he benummeth their limmes who touch him, after a prodigious manner, recited by the Poet. The ſecret whereof *Greuin* in his firſt booke of Venoms, attributeth to the property of the aire, iſſuing from the body of the *Torpedo*, which is ſo ſubtill, that paſſing along by the line and the ſtaffe, it affecteth and afflicteth the armes of the Fiſherman. Hee ſpeaketh thereof at large in the three and thirtieth chapter of his ſecond Booke, and alledgeth *Oppians* Verſes, touching the ſimilitude of him that dreameth, which the Poet hath ingeniouſly expreſſed.

Apply alſo, to this compariſon, the Verſes of *Virgil* in the twelfth of his *Aeneas*: *Ac veluti in ſummis, &c.*

75. *Scolpendra.*] *Pliny* in his ninth booke, the three and fortieth Chapter, *Scolopendræ piſces terreſtribus ſimiles, quas centipedes vocant, hamo deuorato omnia intaranea euomunt, donec hamum egerant, deinde conſorbent.* See *Aelian* in his thirteenth booke, the three and twentieth Chapter of his Hiſtory *De annimalibus*, and *Rondolet* in his ſixeteenth booke of fiſhes, the fifteenth Chapter.

76. *Sea-Fox.*] This is a fiſh that hath a long tayle, and ſubtill in his chace,

chace, and hath a ſtrong ſent as the land Fox hath. As touching his charity, it is to be vnderſtood of the loue which he beareth to his little ones which he breedeth aliue: if any danger happen them, he preſently ſwalloweth them down, & keepeth them aliue in his body, then being eſcaped, he caſteth them vp as he receiued them. *Rondolet* depainteth and deſcribeth him in the tenth chapter of his thirteenth booke, where he ſaith, that himſelfe had ſeene one of theſe fiſhes opened, in whoſe belly he found his little ones aliue, and intire, and addeth, *Eos in metu intrò receptos à parente, dubitandum non eſt.* *Gregorie Nazianzene* in certaine of his Verſes to *Nicobulus*, attributeth that to the Dolphin likewiſe, which the Naturaliſts ſpeake of the charity of the Sea-Fox.

77. *Amia.*] *Rondolet* in the eight booke of his Hiſtory of fiſhes, chapter nine. This fiſh (ſaith he) which the Greeks call *Αμία*, it hath no name amongſt the Latines. Hee is called *Byze* by the French and Spaniards, as if in my iudgement a man ſhould ſay, *Bizance*, becauſe this fiſh was eſteemed at *Bizancium* or *Conſtantinople*. Our Poet calleth him *Abydoiſſe*, which is neere to *Conſtantinople*, & a Straight of the Sea, where this Fiſh haunteth, others call it *Boniton*. *Athanæus* holdeth that it hath beene called *Amie*, becauſe he cannot liue alone, but loueth company. See that which *Ariſtotle* ſaith, in the ſixt of his Hiſtory *De animalibus*, chap. 17. *Pliny* in his ninth booke, chapter 15. *Plutarch* in his Treatiſe, *De induſtria animalium*.

And as touching the ſubtilty of *Amia*, repreſented by the Poet, it is deſcribed by *Oppian* in the third booke of Fiſhing. He likewſe in his ſecond booke, and *Ariſtotle* in his fourth Hiſtory *De animalibus*, the eighth chapter, diſcouer no leſſe, and attribute to the *Amia*, a great diligence and force in his teeth, both to defend himſelfe, and offend other Fiſhes that aſſaile him.

78. *Sea-Mullet.*] *Plutarch* in his Treatiſe *De induſtria animalium*: The *Mullet* (ſaith he) taking heede of the round hooke, ſwimmes about the ſame, beating off with her tayle that which is good to bee eaten, and looſening that which appeareth outwardly, if hee cannot bring his purpoſe to paſſe by this meanes, hee then draweth in his mouth, and opening it a little, only toucheth the bayt with the tip of his lip, and gnaweth it round about.

79. *Cuttle-fiſh.*] This Fiſh hath his head neere to his feete, as *Rondolet* deſcribeth it in the 2. chapter of his 17. booke, where he alledgeth all that which the ancients haue written of the policy thereof. To which adde that which *Plutarch* ſaith in his Treatiſe, *De induſtria animalium*, and *Aelian* in his 1. Booke, Chapter 34.

80. *Gold-eye.*] *Plutarch* in his Treatiſe aboue mentioned, and *Pliny* in his 32. book, and 2. chapter: *Aelian* in the 17. chapter of his 11. booke make mention of the Gold-eye, and his induſtry.

81. *Damon.*] Amongſt the rare and notable examples of friendſhip, celebrated in Hiſtories, a man may obſerue this of *Damon* and *Pythias*, (two Philoſophers of *Pythagoras* Sect) one of which being ready to be put to death by the commandement of *Dionyſius*, the Tyrant of *Syracuſa*, and asking reſpite for ſome dayes to goe and ſet an order in the affaires of his houſe,

houſe, the other offered himſelfe priſoner, pledging body for body. This being granted, the pledge ſubmitting himſelfe with a cheerefull countenance to dye for his friend (whoſe returne was in no ſort expected) failed not to preſent himſelfe to dye for his friend: which did ſo inwardly touch the Tyrant, that he deliuered them both, and likewiſe prayed them to receiue him into their friendſhip, and to make him the third in ſo faire a league. *Cicero* in the third booke of his Offices, and *Valerius Maximus* in the ſeuenth Chapter of his fourth booke, make mention thereof. The Poet ſaith, that a man ſhall finde diuers *Damons* in the Sea; that is to ſay, many a Fiſh, which maketh it no difficulty to expoſe himſelfe to death, to ſaue the life of his companion, as *Damon* and *Pithias* did, the one for the other.

82. *Theſeus.*] The Poet ſaith, that many Fiſhes are to bee found as faithfull towards other Fiſhes, as *Theſeus* approoued himſelfe loyall and intirely louing towards a friend of his, called *Perithous*, whom he accompanied into Hell (as the Poets report) to bring *Proſerpine* away with them. Of whom *Horace* alſo ſpeaketh in the ſeuenth Ode of his fourth Booke.

Non Lethæa valet Theſeus abrumpere charo
Vincula Perithoo.

Plutarch about the end of the life of *Theſeus*, diſcouereth the verity of this poeticall fiction, and ſheweth that it was the friendſhip of theſe two. See *Valerius Maximus* in his fourth booke chapter 7. ſect. 4.

83. *Sparlings.*] *Rondolet* in his 5. booke, chapter 3. depainteth and deſcribeth theſe Fiſhes, according as *Pliny*, *Ariſtotle* and *Aelian* haue ſpoken thereof. They haue yellow Finnes, by reaſon whereof the Poets call them gilded. That which is ſaid of their vnion to maintaine themſelues againſt the cold, is deſcribed by *Aelian* in the 46. chapter of his 9. booke. The Poet addeth further another notable example of little white Fiſhes.

84. *Light Barbarie.*] This, according to ſome, is a Horſe of *Barbary*, ſwift in courſe as the Iennet or Horſe of *Spaine*. The Hiſtory of the Moores and *Alarbes*, in their ſodaine out-roads and incurſions, ſhew that theſe horſes are maruailouſly light and ſwift.

85. *Whale.*] This is a Fiſh of monſtrous greatneſſe, and almoſt like vnto a Dolphin, but that he is more long and bigge, and hath a Spout or Tunnell in his head, out of which he ſponteth water aboundantly. *Oppian* in his 5. booke of Fiſhing.

Aelian in the tenth booke of his Hiſtory *De animalibus*, chapter 6. and *Plutarch* in his Treatiſe *De induſtria animalium*, make mention of his Guide, of which the Poet ſpeaketh. They agree not in the deſcription of him: for *Plutarch* maketh him very little, that is, of the forme and greatneſſe of a *Gudgion*. At this day thoſe that fiſh for Whales, ſuppoſe that to be fabulous which is written of this Guide, as *Rondolet* ſaith, who hath fully ſpoken of Whales, and other Fiſhes of monſtrous greatneſſe, in his ſixteenth Booke, chapter 11, 12, 13, 14, and 15. where he forgetteth not

the

the pleaſant diſcourſe of the maner of fiſhing for Whales, as well in times paſt, as in our dayes.

86. *Pearle-Fiſh.*] The friendſhip betweene the Pearle-fiſh and the Prawne, their ſubtill hunting, and the diuiſion they make of their prey, are deſcribed by *Pliny* in his ninth booke, and the two and fortieth Chapter, and liuely deciphered by the Poet. See alſo *Plutarch* in his Treatiſe *de induſtria animalium*: and *Ælian* in his third booke *de animalibus*, chapter 29.

87. *Spunge-ſpy.*] This is a little fiſh (as *Plutarch* ſaith in his Treatiſe of the induſtry of liuing Creatures:) like vnto a Spider of the Sea. He guardeth and gouerneth the Spunge (called properly the hollow animall Plant) which is not wholly without ſoule, neither without bloud & ſence: but (as diuers other Sea-animals) cleaueth to the Rocks, and hath a proper motion to reſtraine her ſelfe outwardly; but to effect this, ſhee hath neede of the aduertiſement and friendſhip of another, becauſe that (being rare, lither, and ſoft, by reaſon of her ſmall vents, & empty for want of bloud, or rather want of ſence, which is very dull) ſhee feeleth not when any good ſubſtance fit to be eaten, entreth into theſe holes, & void ſpaces, which the Spunge there makes her feele, and incontinently ſhe cloſeth her ſelfe, and deuoureth it.

88. *Fiſh-Mariner.*] *Rondolet* in his ſeuenteenth booke, Chapter 9. deſcribeth the *Nautil*, or Fiſh-Mariner (which is a kinde of *Preake*) and alleadgeth that which *Ariſtotle*, *Athenæus*, and *Pliny* haue written. The Poet ſaith, that the Fiſh-Mariner hath learned of men the Art of Nauigation; ſo alſo hath he a ſingular dexteritie therein aboue all other Fiſhes, as *Pliny* ſaith in good tearmes after this manner in his ninth booke, Chap. 26. *Inter præcipua miracula eſt, qui vocatur Nautilius. Supinus in ſumma æquorum pervenit ita paulatim ſubrigens, vt emiſſa omni per fiſtulam aqua, veluti exoneratus ſentina, faciat nauiget. Poſteà duo prima brachia retorquens, membranam inter illa meræ tenuitatis extendit, qua velificante in auras, cæteris ſubremigans brachiis, medica cauda vt gubernaculo ſe regit. Ita vadit alto Liburnicarũ gaudens imagine, & ſi quid pauoris interueniat hauſta ſe mergens aqua.* *Oppian* ſaith the ſame in his firſt booke of fiſhing: and *Aelian* alſo in the 9. booke *de Hiſtoria animalium*, Chapter 34.

89. *Vrchin.*] *Plutarch* in his Treatiſe *de induſtria animalium*, ſaith, that when theſe fiſhes feele that there will be a ſtorme, they loade themſelues with little ſtones, for feare they ſhould be ouer-turned, and caſt heere and there by the waues of the Sea, in ſuch ſort as they remaine firme in their place, by the meanes of the weight of the ſame, wherewith they haue charged themſelues. *Pliny* in his ninth Booke, Chapter 31. ſpeaketh as much in a few words, according to his accuſtomed manner: *Tradunt ſeuitiam maris præſagire eos, correptiſque operiri lapillis, mobilitatem pondere ſtabilientes.* See alſo *Aelian* in his ſeuenth booke, *de Hiſtoria animalium*, Chapter 33.

90. *Pompile, a kinde of Tonney.*] In the nine and twentieth Chapter of the ſecond booke, *Pliny* ſeemeth to make no difference betwixt the Sea-Mariner, & the *Pompile*. Yet in the fifteenth chapter of the ſame booke, he giueth the name of *Pompile* to a ſort of *Tonnies*, who willingly follow Ships,

Ships; and *Aelian* in his ſecond booke, *de Hiſtoria animalium*, Chapter 15. maketh mention of this Fiſh, not louing the land, and by his retreat into the Sea, he letteth the Mariners know that they are neere the ſhore.

91. *Iaffa.*] This is a Sea-towne and famous Hauen of *Syria*, where they ordinarily diſ-imbarke, that trauell to Ieruſalem, and *Paleſtine*, which is commonly called the *Holy-Land*. They traffique thither by the meanes of the *Mediterranean* Sea, for the commoditie of the Hauen, and the ſupplies of the Country. This is that *Ioppa*, whereof the ſacred and prophane Hiſtories make mention.

92. *Luſitanie.*] This word ſignifieth *Portugals*: The Ancient Geographers and Hiſtorians haue called that part of *Spaine*, which is bounded by the Weſt Ocean, *Luſitania*, which of long time hath beene a ſeuerall Kingdome, bounded by *Galicia*, *Caſtile*, and *Andalouſia*. See *Pliny* in his third booke, chapter 1. and in his fourth, Chapter 21. *Ptolome* in his ſecond booke, Chapter 5. *Strabo* in his fift booke. *Ortelius* in *his Theater of the world* in the twelfth Card: and *Oſorius* in his *Portugall Hiſtory*, where he ſheweth by what means the *Portugals* are become ſo rich in our time, that is to ſay, by their long and dangerous Nauigations, which he deſcribeth at full.

93. *Belus.*] The ſonne of *Belis Ninus*, the firſt King of the Aſſyrians, who was one of the firſt inuentors of Nauigation. See *Polidore* in his third Booke *de inuentione rerum*, and *Giraldus* in his firſt Chapter, *de re nautica*, where he intreateth of this inuention particularly.

As touching *Typhis*, this was one of the principall *Argonautes*, and firſt Nauigators amongſt the Greekes vpon the *Mediteranean* Sea, in the Conqueſt of *Colchos*, where the golden Fleece was, that is to ſay, a great heape of riches, which *Typhis* and his companions went to gather: *Iaſon* the ſonne *Aeſon*, was of this troope, and in their voyage.

94. *Hermite-Fiſh.*] This fiſh, ſaith *Rondolet* in his eighteenth booke, and nineteenth Chapter is called καρκίνιον, that is to ſay, the ſmall Crab by *Ariſtotle*; *Cancellus* by the Latines, and by the French, *Bernard* the *Hermite*, namely, becauſe he flyeth others, and liueth in her ſhell in continuall ſolitude. Our people of *Prouance*, and *Languedoc* vſe this name of *Bernard*, in the nature of a ſcoffe, giuen vnto thoſe who are ſo called, and ſuch as we conceiue to be of ſhallow or ſlight capacitie. For they ſay, that this fiſh is a very ſot to hide himſelfe in the holes or haunts of others, hauing meanes to liue and defend himſelfe in his owne. *Aelian* in the ſeuenth booke of his Hiſtory *de animalibus*, Chapter 31. ſaith in his language, that which our Poet expreſſeth heere in Verſe. *Pliny* attributeth this ſubtiltie to the *Pynnothera*, in the one and thirtieth Chapter of his 9. booke. *Huic ſolertia eſt* (ſaith he) *inanium oſtrearum teſtis ſe condere, & cùm accreuerit, migrare in capaciores.*

95. *Remora.*] This fiſh hath beene called by the Greekes Ἐχενηὶς ἀπὸ τῆς ἴσχειν τὰς ναῦς, becauſe hee ſtayeth Ships: the Latine word (retained by the French) implyeth no leſſe, as the Poet likewiſe expreſſeth, calling this Fiſh, Stay-Ship. *Rondolet* in his eighteenth Chapter, of his fifteenth book, placeth it in the ranke of vnknowne fiſhes in our time; and deſcribeth it after *Ariſtotle*, *Pliny*, *Oppian*, and *Aelian*, who are different in opinion con-

cerning the ſame. For *Oppian* maketh it like vnto an Eele, and *Pliny* to a great Snaile. *Pliny* ſpeaketh thereof with great admiration, in the ſecond Chapter of his two and thirtieth booke: and in his Booke of Fiſhes: after he hath intreated of the ſecret properties of the Adamant, and of ſome precious ſtones; of the Serpent named *Baſiliske*, and of the *Crampe-Fiſh*, confeſſeth his inſufficiencie in reſpect thereof. *Rondolet* ſuppoſeth that this fiſh cleaueth to the Poupe, or to the Helme of Ships, and that thereby he cauſeth the ſtay of them, as wee ſee, that by the meanes of the Helme, which the Pilot ſteareth the Ships, doe ſhape their courſe in ſuch ſort, and are ſo guided, as beſt pleaſeth him, in ſuch ſort, as the bridle and bit doth ſtay and gouerne the ſtouteſt Horſe of the world. The learned *Scaliger* in his 218. exercitation (hauing refuted *Cardan*, who accuſed *Ariſtotle*, for that hee eſteemed and iudged that the fiſh *Remora*, was that which ſome call the *Crampe-Fiſh*) anſwereth *Fracaſtor* likewiſe, who in the eighth Chapter of his booke, *de Sympathia, & Antipathia rerum* hath maintained, that it is not the *Remora* that ſtayeth the ſhips, but that in faſtning himſelfe vnto them, ſhe is the ſigne to make men know, that there is a Rocke vnder the water, which hath this propertie to ſtay Ships, as the Adamant hath to retaine Iron. He then addeth his opinion, which in effect is this, that it is a hidden propertie, and yet notwithſtanding certaine, wherein although the vnderſtanding cannot diſcouer the reaſon of this Antypathie, and Vertue; yet ought we not to finde it ſo ſtrange, that wee ſhould reiect that which is ſaid, conſidering that which we obſerue of the *Crampe-Fiſh*. The Poles are firme, & the Center of the Earth likewiſe, the Heauens inceſſantly turne, the flouds runne downewards, the Adamant draweth Iron, the *Remora* arreſteth Ships. The reaſon is hidden in the principles; ſo likewiſe the efficient cauſes of them are contrary. For as reſt and motion are two contrary things; ſo can we not giue a reaſon why heate and cold are contraries: we cannot alſo tell why thoſe things, which haue their effectiue principles of motiõ or reſt in themſelues, may remoue or retain this or that. No man is able to tell what are the principles of the heate which is in the fire; nor yet what are the principles of ſtaying in the *Remora*. For it is an extreme impudence, to ſtriue to referre all things to manifeſt qualities; that is to ſay, that it is impoſsible to yeeld a reaſon of all the ſecrets of nature.

There are certaine examples of the vertue, and maruellous property of this Fiſh, recited by *Pliny* in his one and thirtieth booke, Chapter 11. See *Baſil* in the ſeuenth Homily of his Theologicall weeke, where hee maketh expreſſe mention of the *Remora*. *Plutarch* in the ſeuenth queſtion of the ſecond booke of his Table-talke, reiecteth all that which is ſaid of this Fiſh, and denyeth that ſhe is the cauſe of ſtaying Ships, but ſaith that that fiſh thruſteth her ſelfe into the moſſe, and graſſe, that growe on the Ship ſides, which cannot then fleete away ſo eaſily; and that ſome haue thought that finding them about the veſſels that were ſtayed, that ſhe was the cauſe of the ſtay, whereas ſhe is but an acceſſarie ioyned to the principall of this arreſt. See the reſt in the Authors aboue-mentioned: for the *Remora* hath perhaps retained vs longer in this place then ſhe ſhould.

96. *Dolphin.*] The Poet calleth him King of fiſhes: and amongſt other praiſes, attributeth vnto him a continuall motion, an ardent amitie towards man, and a great charitie towards his fellowes. This is expreſſed by *Ariſtotle*, in the ninth booke of his Hiſtorie *de animalibus*, chapter 48. *Plutarch* in his Treatiſe *de induſtria animalium*; and in the end of his banquet of the ſeuen Sages. *Aelian* in his 15. 6. and 12. of his *Hiſtoria animalium*; and namely *Pliny* in his ninth booke, and eighth Chapter: for hee ſerueth for a Coment to that which the Poet ſaith. Amongſt the Modernes, *Rondolet*, and *Geſner*, in their Hiſtories of fiſhes, ſet downe all that which the Reader can deſire.

97. *Atropos.*] The ancient Pagans haue thought, that all things created and made, had not onely their good Angell to conduct and gouerne them; but alſo that they were ſubiect to the Parques and fatall deſtiny; ſo that their neceſſitating deſtiny was inevitable. They made the *Parcæ* to be three: *Clotho*, *Lacheſis*, and *Atropos*, the daughers of *Iupiter* and *Themis*, or of the night, and ſubiected their gods themſelues to this neceſsitie, as the teſtimonies are apparant by *Iupiter*, in *Homer*, and from thence the *Stoiques Fatum* is deriued. *Ariſtotle*, or hee who is the Author of the booke *de Mundo*, ſaith, that there are three *Parques* diuided according to the three times: the one repreſenting that which is paſt; the other, that which is to come; the other, the preſent. For *Atropos* regardeth the time paſt, as her name importeth, which is as much to ſay, as not returning backward: *Lacheſis* hath the charge of that which is to come; for the euent of things is firme. *Clotho* furniſheth the preſent. Some haue fained, that vpon the birth of creatures, they ſpinne the thrid of euery mans life: Some vnderſtand hereby the temperature of the ayre, which anſwereth afterward to the whole remainder of life; then the corporall vigour, then the effects of the celeſtiall bodies in ours. Others, the order of the diuine prouidence, in the time paſt, preſent, and to come of our dayes, limited by the ſame, which cutteth vs off either in the beginning, or in the midſt of our courſe, without hope of returne. In calling them the Daughters of *Iupiter*, and *Themis* (which is Iuſtice) they imply thus much to our vnderſtanding, that all that which hapneth, is iuſt, and that we ought to reſolue therupon, eſpecially vpon death. Thoſe that ſaw not ſo cleerely (perceiuing not any order, according to there iudgements in humane affaires) eſteemed the Parques to be the daughters of the Night; thatis to ſay, that Deſtiny & Death were things implicatiue, and hidden, and whereof we ought not to ſearch any reaſon. Others vnderſtood thereby, that all was in confuſion in the world, and in a perpetuall night of perplexed ignorance, as well in life, as in death. *Plato* in the eleuenth booke of his *Commonweale* calleth the *Parques*, the Daughters of neceſſitie; to ſhew that the wicked ought neceſſarily to beare the puniſhment of their impieties, and could not auoid the iuſt iudgement and vengeance of God. The Poets likewiſe ſay, that they dwell in an obſcure and remote Caue, to ſhew that diuine iudgements are hidden and ſlowe.

Furthermore, death is called *Atropos* by our Poet, becauſe ſhe is inexorable. And whereas in another place he calleth her *Pale*, as the Latines call her *Pallida*; it is taken from the effect which ſhe produceth in the dead.

He in this place calleth Sleepe, or Sleeping, the ſhadow, pourtraite, or Image of *Atropos*, that is to ſay, of death, becauſe that in appearance ſleepe and death doe agree. *Somnus* (ſaith the Poet) *eſt gelidæ mortis Imago.*

98. *Arion.*] This Fable of *Arion*, inuented (as I ſuppoſe) by thoſe who had heard ſpeake of the Hiſtorie of the Prophet *Ionas* (as alſo diuers Hiſtories of the Bible, haue been in this manner changed by the Pagans) is amply deſcribed by our Poet, who hath imitated that which *Plutarch* ſaith in the end *of the banquet of the ſeuen Sages*. *Pliny* in his ninth booke, Chapter 8. hauing propoſed ſome examples of the loue of Dolphins towards men, addeth; *Quæ faciunt, vt credatur Arionem quoque citharodicæ artis principem interficere nautis in mari parantibus, ad intercipiendos eius quæſtus, è blanditum, vt priùs caneret cythara, congregatis cantu Delphinis, cùm ſe iecisſet in mare, exceptum ab vno, Tænarium in littus peruectum.*

99. *Parnaſſus.*] The Virgins of *Parnaſſus* are the Muſes, ſo called by reaſon of *Parnaſſus*, a floud running from the Mount *Helicon*, the water whereof was conſecrated to them by Antiquity. See *Strabo* in his ninth Booke. A Latine Poet (condemning the Vanity of his Age, where riches and publique dignities were preferred before Sciences, vnderſtood by the Muſes) ſaith,

Quid tibi cum Cyrrha? quid cum Parnaſſidos vnda?
Romanum propius, diuitiuſque forum eſt.

Lilius Giraldus hath made a little Latine booke of the Muſes, wherein hee compriſeth their names, and ſurnames, according as the Ancients haue written.

100. *Nymphs, Meſſinian Syrens.*] Singers of the Meſſinian Phares. So are the Syrens called, who ſhewed themſelues in the Sicilian Seas, as the Poets haue amply written.

1. *Myre, or male Lamprey.*] This is the male Lamprey, ſaith *Ariſtotle*; and after him *Rondolet*, who ſetteth downe his picture and deſcription in the ſixt Chapter of his fourteenth booke; *Ariſtotle* in his ninth *de hiſtoria animalium*, Chapter 2. and *Pliny* in the laſt Chapter of his ſixt booke, maketh mention of the hatred betwixt the *Myre*, and the *Congue*, who gnaw one anothers tayles; as alſo of that of the *Mullet*, and the *Sea-Wolfe.*

2. *Lobſter.*] This is the Tumbler of the Sea, deſcribed by *Rondolet* in his eighteenth booke, Chapter 2. Of his warre with the *Polipes*, *Pliny* maketh mention in his ninth booke, Chapter 26. *Polypum in tantùm Locuſta pauet, vt ſi iuxtà viderit, omnino moriatur.* But the Poet ſaith, that the ſweet harmony of the inſtrument of *Arion*, charmed and made the fiſhes forget their enmitie, and Antipathy for that time. As touching the Antipathies of fiſhes, reade *Aelian* in his firſt booke of his Hiſtory *de animalibus*, Chapter 22.

3. *Laconia.*] This is a part of the Country of *Greece*, the principall Citie whereof was *Sparta*, or *Lacedemon*, a common-weale in times paſt very flouriſhing. The Dolphin that did beare *Arion* (taking pleaſure in the ſound

ſound of his melodious inſtrument, would rather haue beene further off from the ſhore of *Greece*, to the intent that for long time hee might haue had this Harmony. See *Plutarch* in the end of his diſcourſe, intituled, *The Banquen of the ſeuen Sages.*

But before we deſcend vnto the earth, and forſake the waters, I will adde ſome particularities as touching fiſhes, to giue the Reader alwayes the more occaſion to reuerence in ſilence the Lord Almighty, who hath engrauen his wiſedome in ſo many places, namely, in the Sea, where there are an infinite ſort of great fiſhes, which we ordinarily call Whales, then venomous, medicinable, predictiue, and Maſters or Tutors. The Sea (as the Earth) hath her Fruits, Trees, Gummes, Odors, and Colours, her Animals, her Birds, as the Earth and Aire haue, her Fire, and her Planets, and Starres, as the Heauen hath.

As concerning the Whales (beſides that which the Poet hath ſaid) *Olaus Magnus* in the 21. booke of his Northerne Hiſtory, chapter 28. deſcribeth a Sea-Oxe, which he calleth, *Roſmarus*, whoſe teeth are eſteemed no leſſe precious then thoſe of the Elephant. *Belon*, in his booke of fiſhes, ſpeaketh of the Dogge *Carchafion*, as alſo *Geſner* doth in the fourth booke of his Hiſtory *De animalibus*, page 205.

This is a fiſh that hath foure rankes of teeth, to the number of 50. in euery ranke, his throat maruellous great. *Rondolet* in his 13. booke, chapter 12. reporteth, that ſometimes in the Hauens of *Marſeilles*, and *Nice*, there haue beene taken of this ſort of fiſhes, ſome that wayed more then one thouſand pound, in whoſe bellies haue beene found men armed at all aſſaies. See *Ariſtotle* in his 5. booke, chapter 5. *Pliny* in his booke chapter 24. *Athenæus* in his ſeuenth booke. *Oppian* in his firſt booke, of fiſhes. *Belon* putteth a difference betwixt this fiſh, and that which other Authors name *Lamia*. *Rondolet* ſuppoſeth that it was in the belly of ſuch another fiſh that the Prophet *Ionas* remained 3. nights and three dayes.

Olaus Magnus in his 21. book, chap. 14. ſpeaketh of the *Monocerote*, or *Vnicorne* of the Sea, a great and dreadfull fiſh, but ſuch a one that ſwimmeth very heauily and ſlowly. *A. Theuet* about the end of the 5. Booke of his Goſmography maketh mention of the *Arque*, and of the *Vletif*, monſtrous fiſhes in the *Caſpian* Sea; the *Vletif* hath a Saw vpon his forehead, of the length of three feete or more, of foure fingers in bredth, the edges on both ſides are very ſharpe. The *Arque* reſembleth him very neerely, but that the *Arque* is inueſted with a skin like to a Sea-Dog. In the Sea of *Arabia* is found the *Orabon*, deſcribed by *Theuet* in the 8. Chapter of his 5. booke. This is a fiſh nine or ten foote long, and proportionably large, hauing his ſcales made after the manner of an ancient Brigandine, not ſo ſtrong as the Crocodiles *Gonzala. Ouiedus* in the 13. book of his generall Hiſtory of the Indies, and others make mention of the *Houperon* of *Maxara*, of the *Ouldre*, of the *Maltha*, of the *Tiburon*, of the *Viuella*, of the *Manat*, and of the *Hoga*, fiſhes very furious in their prey, and maruellous violent, except the *Manat*, which may be tamed. See *Geſner* in his fourth booke, page 252. and 253. and 618. and 619. *Rondolet* in his 16. booke, chapter 16, 17, 81. *Theuet* in the 6. Chapter of his 22. booke deſcribeth the *Houperon*, and in his 16. the *Hoga*.

The

The *Rhinocerot* of the Sea is deſcribed by *Geſner* in his fourth booke, page 248. and *Cardan* (after *Olaus Magnus*) maketh mention thereof, in his tenth booke *De ſubtilitate*. In the page 522. of the fourth booke of *Geſner*, the deſcription is to be ſeene of the Sea-wild-bore, or of the *Hyæna*, whereof *Pliny* ſaith in the end of the 11. Chapter of his 22. booke. *Hyenam piſcem vidi in Aenaria inſula captum, &c.* See *Oppian* in his firſt and fifth booke. *Pliny* in the ſame booke and chapter, ſpeaketh of the *Dromons*, and *Geſner* in his fourth booke, page 110. It ſeemes that *Pliny* maketh it a kinde of fiſhes, where *Ariſtotle* in his firſt booke, the firſt chapter *De Hiſtoria animalium*, calleth them generally *Dromons*, that is to ſay, Runners, what fiſh ſoeuer it be, that goe from one Sea into another, as the *Tunnis*, *Pelamides*, and *Amies*.

Pliny in the fourth Chapter of his ninth book, ſpeaketh of another fiſh, called the *Wheele*, in theſe termes: *Apparent & Rotæ, appellatæ à ſimilitudine, quaternis diſtincta radiis, modioles eorum oculis duobus vtrique claudentibus*. See *Ælian* in his thirteenth booke, the twentieth chapter. *Geſner* in the page 964. of his fourth booke, and *Rondolet*, in the ſeuenth chapter of his fifteenth booke. The Frog of the Sea is depainted by *Geſner* in the page 460. of his fourth Booke. And *Rondolet* who hath amply entreated therevpon in his twelfth booke, the twentieth chapter, ſaith, that the fiſh thereof is ſoft, ſalt, of euill taſte and Iuice, ſmelling lothſomely. He addeth that he had ſeene one neere vpon the ſhore, which by night time laid hold on the foote of a Fox that was ſeeking his prey, and laid ſo ſtrong hold of him, that he could not ſaue himſelfe, but was catcht without any meanes to looſe himſelfe, or drag the fiſh with him, whereby a man may conieƈture the forces of his teeth, and of his whole body. *Theuet* in the 16. Chapter of his twentieth booke ſaith, that in the *Sarmatique* Sea, there is found a Snayle, as great as a Tunne, hauing Hornes reſembling the Hornes of a Hart; in the tops and branches whereof, there are certaine round and ſhining Buttons, like fine Pearles. He hath a very great neck, and his eyes as ſhining as a Candle, his Muzzell round, and made like vnto a Cats, with a certaine bright-coloured Mouſtaches round about, the Throat very wide, vnder which there hangeth an eminency or out-lumpe of fleſh: a fiſh as briske and hideous as a man can behold. He hath foure legs, long and crooked Pawes, which ſerue him for Finnes, with a long Tayle, all ſpeckled, like the tayle of a Tygre.

The Poet hath ſpoken in the 252. Verſe of this fifth booke of the *Scolopendra*, which a man may call a Sea-Caterpiller.

But there is another, whereof *Aelian* ſpeaketh in his 13. booke, chapter 23. which he holdeth to be one of the greateſt fiſhes; inſomuch as hee ſaith, that ſome haue ſeene them as bigge as Gallies. See *Geſner* in his 4. booke, page 1009. *Aelian* in his 3. booke, chapter 28. ſpeaketh of the *Perſea*, & ſaith that it is the groſſeſt, ſtrongeſt, & hardieſt of all the fiſhes that are in the red Sea. The *Phoques*, or Sea-Calues, are deſcribed at large by *Geſner* in his 4. booke, page 830. &c. where he repreſenteth all that which *Ariſtotle*, *Pliny*, *Oppian*, *Aelian*, and others both Ancient and Moderne haue ſpoken. See *Rondolet* in his 16. booke, chapter 6.

Olau

Olaus Magnus in his 21. booke deſcribeth the *Bayfard*, a crafty, cruell, and monſtrous fiſh, in the Sea of *Norway*, as alſo the Serpent of the length of 200. Cubits, and other monſters of the Northerne Sea, and ſuch other wonders aboundantly. See *Geſner* in his fourth booke, page 1038. and 1040. I had forgotten the *Pontarof* of the weſt Sea, a monſtrous fiſh, that taketh pleaſure to carry away yong children which hee playeth and ſporteth withall. As *Ouiedus* in his thirteenth booke, and others make mention.

As touching the Fiſhes that haue reſemblance with men and women, the *Tritons*, *Neriedes*, *Syrens*, *Monkes*, and *Sea-biſhops*. See Peter *Meſsias*, part 1. chapter 22. *Rhannuſius* in the firſt Tome of his Nauigations. *Olaus Magnus*, in his one and twentieth Booke, the firſt Chapter. *Pliny* in his ninth Booke, the fifth Chapter, and tenth booke, and nine and fortieth Chapter. *Alexander* of *Alexandria* in the third booke of his Geniall dayes, the eight Chapter, *P. Gillis* in his Hiſtory *De animalibus*. *L. Viues* in his ſecond booke of *The truth of Chriſtian Religion*. *Fulgoſius* in his firſt booke, Chapter 6. *Bouſin* in his firſt *Decade*, the eighth booke. In the Theater of Cities, in the deſcription of *Harlem* we reade, that in the yeere 1403. there was fiſht out of the Lake of *Harlem* in *Holland* a Sea-woman, which had beene driuen thither by a ſpring-tide, which being brought into the towne, ſuffered her ſelfe to be clothed, fed with bread, milke, and other meates: moreouer, ſhe learned to ſpinne, and performe other petty offices of women. She kneeled downe before the Crucifix, and obeyed her Miſtriſſe, neuer ſpake, but all the reſt of her life remained dumbe, and liued thus many yeeres.

In the yeere 1526. there was taken in *Norway* (neere to *Elpoch*, which is a Sea-Port) a certaine Fiſh reſembling a Mitred-Biſhop, who liued ſome dayes. *Ferdinand Alnares* (Secretary of the Store-houſe of the Indians) writeth, that hee had ſeene not farre off from the Promontorie of the Moone, a yong Sea-man comming out of the waues, who ſtole Fiſhes from the Fiſhermen, and ate them raw.

Wee ſhould further ſpeake of Fiſhes according to the method which men haue obſerued in the beginning of this addition: but becauſe I perceiue that this Index groweth to a Booke, and that vpon euery Fiſh, either venemous, medicinable, predictiue, Quadrupedall, flying, Plant, Animall, ſpungie, or bearing the name of Flowers, Odours, Hearbes, whether they be in the Eaſt or North, or in the Weſt and South, an infinity of maruellous Diſcourſe preſenteth it ſelfe: but let vs leaue it to a Commentary, and Phyſicall Diſcourſe, wherein the forenamed Authors (both Ancient and Moderne) do furniſh vs with ample matter. The Dolphins onely (conſidered in *Ariſtotle*, *Pliny*, *Aelian*, *Oppian*, and others, who haue written of them) containe notable obſeruations: For the preſent, we will content our ſelues with that which hath beene touched by the Poet, who in a few Verſes ſheweth vs many faire patternes and preſidents of our Creator and Almighty Lord.

4. *Ionas.*] The Poet (hauing diſcourſed very plentifully of the accident of *Arion* ſaued by a Dolphin) exhorteth his Muſe to iſſue out of the Whales belly with *Ionas*, and to goe a ſhore. This hath made me oftentimes

times think, that his book being falne into the hands of some of his familiar friends (and perhaps a little too bold) that it may be, that some one hath curtald and cut away some of his Verses, as in this place and others.

But to conclude, I beleeue that the Greekes (hauing heard afarre off some scatering report of the deliuery of *Ionas*) haue obscured the same, and haue forged their *Arion*; the Diuell laying hold of such occasions, to obscure the true miracles of the Lord, and to hold the world in his blindnesse. The most wondrous and miraculous deliuerance of *Ionas* is exactly described in his prophecy, amongst the bookes of the twelue small Prophets.

5. *Birds.*] The History of Birds, after *Aristotle*, *Pliny*, *Oppian*, and *Aelian*, is described at length by *P. Belou*, and *Gesnea*, to whom the curious Reader may haue recourse: we present but an Index.

6. *Phœnix.*] *Belon* in the last chapter of his sixt booke, Of the nature of Birds, discourseth at large of the Phœnix. See *Ouid* in the 15. of his Metamorphosis. The Poet hath enforced himselfe to describe and illustrate that which *Pliny* saith in the sixt chapter of his booke: *Aethiopes atque Indi discolores maximè etinenarrabiles ferunt aues: & ante omnes nobilem Arabiæ Phœnicem: haud scio an fabulosè, vnum in toto orbe, ne visum magnoperè. Aquilæ narratur magnitudine, auri fulgore circa colla, cætera purpureus, cæruleâ roseis caudam pennis distinguentibus, crista faciem caputque plumeo apice cohonestante. De eo prodidit Manilius, neminem extitisse qui, viderit viuentem: Sacrum in Arabia soli esse viuere annis* DCLX. *senescentem casia thurisque surentis construere regum, reples odoribus & superemori. Et ossibus de inde & medullis ouis nasci primò ceu vermiculum, ide fieri pullum: primipioque iusta funeri prior ireddere, & totum deferre nidum prope Panchaiam in solis vrbem, & in ara ibi deponere, &c. Cornelius Tacitus* in the sixt Booke of his *Annalls*, *Aristotle*, *Oppian*, *Euripides*, *Lucretius* and *Solin*, make mention of this Bird. See *Aelian* in his sixtbooke of his History *De animalibus*, the eight and fiftieth Chapter, where hee speaketh of the dexterity of the Phœnix, to account her yeeres, and saith, that they fly in *Egypt*, from 500. yeeres to 500. Diuers suppose that we are to conceiue so much of this Bird, as of that which is reported of the Vnicorne: that is, that there is no such liuing Creature in nature, but that by heare say of learned men, they haue taken occasion to solace themselues with this well-stiled Discourse. So much is the opinion of the Phœnix ancient, although that otherwise the Authors common reward, concent but in the number of the yeeres of the life of the same.

As touching the Christian doctrine, which the Poet draweth from our mortification, regeneration, and resurrection, and of that which dependeth on the Phœnix, reade the beginning of the twentieth booke of the *Hieroglyphiques* of *Pierius Valerianus*. Likewise the thirteenth Chapter of the Resurrection of the flesh of *Tertullian*: *Cirill* in his eighteenth *Cathechese*, Saint *Ambrose* in the fift of his *Hexameron*, and the Author of the Verses of the Phœnix, in *Lactantius*.

7. *Fez.*] This is at this day (according as *Iohn Leo* testifyeth) the greatest, richest, and most magnificent Citie of all *Affrica*, of which hee reporteth miraculous matters, in his third booke of *Chorographie*. The

Poet

Poet ſaith, that from *Fez* vnto *Cairan* (which ſome ſuppoſe to be *Cairé*) the Sunne ſeeth not a fairer creature then the Phœnix, that is to ſay, that from the one end of *Affrica* to the Weſt, vnto that which is in the Eaſt, is not to be found a fowle ſo admirable as is this.

8. *Phrygian.*] The Phrygian Cup-bearer is *Ganimede* (the ſonne of *Priamus*) of whom *Homer* in the tenth of his *Iliads*; and *Virgil* in the third of his *Æneas* report this, that by reaſon of his beauty he was ſnatcht vp by an Eagle to be *Iupiters* Cup-bearer, and afterwards was placed amongſt the Starres, and is a ſigne in the *Zodiaque*, called *Aquarius*, or *powre out water*, vnder which oftimes great Raines doe fall. And for that this ſurreption was made in the Mountaine *Ida* in *Phrygia*; this Cup-bearer is ſurnamed *Phrygian.* See *Apollonius* in his third booke: *Zenophon* in his *Sympoſiacon*: *Cicero* in the firſt of his *Tuſculanes*, where hee giueth an Expoſition of this Poeticall Fable. Heare our Author would ſay, that the celeſtiall bodies take heede, and haue care to giue no hindrance to the renuing death of the Phœnix.

9. *Tryones, or Coachman.*] The Ancients called the Oxen that ſerued for tillage, *Tertiones, & Terriones, quaſi terrentes terram*; as *Varro* ſheweth in his ſixt booke, *De lingua Latina*: and *A. Gellius* in his ſecond booke, Chapter 21. But foraſmuch as the ſeuen Starres of the Beare are diſpoſed, as a coupling of Oxen; the Aſtronomers haue named theſe Starres, *Trions*; which are the celeſtiall ſigne called by the Greekes, *Arctos*; by the Latines, *Vrſa, et plauſtrum*, that is to ſay, the Beare, and Chariot. And becauſe they be ſeuen, there is but one made of the French, that is to ſay, Septentrion, or the Northerne. *Cicero* in his ſecond booke of *the nature of the gods*, ſpeaking of the Pole-ſtarre. *Altera dicitur eſſe Helice, cuius quidem clariſsimas Stellas totis noctibus cernimus, Quas noſtri ſeptem ſoliti vocitare Triones: Virgil* in the third of his *Aeneas*:

Arcturum pluuiaſque Hyadas, geminoſque Triones.

He ſpeaketh but of two, hauing (it may ſo be) a reſpect to the ſituation of theſe Starres, or for that the Aſtronomers haue made two Beares, and two Chariots. Whereupon a man may reade the Treatiſe of *Picolomini*, touching the fixed Starres: they are called as their ſituation requireth, and experience confirmeth.

10. *Auſter.*] This is the Affrick and Autumnall winde, very violent and hot. The Poet ſaith, that it paſſeth not the Libique bounds, that is to ſay, it containeth it ſelfe in *Affrica*, leaſt it ſhould hurt the Phœnix in his liuing funerals.

11. *Hyperborean.*] By the *Hyperborean* Den, he vnderſtandeth the Northerne quarter; from whence, as from a Den, the *Bize* winde, called *Boreas* (being cold and cutting) iſſueth. The captiuitie of the windes is properly deſcribed by *Virgil* in the firſt of his *Aeneas*. See *N. de Comtes* in the eight booke of his Mythologie, Chapter 12.

12. *Birds.*] Reade *Geſner* in the third booke of his Hiſtory *de animalibus*. *Belon* in his ſingularities, and in his Hiſtory of Birds: and *Pliny* in the tenth booke of his *naturall Hiſtory*. *Solin*, *Aelian*, and *Ouiedus* in his Hiſto-

rie of the Indies. *Theuet* in his Cosmography, and *Cardan* in his bookes *de subtilitate, & varietate rerum.*

13. *Swallow.*] He praiseth the Swallow for his swiftnesse in flying, and for his diligence and dexteritie in building his nest. *Pliny* in his 10. booke, Chapter 14. *volucrum sola hirundini flexuosi volatus, velox celeritas:* *Pliny* in the three and thirtieth Chapter of the same booke intreateth of the building, and Masonry of this Bird: and *Plutarch* in his Treatise *de industria animalium*, saith, that *Democritus* hath shewed that the Swallow taught men first to build.

14. *Larke.*] A Bird well knowne for his delicacie, both abroad, and in the Cage, described by *Belon* in his fift booke, Chapter 23. The Poet hath liuingly described the musike of this melodious Bird.

15. *Gold-Finch.*] The Greekes call this Bird *Pækilis*, that is to say, painted, by reason of the pleasant varietie of his Feathers. The Latines call him *Carduelis*; the French, *Chardoneret*; the English, *Gold-Finch*: and therefore it is called *Chardoneret*, because, saith *Belon* in his seuenth booke, and thirteenth Chapter, he liueth vpon the graine of the Thistle.

16. *Spinke.*] He is described by *Belon* in the seuenth booke, Chapter 28. and is so called, becausse hee pincheth and holdeth very strongly with his neb, as *Belon* saith. The Latines call him, *Fringilla*, and he vseth a pleasant warbling note.

17. *Linet.*] *Belon* hath described him in his seuenth booke. This is a common Bird, which hath a delicate warble, easie to bee tamed, and which in his Cage singeth most pleasantly, and learneth whatsoeuer is taught him. In the Spring and the beginning of Summer it doth men good to heare him in the fields in the coole aire.

18. *Nightingale, Philomele.*] By this word he vnderstandeth the Nightingale, as also the Latines call her *Philomela*; that is to say, louing to sing. The Fable of *Philomela*, and *Progne* the Daughter of *Pandion*, King of *Athens*, transformed the one into a Nightingale, the other to a Swallow, is recited by *Ouid*, in the sixt of his Metamorphosis, and explicated by *N. de Contes* in his Mythologie 7. booke, Chapter 10. The Nightingale likewise is called, *Lucinia* of the Latines, becausse (as some say) that shee singeth in woods, which the Latines call, *Luci*. See *Belon* in the first chapter of his seuenth booke. *Gesner* in his *History of Birds*. *Ælian* in his Historie *de animalibus*, booke 3. Chapter 40. booke 5. Chapter 38. booke 12. Chapter 53. and in his diuers Historie, booke 5. Chapter 20. *Pliny* in the fifteenth Chapter, of his twentieth booke, speaking of this Bird, calleth her admirable, and yeeldeth those reasons, which the Poet hath represented. *Primò tanta vox tam paruo in corpusculo, tam pertinax spiritus. Deinde in vna perfecta Musicæ scientia modulatus editur sonus: & nunc continuò spiritus trahitur in longum, nunc variatur in flexo, nunc distinguitur concisо, copulatur intorto, promittitur reuocato, infuscatur inopinato: Interdum & secum ipse murmurat, plenus, grauis, acutus, creber, extentus: vbi visum est vberans, summus, medius, imus: breuiterque omnia tam parvulis in fauci-bus, quas tot exquisitis tibiarum tormentis ars hominum excogitauit, &c. Ac ne quis dubitet artis esse, plures singulis sint cantus, nec idem omnibus, sed suicuique. Certant inter se, palámque animosa contentio est; victa morte finit*

sepè

ſæpè vitam, ſpiritu prius deficiente quàm cantu: Meditantur aliæ iuniores, verſuſque quos imitentur, accipiunt. Audit diſcipula intentione magna, & reddit: vicibuſque reticent. Intelligitur emendata correctio, & in docente quædam reprehenſio, &c. The Poet very pathetically imitateth theſe tracts of *Pliny*, Natures true Imitator.

19. *Pheſant.*] He ſurnameth it *Colchidan*, following *Pliny* in his ſixt booke, Chapter 4. and his tenth booke, Chapter 48. Some ſuppoſe that the Pheſant hath taken his name of *Phaſis*, which is a famous Riuer in *Colchos*, where he was firſt found by the *Argonauts*; by reaſon whereof a certaine Poet maketh the *Pheſant* ſay:

Argiua primùm ſum transportata Carina,
Antè mihi totum nil niſi Phaſis erat.

See *Geſner* in his third booke, *de animalibus*. *Belon* in his fift of *the nature of Birds*, Chapter 13.

20. *Stare.*] He is properly ſurnamed fruitfull, as experience ſheweth, and theſe Birds are alwayes in flocks, and flights in number infinite. See *Pliny* in his tenth booke, chapter 35.

21. *Sparrow.*] His laſciuiouſneſſe is diſcouered in a word by *Pliny* in his tenth booke, Chapter 36. See *Belon* in his ſeuenth booke, chapter 19. and 20.

22. *Turtle.*] *Aelian* ſpeaketh of his Chaſtitie in his 3. *de animalibus*, chapter 46. See *Pliny* in his tenth booke, chapter 35.

23. *Turtle-Doue.*] See *Pliny* in his tenth booke, Chapter 24. 22. 13. 23.

24. *Pye.*] *Pliny* in his tenth booke, chapter 29. 33. properly ſurnamed Chattering, by the Poets, whereof likewiſe there is a pleaſant Hiſtorie in *Plutarch*, in his Treatiſe *de induſtria animalium*.

25. *Partridge.*] After *Pliny* in his tenth booke, Chapter 33. and *Aelian* in the third of his Hiſtory *de animalibus*, chapter 16. See *Belon* in his fift booke, chapter 14. and *Geſner* in his third booke *de animalibus*. The reaſon why ſhe is called delicate, hath relation to their taſte who eat therof: although *Martiall* hath ſometimes ſaid, *Charior eſt perdrix, ſic ſapit illa magis*. As if he had ſaid, as they ſay in in French: *Le couſt fait le gouſt*: The coſt makes the taſte.

26. *Wood-Quoiſt.*] See *Pliny* in his tenth booke, chapter 55. and *Belon* in his ſixt booke, Chapter 19. this is the Ring-Doue.

27. *Gnat-Snapper.*] This is the Fig-pecker, which the Latines call *Ficedula*, and *Scatis*, very delicious. See *Belon* in his ſeuenth booke, chap. 17. and *Geſner* in his third.

28. *Parrat.*] This is the Imitator of mans voice; a Bird well knowne, deſcribed by *Pliny* in his tenth booke, chapter 42. *Aelian*: *Belon* in his ſixt booke, chapter 12. *Geſner*, and others.

29. *Kite.*] *Belon* in his ſecond booke of the Nature of Birds, chapter 26. calleth him the Royall Kite, or Blacke Puttocke: a Bird properly rauenous, and very much feared of the Peſants, by reaſon of his ſodainneſſe in ſnatching his prey. The Turkes (ſaith he) oftimes take pleaſure to

caſt collops of fleſh very high into the aire to theſe Birds, who ſtoope with great ſwiftneſſe, catching them in their tallons before they fall to the earth. See *Geſner* in his fift booke, vpon this word, *Miluus*.

30. *Falcon.*] *Belon* in his ſecond booke, and eighteenth chapter, intreateth at large of the Falcon, and of the kindes thereof. The Haggard, or wilde ones, the freeſt of all others, are eaſilieſt brought to the Lure, or Maid, for the Partridge, and all other ſorts of game. See *Ariſtotle* in his ninth booke, chapter 8.

31. *Taſſell.*] The Birds that liue by prey, haue their Taſſels, which are ſuppoſed to be the males; as the *Taſſel* of the *Sacre*, is called a *Hobby*, or Mongrel-Hawke: that of the Sparrow-Hawke, a Muſket; that of the Lannar, *Lannaret*, *&c.* They are of a ſmaller bulke then the females, but ſtronger for the moſt part. See *Belon* in his booke aboue-mentioned.

32. *Lannar.*] Amongſt the Birds of Falconry, he taketh likewiſe the ſurname of *Falcon*: for they commonly call him a *Falcon Lannar*. Hee is ordinarily found in his Airie in France, and is leſſer of body then the *Falcon* gentle, and fairer feathered then the *Sacre*, ſhort talloned, his beck and feete blue, his feathers before mixed blacke and white, in ſtraight ſpots. It is a Hawke both for the Riuer, and the Land. See *Belon* in his 2. booke, chapter 22. who ſetteth downe that which *Pliny* in his 10. booke, Chap. 8. and *Ariſtotle* in his 9. booke, Chapter 1. and 36. haue handled.

33. *Vulture.*] He is eſteemed by *Belon* in his ſecond booke, chapter 1. and ſecond, the greateſt of all birds of prey; and is amply deſcribed after *Pliny*, in *Ariſtotle*, in the bookes before recited.

34. *Sacre.*] This bird is called by the Grecians *Hierax*, and of ſome *Triorchis*, by the Latines, *Buteo* the Sacret: *Hipotriorchis*, and *Subuteo* is deſcribed by *Geſner* in his third booke: and by *Belon* in his ſecond booke, chapter 14. 15.

35. *Sparrow-Hawke.*] See *Geſner* and *Belon* in his ſecond booke, chapter 11. As touching the other birds of prey, as the *Gerfalcons*, *Orfraies*, *Buſſards*, *Bittors*, ſhort-winged Eagles, Goſ-Hawkes, baſtard Eagles, *Hobbies*, *Merlins*, and the reſt, ſee the aboue-named writers, who haue intreated of them at large.

36. *Griffon.*] *Pliny* in his ſeuenth booke, Chapter 2. *Arimaſpis aſſiduè bellum eſt circa metalla cum Gryphis, ferarum volucri genere, quale vulgò traditur, cruento ex cuniculis aurum, mira cupiditate & feris cuſtodientibus, & Arimaſpis rapientibus, multi, ſed maximè illuſtres Herodotus, & Ariſteas Proconneſius, ſcribunt. Belon*, in his Preface vpon the ſecond booke *of the nature of Birds*, reputeth all that to be fabulous, which is ſpoken of the *Griffons*. The Poet hath followed the common opinion, deſcribed by *Ælian* in the fourth booke *de animalibus*, chapter 27.

37. *Ants.*] *Pliny* in his eleuenth, Chapter 51. *Indicæ formicæ aurum ex cauernis egerunt terræ in regione Septentrionalium Indorum, qui Dardæ vocantur. Ereptum hoc aliis tempore hyberno, Indi furantur æſtiuo feruore conditis propter vaporem in cuniculæ formicis: quæ tamen odore ſollicitatos prævolant, crebròque lacerant, quamvis prævelocibus camelis fugientes: tanta peruicitas feritaſque eſt cum amore auri. Ælian* in his third booke *de animalibus*, chapter 4. calleth them, The treaſurers and keepers of Gold.

As

As touching their Husbandry (recommended in the laſt booke, and which inſtigateth the lazie to labour) ſee that which *Pliny* ſaith in his eleuenth booke, the third Chapter: *Plutarch* in his ſecond booke, chapter 25. in his fourth booke, chapter 43. in his ſixt, chapter 43. and 50. and his ninth, chapter 15. *Ariſtotle* in his ninth booke *de hiſtoria animalium*, chapter 38. Not without cauſe then the idler ſort are ſent to obſerue the *Ant*. See that which *Salomon* ſaith, *Prou. 6.6.*

38. *Taprobane.*] This is an Ile vnder the Orientall Equator, betweene *Malaca*, and the great *Iaua*. It is more then foure hundreth & fifty leagues in length, and about ſixeſcore in breadth. The country is maruellous fruitfull, diuided into diuers Kingdomes, and frequented by diuers people, hauing almoſt euery one of them their particular cuſtomes, and ceremonies. For ſome are *Mahumetiſts*; others wholly addicted to Idols. Others contrariwiſe are more ciuill in their actions, and manners, and ſhew a kinde of mildneſſe in their countenances. The Iland aboundeth vvith Gold, by reaſon whereof, the Marchants haue recourſe thither from all parts of the world. At this day it is called *Sumatra*, and is amply deſcribed by both the Ancient and Modern Geographers. They that loue gold and gaine, aduenture willingly to trauerſe a world of Seas, and to goe and ſeeke out this *Tramontane*, that is, another Pole (for the Italians and others call the Starre of the Pole Artique, *Tramontane*) running into the heart of the Eaſt Indies, as to *Taprobane*, and the *Moluques*.

39. *Crow.*] *Pliny* in his tenth booke, chapter 12. 43. booke 8. chapter 27. booke 29. Chapter 3. He is properly called Greedy, becauſe that (ouer and beſides that he is gluttonous, feeding on carrion, and gorging himſelfe with fleſh) ſo ſoone as his yong ones can fly, he driueth them out of their neſt, and the Country thereabout, for he will quarter a part for his owne liuing: and if his yong ones ſhould remaine there, the one would famiſh the other. See *Ariſtotle* in his ninth booke, Chapter 1. and 31. *Belon* in his ſixt booke, chapter 1. and *Geſner* in his third vpon this word *Coruus*.

40. *Rauen.*] See *Pliny* in his ſeuenth booke, Chapter 12. 43. 74. and in the 29. chapter 6. *Belon* in his ſixt booke, chapter 2. As touching the continuance of his life, which *Heſiodus* extendeth to nine ages of men, as *Plutarch* reciteth in a Treatiſe of the ceſſation of Oracles; beſides, *Pliny* in his tenth booke, and eight and fortieth chapter. See *Virgil* in his Epigrams.

41. *Cuckow.*] *Pliny* in his eight and fortieth booke, chapter 26. He is ſo called (ſaith *Belon* in his ſecond booke, chapter 28.) by reaſon of his cry. He layeth but one Egge, which he leaueth either in the neſt of a *Serin*, *Tarin*, or *Chaf-Finch*, or other Bird that feedeth her yong with graine. But nature hath thought it meeter to addreſſe her to the neſt of a *Linnet* in ſome ſort called *Curraca*, or of other ſuch like birds as liue vpon wormes. The cauſe of her defamation is, for that ſhe hath ſuch boldneſſe ouer another, and ſo much careleſneſſe and forgetfulneſſe of her owne fruit. This word by Equiuocation hath been applyed to the husbands of impudent women, although it properly appertaineth to lewd and adulterous men, who defile other mens bodies.

42. *Owle.*]

42. *Owle.*] *Ariſtotle* in his ninth booke, chapter 4. *Pliny* in his tenth booke, Chapter 12. make mention of Night-birds, but not in ſuch number as *Belon*, who maketh ten ſorts of them in his 2. booke, Chapter 29. that is to ſay, the Duck, the Owle, the Scrich-Owle, the Cheuesche, the Howlet,, the Frezaye, the Cadeſſe, the Night-Crow, the Harpëus, and the Batt. The Poet hath made mention of the three principall; For the *Hibon* is the leſſer Duck, deſcribed by *Belon*, in his 31. and 32. Chapters: he hanteth not the Plaines, but the high and ſolitarie places. It is a thing worthy the noting in nocturnall Birds, that they haue eares, and cauities, by reaſon whereof, *Ariſtotle* ſurnameth them *Otides*, and the Latines, *Auritas*. We muſt except the *Chathuant*, and the *Cheueche*.

43. *Night-Rauen.*] This is a kinde of Owle, that taketh Mice like a Cat, whereof he taketh his name, and is ſurnamed Skriking, becauſe hee cryeth, and hooteth by night; and to hoote, is an old French word, which ſignifieth to cry alowd. He flyeth without noiſe. *Ariſtotle* nameth him, *Eleos*, and the Poet ſurnameth him *Sad*; both by reaſon of his forme; as alſo from the effect of the cry of this fowle. See *Belon*.

44. *Madge, or Cheueche.*] There are two ſorts of them; the one called by the Latines, *Noctua*; by the French, *Choüette*; the other *Vlula*, & Howlet, deſcribed by *Belon*, chap. 33. and 34. of his ſecond booke. This Bird is very much hated by thoſe birds which fly by day. He hath no great ſwiftneſſe, and therefore alſo is he ſurnamed Idle.

45. *Herne.*] The birds of the Riuer that haue flat feete, and ſwimme vpon the waters, are deſcribed by *Geſner*, and *Belon* in his third booke. There are others which haue not flat feete (as the *Herne*) deſcribed by *Belon* in his 4. booke, chap. 2. he is rauenous, by reaſon of his humiditie, and doth nought elſe all the day, but ſeeke meate, gather and deuoure it. *Ariſtotle* calleth him *Herodius*; *Pliny*, *Ardea*, in his 9. booke, Chapter 18.

46. *Ducker.*] Although that all birds of the Riuer, may in a ſort be called *Duckers*, yet is there one more particularly ſo called, which is compoſed in ſuch ſort, that he could not well goe vpon the land: for his legges drag behinde him. There are two ſorts of them, the greater, and the ſmaller beſides the Sea-ducker. See *Geſner* vpon this word *Mergus*, in his third booke: and *Belon* in his third booke, chapter 22. &c.

47. *Teale.*] She ſhould be wholly and altogether like vnto the Drake, were it not the greatneſſe which hindreth her; for the Drake & the Duck are more corpulent. In certaine places of *France* ſome name her *Garſote*; others, *Halebran*. Her fleſh is delicate. The females are gray about the necke, inclining to yellow vnder the belly, browne vpon the backe, vpon the wings, and rumpe: they doe not willingly plunge themſelues betweene both waters, as the *Sheldrakes* doe; neither haue they their neb or bill very large. See *Belon* in his third booke, Chapter 21.

48. *Duck.*] There are two ſorts of them; the tame, and the wilde, or great, or little. The Duck hath a large beck, the fitter for her feeding, taking pleaſure to dig in the mud, and to nibble. And becauſe ſuch Riuer-Birds are heauy in mounting, and flying, they violently beate their wings, which maketh a noiſe, ſo that from the ſame there proceedeth a kinde of whiſtling. *Belon* deſcribeth them in his 3. booke, chapter 4. &c.

49. *Flouer.*]

49 *Plouer.*] He is described by *Belon* in his 5. Booke, the eighteenth Chapter, who addeth, that they who suppose that Plouers liue not but by winde, deceiue themselues, because that experience hath prooued that they eate, and some haue found, that as yet they haue meate in their Gorges or Crops: but because they eate things that are easily disgested, and that they put ouer very sodainely, this hath beene the cause to giue place to such an opinion.

50. *Cauiar.*] This *Belon* in his 3. booke, chapter 12. is a fowle of the riuer, hauing flat feete, and swimming on the water; farre more frequent on the shores of the Ocean, then it is in the Mediterranean Sea. His cry is the cause of his name. He hath many feathers, and but little flesh, his colour gray, and for that cause some call him *Grisard.* Hee runneth swiftly vpon the land, and is rauenous, so likewise hath he a very large throat, and feedeth vpon all infection of the Sea, and on fishes that are cast vpon the shore.

51. *Die-Dopper.*] I know not for verity whether it bee a Chicken or Water-Henne, which the *Normans* call *Macroule*, and those of *Paris*, the Sea-deuill, which plungeth himselfe incessantly, and is very black, she is early found in these quarters, neither is this Bird much knowne, but on the Coast of *Scotland*. Some call it, *Fulca Mator.*

52. *Swanne.*] A white Bird, liuing in Marshes and calme Riuers, well knowne, and almost like vnto a Goose. That which the Poet attributeth to him (that in dying, he singeth more sweetely) is the ordinary stile of both ancient and moderne Poets. *Aristotle* hath described him after this manner, by the report of Mariners, in the ninth booke of his History *De animalibus*, chapter 12. and that which *Pliny* saith inh is tenth book, chap. 23. seemeth to approoue that this is poetically spoken. *Olorum morte narratur flebilis cantus, falsò, vt arbitror, aliquot experimentis.* Martial.

Dulcia defecta modulatur carmina lingua,
Cantator Cignus funeris ipse sui.

53. *Alcyon.*] The Poets faine, that *Alcyone* was the wife of *Ceyx*, who being drowned in his returne from a certaine voiage, and his body being brought backe to *Alcyone*, she cast her selfe headlong into the Sea, and that for the pitty which the gods had of them, *Ceyx* and *Alcyone* were transformed into *Alcyons*, which are those Birds that lay their yong in the Sea, in the heart of Winter, during which time the Sea is calme and without tempest, and such dayes are called by the Latines, *Halcionia.* This is that which *Seruius* saith, vpon the place of the first of the *Georgiques.*

Non tepidum ad solem pennas in littore pendunt,
Dilectæ Thetidi Halcyones.

See *Ouid* in the eleuenth of his Metamorphosis, touching these transmutations. And as concerning the nature of the Birds *Alciones*, and the miracle that nature, in fauour of them, according as our Poet describeth it

it,doth: See *Pliny* in his 10. booke, and the two & thirtieth Chapter. *Plutarch* in his Treatiſe, *What creatures are moſt induſtrious, whether thoſe of the Aire, thoſe of the Earth, or thoſe of the Sea*, relateth no table things vpon this point.

54. *Langa.*] See *Rondolet* in his 12. booke, chapter 21.

55. *Cucuye.*] *Oniedus* in the 15. booke of the Hiſtory of the Indies, Chapter 8. maketh mention of this little Bird, which is found in the Ile of *Hiſpaniola*, and in other neighbouring places. He is very little, and of the thickneſſe of a mans Thumbe, or thereabouts, but admirable amongſt the workes of Almighty God. He hath two wings very ſtrong and hard, vnder which he hath two other little wings very thin, which appeare not: but when he extendeth his other to fly, then are they ſeene (beſides his two eyes ſhining like two burning Candles) yeelding ſo great a light, that al about is enlightned. He flyeth not but by night. The *Indians* make vſe of them for Candles, both in time of warre & of peace, and they yeeld them a farre greater light then our Glow-wormes doe. For a man may reade, write, ſee his way, & know one from another in the dark, by the cleereneſſe of this their light: if a man tye fiue or ſixe of them together, they yeeld as much light by night as a Torch. In briefe, *Oniedus* (who hath ſeene them) reporteth three memorable things of them:

The one is, that if a man maketh vſe of theſe *Cucuios*, or *Cucuyes*, as Priſoners, they loſe their light: and contrariwiſe, if they let them at large, and ſuffer them to flye away in exchange of others.

The ſecond is, that in courſe of time, and as they approach neeret to their end, this brightneſſe diminiſheth in them.

And the laſt is, that the Indians make a certaine cõmixion of theſe little birds, wherewith they rub their eyes and breſts, on their holy dayes, going abroad to diſport themſelues with others in their dances; for a man would ſuppoſe them to be ſome inflamed Spirits, or Bug-beares. In a word, the *Cucuye*, is the King of creatures which ſhine by night. See beſides him *A. Ortelius*, in the deſcription of the Ile of *Hiſpaniola*, added to his Theater of the world.

56. *Moluques.*] The great extent of the Eaſterne Sea, containeth an infinite number of Ilands, the richeſt whereof are the *Moluques*, in number 5. that is to ſay, *Tudore*, *Ternate*, *Moter*, *Machian*, and *Bachian*, amply deſcribed by the moderne Coſmographers, eſpecially by *Thomas Porcachi*, in his collection of Iles, and in the thirteenth of his Hiſtory of *Portugall*. In theſe Ilands, and the Countries thereabouts, the abundant number of Spices are to be found, wherewith the *Portugals* furniſh *Europe*.

57. *Manuques.*] *Gomara* in the third booke of his Hiſtory of the Indies, chapter 96. ſpeaking of *Tidore*, which is one of the Ilands of the *Moluques*, ſituate vnder the Eaſterne Equator, aboundant in Spices, and one of the fiue, maketh mention of the *Manuques*, and ſaith, There are certaine little Birds found in this Iland, which they call *Mamucos*, which haue leſſe fleſh then the body maketh ſhew of; they haue legs of the length of a hand bredth, a ſmall head, a very long neb, their feathers of a ſingular faire colour: They haue no wings, neither doe they fly, but are borne vp in the Aire, becauſe they are ſo light, and haue their Plumes

Plumes ſo ſubtill, as they cannot poſſibly be more. They are neuer ſeene vpon the Earth but dead, and neither corrupt or rot in any ſort. There is no man knoweth from whence they iſſue, neither where they breed vp their yong ones, nor whereupon they nouriſh themſelues. The Ilanders beleeue that they make their neſts in Paradiſe, and tell many fables thereupon. But we ſuppoſe that they nouriſh themſelues, and maintaine their liues by the dew that falleth, and the flowers of the ſpices: *Geſner* in his Hiſtory *de animalibus*, *lib.* 3. *fol.* 611. calleth it the Bird of Paradiſe, and preſenteth the picture thereof, and addeth that which *Cardan* hath written in his 10. booke *de ſubtilitate*, which I will annex hereunto, to the end you may cõpare them with the words of *Gomara*, who is of another mind both touching the name and the feete. There is found (ſaith *Cardan*) in the *Moluques*, both vpon the Sea, and on the Land, a dead bird, which the Ilanders call *Manucodiata*, and neuer was he ſeene liuing, becauſe he hath no feete. I haue ſeene ſuch a dead bird three times, and I ſuppoſe that the cauſe why he hath no feete, is for that he liueth very high in the ayre, and far ſeuered from the ſight of men. He hath a body and beake almoſt like a Swallow: his wings, and taile containe more wideneſſe then thoſe of the Hawke, and almoſt equall thoſe of the Eagle. His plumes are very ſoft, and very much reſemble the feathers of a Pea-Hen. The backe of the Male *Manucodiata* is hollow, and within the ſame, the female, which hath a hollow belly, hatcheth and layeth her Egges, which by this meanes are kept as it were in a Box. The Male hath in his tayle a long thred, more then three hands breadth in length, blacke; neither ſquare, nor round, nor thicke: but ſmall, and reſembling a Coblers groſſe thred: which ſeemeth to ſerue to tye and ioyne the Male with the female when ſhe ſitteth, to the end to defend her from the winde and other accidents. So likewiſe it ſeemeth to ſerue them for a grapple, or counterpoize, according to the changes of the aire. It is not to be wondred at, that this bird remaineth alwaies in the aire: for his tayle and wings are ſpred ſo properly in a round, that this maketh an equall counterpoize, which ſuſtaineth the bird perpetually. I ſuppoſe that hee liueth on no other thing but on dew.

Furthermore, *Geſner* ſaith, in imitation of the words of *Maximilian* of *Tranſiluania*, that fiue Ilander Kings, ſent fiue of theſe birds to the Emperour *Charles* the fift, and that ſome of the Ilanders haue been induced to beleeue, that ſoules are Immortall, by the conſideration of ſuch a bird, whoſe name, as they ſay, ſignifieth the little bird of God. Our Poet hath properly ſurnamed him maruellous; for in truth he is ſo amongſt all other birds.

58. *Storke.*] The Hebrewes call him *Chaſida*, that is to ſay, *Merciſull*. And where the Poet ſaith that hee eyeth his deare *Theſſaly*; the cauſe is expounded by *Plutarch* in his Treatiſe of *Iſis*, and by *Pliny* in his ſecond booke, Chapter 25. ſpeaking of Storkes: *Honos is ſerpentum exitio tantus, vt in Theſſalia capitale fuerit occidiſſe, eademque legibus pœna quæ in homicidam.* He ſpeaketh alſo of the charitie of theſe birds; as *Ariſtophanes* in his Comedie, *Plato* in his firſt *Alcibiades*; *Ariſtotle* in his firſt *de hiſtoria animalium* doe likewiſe: *Valerius Maximus* in his fift booke, chapter

4. *Basil* in his *Hexameron*, and *Pierius* in his Hierogliphiques, *lib.* 17. See *Solin* in his three and thirtieth chapter: *Gesner* and *Belon* in their Histories of Birds.

59. *Pelican.*] *Belon* in his third booke of the Nature of Birds, Chap. 2. speaketh fully of this bird, which, as he saith, is like vnto the Swan, so that there is no difference betweene them, but that the Pelican hath a great sacke of skinne vnder his throat. Hee holdeth it to be the *Onocrotalus* or *Platalea* of the Latines. There are a great number of them found in diuers places of the Mediterranean Sea, vpon the borders of *Nile*, and the Riuer, *Strimon*. *Aristotle* in his eighth booke *de natura animalium*, chapter 12. and in his 9. booke, chapter 10. maketh mention thereof. *Belon* addeth, following the vulgar opinion, that when the Serpent hath slaine the Pelicans yong ones, the Fathers lament and torment themselues, then tearing vp their brests, with the strokes of their beakes which are very sharpe, they cause the bloud to issue, which restoreth and reuiueth their yong ones. King *Alphonsus* of *Aragon* bore for his deuice this bird, thus accommodated about her yong ones, and for deuice about the same these words, *Protege, & progrege.* The Pelican maketh his nest on the shores of Lakes and Riuers, and layeth as many Egges, and nourisheth her yong as the Swanne doth; and it is an easie matter for the Serpents to outrage her yong, when the Father is a hunting. *Ælian* in his 3. booke, chapter 24. maketh mention of this charitie of the Pelican, but after another manner, that is to say, that he draweth the meate from his stomack to giue it to his little ones. See *Gesner* in his third booke *de animalibus*, *fol.* 639. where all that which the Ancient and Moderne writers haue deliuered of this bird, is recited, and collected.

60. *Fathers, or bruteſt animal.*] He proposeth fiue notable examples vnto Fathers to incite them more and more to charitie towards their children. First, of the Lyon, who exposeth himself to al dangers to saue his Lyonets, as also the Historians propose notable particularities: Secondly, the domestique Dogge: Thirdly, the Sea-dogge, of whose affection *Plutarch* intreateth in his booke *de industria animalium*: Fourthly, of the Hen, in which there may bee obserued a wonderfull iealousie ouer her Chickens: Fiftly, of the Sparrow, which couragiously defendeth his yong. These examples are very fitly produced, to reproue diuers Fathers and Mothers, who certainly deserue to be sent to schoole to beasts, to learne and know their duties.

61. *Crane.*] He is so called, by reason of his cry. This is a shifting bird, that hath high legges, a long beake and neck, which finding no food in Winter in the Northerne Regions, by reason of the great cold, retireth himselfe into temperate Countries; and in Summer returneth to the North. *Aristotle*, *Pliny*, *Plutarch*, and *Ælian*, recount diuers things of him. *Pliny* in his second Chapter of the seuenth booke, speaketh of Warres of the Cranes against the Pigmies, whom the Poet nameth Dwarfes of the North. *Plutarch* in his Treatise *de industria animalium*, describeth their fashion of flight, incamping, watching, according as the Poet speaketh. This is the Embleme of faithfull Pastors, Magistrates, and Generals of Armies.

Stri-

62. *Strimon.* This is a Riuer in the Country of *Thrace*, which is cold, becauſe it neereth the North. It is haunted with Cranes, who feeling that the winter approacheth, retire themſelues into hot Countries, becauſe, as euery one knoweth, they are fleeting birds. *Virgil* in the firſt of his *Georgiques*, and in the tenth of *Aeneas*, calleth them *Strimoniæ grues*: and *Seneca* in the Tragedie of *Agamemnon*, ſurnameth the *Aquilon* or North wind, *Strimonian*. And therefore it is, that our Poet giueth the Epithite of cold to this Riuer.

63. *Peacocke.*] *Pliny* liuely deſcribeth him in his tenth booke, chapter 20. as he is heere depictured. *Gemmantes* (ſaith he) *laudatus expandit colores, aduerſo maximè ſole, quia ſic fulgentiùs radiunt, &c.* See *Belon* and *Geſner*.

64. *Cocke.*] The words of *Pliny* in the ſame his tenth booke, Chapter 21. are wonderfull witty, who is reputed likewiſe an excellent & exquiſite Secretarie, and depainter of Nature; Ranking or reckoning then the Cocks after the Peacocks, he ſaith: *Proximè gloriam ſentiunt et hi noſtri vigiles nocturni, quos excitandis in opera mortalibus rumpendoque ſomno natura genuit. Norunt Sydera, & ternas diſtingunt horas interdiu cantu. Cum ſole eunt cubitum, quartamque caſtrenſi vigiliâ ad curas laboremque reuocant. Nec ſolis ortum incautis patiuntur obrepere, diemque venientem nunciant cantu, ipſum verò cantum plauſu laterum. Imperitant ſuo generi, & regnum, in quacunque ſunt domo, exercent. Dimicatione acquiritur hoc quoque inter ipſos, velut ideo tela agnata crucibus ſuis intelligentes: nec finis ſæpè, niſi commorientibus. Quod ſi palma contingit, ſtatim in victoria canunt, ſeque ipſi principes teſtantur. Victus occultatur ſilens, aqueque ſeruitium patitur. Et plebs tamen æquè ſuperba graditur ardua cervice, criſtis celſa, cælumque, ſola volucrum aſpicit crebrò, in ſublime caudam quoque falcatam erigens: itaque terrori ſunt etiam Leonibus ferarum generoſiſsimis.* Our Poet hath comprehended all this in fiue rich Verſes. See alſo *Aelian* in his ſixt booke, the two and twentieth chapter, and in his ſeuenth, chapter 7. and in his ſixteenth booke, chapter 2. *Geſner* alſo in his third booke, and *Belon* in his fifth booke, chapter 7. That which *Pliny* ſaith; that the Cocke affrighteth the Lyon, is a common opinion, but ſcarce currant, ſince it hath been found that Lyons haue ſtrangled Cocks, and Hens, without being either affrighted with their ſight, or with their ſong. The Poet contenteth himſelfe to follow that which is moſt ordinarily followed in ſuch diſcourſes; as alſo ſuch opinions are not otherwiſe important: it being free for euery one to thinke what him pleaſeth.

65. *Eſtridge.*] This Eſtridge is deſcribed by *Pliny* in the firſt chapter of his tenth booke; who ſpeaking of theſe birds, among other things expreſſed by the Poet, he ſaith, *Altitudinem equitis inſidentis equo excedunt, celeritatem vincunt: ad hoc demùm datis pennis vt currentem adiuuent: cæterùm non ſunt volucres, nec à terra tolluntur.* Then afterwards hee addeth, *Concoquendi ſine delectu deuorata, mira natura, &c.* See *Geſner* in his third booke: and *Belon* in the firſt Chapter of his fift, where they haue collected all that which the Ancients ſay.

66. *Flyes.*] See *Pliny* in his 11. booke, chapter 32. and the Fly of *R. Bellean* the French Poet.

67. *Wormes.*] He intendeth to ſpeake of Inſects, exactly deſcribed by *Pliny*, whoſe intention, and ſence, our Poet hath exquiſitely expreſſed. The words of *Pliny* are excellent and proper. Speaking then of theſe little flying Vermine fiercely ſtinging, in briefe ſo admirable, hee ſaith: *In his tam parvis atque tam nullis, quæ ratio, quanta vis, quàm inextricabilis perfectio? vbi tot ſenſus collocauit in calice? Vbi viſum in eo prætendit? vbi guſtatum applicauit? vbi odoratum inſeruit? vbi verò truculentam illam & portione maximam vocem ingenerauit? qua ſubtilitate pennas annexuit? prælongauit pedum crura? diſpoſuit ieiunam caueam, vti aluum? auidam ſanguinis, & potiſsimum humani ſitim accendit? Tolum verò perfodiendo tergori, quo ſpiculauit ingenio? Atq; vt in capaci cum cerni non poſsit exilitas, ita reciproca geminauit arte, vt fodiendo acuminatum pariter. Sorbendoque fiſtuloſum eſſet. Quos teredini ad perforanda robora cum ſono teſte dentes affixit? potiſsimumq; è ligno cibatum fecit? Sed turrigeras Elephantorum miramur humeros, taurorumque colla, & truces in ſublime iactus, Tigrium rapinas, Leonum iubas: cùm rerum natura nuſquam magis, quàm in minimis tota ſit.*

68. *Callicrates.*] *Pliny* in his ſeuenth booke, Chapter 21. maketh mention of this ingenuous Caruer, who made Ants, and other Inſects of Iuory ſo ſmall, that a man could not diſcerne their members. He addeth one called *Myrmecides*, to whom hee attributeth that which is ſaid of a Ship; *A quo ex Ebore fabricata eſt nauis, qua ſpicula pennis abſconderet.* See *Solin* in his ſixt chapter: and *Aelian* in his firſt booke *de varia hiſtoria*, chapter 17.

69. *Flies.*] Hee diſtinguiſheth the common Flyes, from thoſe that make Hony. Of both the one and the other, *Ariſtotle* (amongſt others) hath written in his *hiſtoria animalium*, the fift booke, Chapter 21. 22. and in his ninth booke, the fortieth Chapter: and in his third booke, *De generatione animalium*, Chapter 10. and in other places. *Plutarch* in his Treatiſe *de induſtria animalium*. *Pliny* in his 11. Chapter 5, 6. &c. *Lucan* in his diſcourſe or praiſe of the Fly. *Ælian* in his firſt and 5. booke, *de hiſtoria animalium*. *Virgil* in the fourth booke of his *Georgiques*, *Peter Meſsiah* in his diuers readings, part. 4. chap. 13. *Ch. Stephan* in the ſecond booke of *his Country Houſe*, chapter 111. 11. 2. &c. *Cardan* in his ninth booke *de varietate rerum*, the eight and twentieth Chapter. Of a Fly a man cannot make an Elephant, but he might a very great volume; eſpecially in reſpect of Bees, ſo many and maruellous wonders hath the Creator incloſed in ſo little bodies.

70. *Attila.*] He ſaith, that the Citie of Venice (in theſe dayes a new world, and in times paſt founded by thoſe who flying from *Attilae's* rage, builded it) hath not a more politique State of gouernment, then that of the Bees.

This *Attila* King of the *Huns* (hauing conquered *Hungaria*) entred into *Italy*, ruinated *Aquilea*, and put all to fire and ſword; by meanes whereof, diuers retired themſelues into certaine Iles of the *Adriatique* Sea, now inhabited. For ſome certaine according together (for their moſt ſecuritie, againſt the incurſions of *Attila* and other enemies) builded *Venice* 421. yeeres after the death of Ieſus Chriſt. *Sabellicus* in the 1. booke of the 8. *Aeneas.*

71. *Loues*

71. *Loues wanton Queene, Princeſſe of Erice.*] So was the goddeſſe *Venus*, ſurnamed by the Pagans, by reaſon of *Erice*, a Mountaine in *Sicily*, where *Aeneas* had builded a Temple vnto her, as *Virgil* ſaith;

Ericyno in vertice ſedem
Fundabat Veneri Idaliæ.

Horace calleth her *Erycina ridens*. Shee was much honoured in *Rome*, where ſhe had a Temple, as *Strabo* ſaith in his ſixt booke, and *T. Liuius* maketh mention of her in the ſecond and third booke of his third *Decade*, and in the tenth booke of his 4. *Apelles* an excellent Painter ſo cunningly drew her, that after his death (hauing left the table imperfect) no man durſt vndertake afterwards to finiſh the ſame. See *Pliny* in the tenth and eleuenth chapters of his fiue and thirtieth booke. The Poet ſaith, that he durſt not proſecute (after ſo excellent a Paintet as *Virgil*, who was the Prince of Latine Poets) the diſcourſe of the Bees, no more then in times paſt there was not any one found, who could or would vndertake to finiſh the Table of *Venus*, begunne by the Athenian *Apelles*.

72. *Hymette.*] *Stephanus* and *Suidas* ſay, that this is a Mountaine in the Territories of *Athens*, where the graſſe is alwayes greene, and commodious for Bees, who make better Hony there then in any other place; which *Pliny* alſo auerreth in his 11. booke, Chapter 13. *Horace* in his ſecond Satyre of the ſecond booke.

Sperne cibum vilem, niſi Hymettia mella Falerno
Ne biberis diluta, &c.

And another;

Paſcat & Hibla meas, paſcat Hymettius apes.

73. *Prince.*] Inimitable ſinger amongſt the Latines. He calleth the Poet *Virgil* thus: who in his *Georgiques* and *Aeneas* hath left vnto the world an euerlaſting treaſure of Art, and eloquence, which no other after him hath beene euer yet able to counteruaile by many degrees. He hath magnificently diſcourſed vpon the wonders of Bees, expreſſely in the 4. booke of his *Georgiques*.

74. *Mince.*] This is a Riuer, which iſſuing from the Lake of *Garde*, maketh (in a manner) a little Lake neere to *Mantua*; and then from thence diſchargeth it ſelfe into *Po*. In the ſeuenth Eclogue, and in the beginning of the third of the *Georgiques*, and in the tenth of *Aeneas*. *Virgil* maketh mention of this Riuer: by reaſon whereof, *Iuuenal* ſurnameth it *Minciades*.

75. *Silke-wormes.*] See *Mathiolus* vpon the 145. Chapter of *Dioſcorides*, where he ſpeaketh of the Mulbery-Tree. *Pliny* in the 25. Chapter of his 11. booke. *Ouid* in the 15. of his Metamorphoſis, and *Ierome Vida*, in his learned Latine Poeme *de Bombice*.

Before we proceed further to ſpeake of the Eagle, I will as yet intermixe in this place ſome other ſorts of birds, to giue the Reader occaſion to ſearch further. *Pliny*

Pliny maketh mention of a Bird, ſurnamed the Bull, whoſe roaring hee imitateth in his tenth booke, Chapter 42. And there is another found in *America*, which is called the Aſſe, by reaſon that hee brayeth, and cryeth like an Aſſe. In the Ile of *Taprobane* there are certaine Birds found, that know the windes, and ſerue for Pilotes in Nauigation: *P. Iouius* in his 25. booke about the end. *Rhamnuſius* in the firſt Tome of his Voyages, ſaith, that in the ſame Ile there are ſeene certaine birds, ſo tame, great, and of ſuch ſtrength, that they eaſily take vp in their tallons into the aire little children, and then bring them downe, and ſet them ſoftly on the ground againe, without doing them any hurt, and they haue Maſters who tame them, and for money ſhew paſtime to euery man. *Leo* likewiſe in his 8. booke reciteth maruellous things of the tame birds of *Caire*, and of their induſtry. The Pidgeon poſts and bearers of Letters are knowne in the Hiſtories of Holland. See that which *Aelian* ſaith of the Chough, of the King of Egypt, in his ſixt booke, Chapter 7. And *Pliny* of Swallowes, in his tenth booke, and foure & twentieth Chapter. Likewiſe *Albert Crantz*, in the firſt booke of his *Vandalie*, Chapter 7.

Anthony Pigafette writeth, that he ſaw a Tree in the Eaſt-Indies, the Leaues whereof changed themſelues into Birds, which liued but eight houres. *Pliny* maketh mention in his tenth booke, chapter 47. of certaine birds in *Almaine*, whoſe feathers ſhined by night like vnto Candles. *Solin* in his 21. chapter ſpeaketh of theſe birds, or of other ſuch like. There are birds in the Sea which haue almoſt no feathers, and yet ceaſe not to fly. *Peter Meſsias*, part. 5. chapter 25. and they are as bigge as Geeſe. *Pigafette* ſaith, that in the Ile *Meſlane* in the *Moluques*, there are certaine birds found like vnto our Hens, that haue Hornes in ſtead of Creſts, which lay very great Egges, and in ſtead of ſitting vpon them, they hide them very deepe in the earth, from whence their yong ones iſſue, vpon a certaine determinate time. See *Ariſtotle* in his ſixt booke, *de hiſtoria animalium*, chapter 2. and that which he ſaith of the bird of *Scithia* in his 9. booke, chap. 33. *Item, P. Mela* in his third booke, chapter 4. and *Aelian* in his 17. booke, chapter 10. of horned birds.

In *Braſile* there is found the *Guiavemba*, which liueth by the dew, and is very ſmall. In *Candie* another called *Caryſtia*, which paſſeth thorow the fire without burning: *Solin* in his ſixteenth chapter. In the Iland of *Hiſpaniola*, there is a bird that liueth on the Earth, in the Aire, and in the Sea; One of his feete is like an Eagles, the other like that of a Gooſe. *Ouiedus* in his fourteenth booke, chap. 8. We preſent you with a little patterne or abſtract of infinite wonders: the particular declaration whereof appertaineth to a tumultuous volume. Let vs finiſh that which our Author propoſeth as touching Birds, with that of the Eagle.

76. *Eagle.*] A bird called by the Ancients and Modernes, King of birds: for his high flight, ſharpe ſight, and other gifts, which the Authors obſerue in him. *Pliny* (after *Ariſtotle* writeth of him in his tenth booke, Chapter 3. And as touching our Poets diſcourſe, inſerted here-vnder, vpon the loue and death of the Eagle, and vpon the Maiden; where hee hath giuen ſcope, and a pleaſant flight to his French Muſe: *Pliny* reciteth the whole in a few words, in his fift chapter, which I will ſet downe in

in this place to giue the Reader a taſte of our Authors deepe wit, and iudicious apprehenſion. *Eſt percelebris apud Seſton vrbem Aquilæ gloria, educatam a Virgine retuliſſe gratiam, aues, primò, mox deinde venatus aggerentem. Defuncta poſtremò in rogum accenſum eius inieciſſe ſeſe, & ſimul conflagraſſe. Quam ob cauſam incolæ, quod vocant Heroum, in eo loco fecerè, appellatum Iouis & virginis, quoniam illi Deo ales aſcribitur.* See heere what *Pliny* ſaith touching the inſtruction which theſe birds giue vnto their little ones, that is deſcribed by *Pliny* in the third chapter of his booke abouementioned.

77. *Phrixus.*] *Helle* and *Phrixus*, Siſter and Brother, the children of *Athamas* and *Nepticles*; who intending to auoid the treacherous practiſes of their ſtepmother, mounted vpon a certaine ſheepe (which had a golden fleece) they ſtroue to paſſe ouer the Straight of the Sea neere to *Conſtantinople*. But *Helle* terrified with the billowes of the Sea, fell off, and was drowned in this place, which ſithence hath been called *Helleſpont*, but at this day, The Straight of *Galiopolis* on the two ſhores whereof are *Abidon*, and *Seſtus*, neere to *Thrace*, now in the Turkes dominion.

78. *Leander.*] This was a yong Grecian of *Abides*, a towne in the Straight of *Helleſpont*, or of *Galliopolis*, neere to *Conſtantinople*, who going to ſee *Hero* his Paramour, that dwelt at *Seſtus*, on the oppoſite ſide of the Straight, trauerſed this arme of the Sea by night, containing ſome hundreth paces. But in the end the fire of his laſciuiouſneſſe was extinguiſh't. For he was drowned, attempting (in ſeeing the ſignall that was giuen him for a guide) to paſſe the waues of the angry Sea. *Muſeus* the Ancient Greeke Poet hath deſcribed his Tragique loues: and *Ouid* hath followed him in his two Epiſtles. This is oppoſed to *Hero* the impudent.

79. *Paphos Archer.*] That is to ſay, Loue. The Poets haue fained that there was a goddeſſe, called *Venus*, which fixed and faſtned together the hearts of men & women: vnderſtanding vnder this word, the allurements, and liking, which humane nature imployeth in the ſame, which hath a maruellous power, as the effects demonſtrate. Of this allurement, and liking, a deſire is ingendred to enioy the thing that is beloued. They haue beſides added, that *Venus* had a ſonne called *Cupid*, alwayes furniſhed with Bow and Arrowes, and with a burning brand, wherewith hee wounded and enflamed the hearts both of gods, and men; expreſſing hereby the preſſures, and heates of this paſsion, when it maketh a breach in the ſoule. And becauſe this *Venus*, and her ſonne, were in times paſt very much reuerenced at *Paphos* (in the Ile of *Cypres*) *Cupid* is ordinarily called by the Poets the *Paphian* Archer, which *Giraldus*, *N. de Comtes*, and *Cartari* expound at large in *their Commentaries Mithologiques of the falſe Pagan Gods*. And becauſe that this word is vſually taken for vnciuill and immodeſt loue, the Poet (ſpeaking of the continencie of this yong Grecian Maid) ſaith, that ſhe reiected all impure and vnchaſte paſsions; and in another place, that by the meanes of holy Matrimonie we extinguiſh this filthy fire, that vnchaſte laſciuious loue kindleth in the hearts of her Vaſſals, and followers.

80. *Theban.*] He ſpeaketh of *Hercules* (the ſuppoſed ſonne of *Amphitreo* of *Thebes*) but in truth of *Iupiter*, and *Alemena*, which is ſurnamed Monſter-

Monſter-Maſter, by reaſon of his diuers exploits in purging the world of many monſtrous theeues, and wicked perſons. The Poets haue expreſſed vnder this Fable of *Hercules*, the life of a vertuous man, and of a good Prince.

The *Herculean* Pillars or Columnes are the two Mountains which make the Straights of *Gibraltar*, called by the Ancients, *Fretum Herculeum*. Nauigation being a thing of ſuch danger and difficulty in thoſe dayes; and *Hercules* hauing trauelled & ſearched out this Straight; they from thence fained, that he planted theſe two Pillars, as markes of the vtmoſt bounds of the Weſterne World.

81. *Patre.*] This is added as a cloſe or ſhutting vp of the precedent Verſes, by a figuratiue licence, properly incident to the Poeticall Profeſſors: although indeed there be ſome, who deeme that the purity of this Poeme required, that both in this place, and in others, hee yet ſhould haue contained and reſtrained himſelfe. For mine owne part I am not altogether ſo preciſe, or auſtere, prouided that things bee taken in the better part, and that men haue a regard to the intention, and principall ſcope of the Poet, who hath dallied a little in this place, to recreate the Reader, and to ſhew the graces which Poetry can adorne the ſtile withall, being in the hands of a good workeman. Heere hee hath fallen vpon the old Verſe: *Sit tibi terra leuis*, and other ſuch like, as are found in Latine Poets, and on that *Virgilian* Diſtick:

Fortunati ambo? ſi quid mea carmina poſſunt,
Nulla dies vnquam memori vos eximet æuo.

The end of the fifth Day of the firſt Weeke, of William *of* Saluſt *Lord of* Bartas.

Le court faito l. gouſt.



THE

THE SVMME OF THE SIXTH DAY OF THE FIRST VVEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.

FOllowing that which Moſes reciteth in the firſt Chapter of Geneſis, verſe 24. &c. that God created the Beaſts, the creeping, and inanimate Creatures of the earth; and finally, Man and Woman: the Poet deduceth the whole (which is compriſed in theſe 6. bookes) into two parts. In the firſt, after hee hath exhorted the children of God to contemplate the wonders repreſented in this great Theater of the world, and called vpon Almighty God; he diuideth the Animals into certaine ſquadrons; in the forefront whereof he produceth the Elephant, and deſcribeth his combates with the Rhinocerote, and the Dragon. After the Elephant in the Auaunt-guard march thoſe creatures that ſerue man: Thoſe that are venemous and hurtfull, reſiſt them. And becauſe ordinarily a difficulty preſenteth it ſelfe vpon the conſideration of ſuch creatures, the Poet learnedly reſolueth the ſame, and ſheweth that God is not the Author of that diſorder which hapneth in the world, but Adam by his reuolt. That (in the meane while notwithſtanding) there remaineth (thorow the bounty of the Creator) ſufficient wiſedome and abilitie in man, ſafely to defend them-

themſelues againſt ſuch creatures, and to ſubdue them. Furthermore, the diuine prouidence cauſeth them to deuoure one another, and that many get more profit & pleaſure frō them, then they receiue damage or hurt by them. In the reare-ward are the ſauage and vntamed Beaſts, followed by the Lordly Lyon, King of the whole Armie. Thereupon he addeth the ancient memorable Hiſtory of a Lyon, and the Romane ſlaue. And thus concludes the firſt Part.

In the ſecond, hee entreth into the diſcourſe of the creation of the leſſer world, which is Man, for whoſe ſake the greater was made and furniſhed with all neceſſary ornaments, and commodities, for the good of his Lord and Soueraigne. And in regard thereof, the Poet ſheweth by an exact deſcription of creatures (which are in Heauen, in the Sea, and on the Earth) that they had beene made in vaine, if man had not been created to be Gouernour of them. So then, he introduceth the Eternall, conſulting, and as it were commanding himſelfe to take in hand this admirable Maſter-prize, or chiefe piece of worke, not at once, as other creatures were, but with deliberation, and circumſtance, and as it were by Intervales, or diuers momentary degrees. And becauſe that in this Creation, the Power, Wiſedome, and bounty of the Creator ſheweth it ſelfe in a more magnificent manner, then in all the other his precedent workes. It is not without cauſe, that the Poet inuocated anew, the Great Architect, and moſt diuine workman, to gouerne and guide his hand, to the end he may liuingly repreſent and ſet forth man, firſt formed according to his owne Image. Hereupon he ſheweth the matter whereof the body of man was compoſed, hauing his lookes lofty, and lift vp towards Heauen. Then intreateth he of the excellence of the Head, the habitacle of the vnderſtanding, of the wonderment of the eyes, of the eye-bries, and lids. Conſequently of the noſe, of the mouth, the teeth, the lips, and of the eares outwardly erect on high, and inwardly oblikely hollowed: likewiſe of the hands, the armes, the knees, the feete, the nerues, the tendons, griſſels and bones of the body; annexing with a ſingular dexteritie the moſt notable proprieties of the members of the ſame, and diſcouering by diuers ſurpaſsing diſcourſes the admirable wiſedome of the Omnipotent in this fabrick, ſtructure, proportion, and co-vnion of this humane bodie, and the coniunct parts thereof. This done, he commeth to open the Head, and diſcouereth ſome ſecrets therein. From it he deſcendeth to the Heart, the Lungs, the Stomake, the Liuer, and the Bloud, intermixing withall the vitall Spirits, the Arteries,

Arteries, and Veines. Then there pauſeth he, acknowledging that the Anatomie of mans bodie, requireth the ſpirit of the moſt Learned Phyſiologiſts or Phyſicions. Contenting himſelfe, to haue preſented but a ſmall cantle of the whole, he commeth to the other more principall part of Man; that is to ſay, to the reaſonable ſoule, and diſputeth of the Eſſence & Subſtance of the ſame; and refelleth by many ſound reaſons, thoſe fellowes who haue contradicted the true reſolution which men ought to follow and apprehend in theſe difficulties. Afterwards (hauing touched in a word the ſeat or reſidence of the ſame) he diſcourſeth vpon the excellency of the memory, producing diuers notable examples to that effect and purpoſe. After that, of the promptitude and celeritie of the Spirit; of the Sciences which it comprehendeth; of the learned, exquiſite, worthy, wonderfull, and more then humane inuentions of the ſame, all warranted by well-approued and authenticall Hiſtories. Vpon which occaſion, and (as if he were wholly rauiſhed) he maketh a conference, and reference of the Image to his patterne & liuely portraiture, which is God, and proſecuteth to publiſh the excellency of Man, in that his Creator hath created & conſtituted him Lord and Maſter of all Creatures, who once came, and acknowledged him, and receiued their names of him; who deſpoiled of the vaile of his body (couering ſo faire a brightneſſe as is that of the ſoule) ſhall ſhine after a more glorious faſhion aboue the Heauens, then in this baſe and beggerly cottage, badly accommodated in all points. In concluſion, hee moſt artificially depainteth the Woman, which was giuen to be mans aide, and without which, his life were wholly miſerable; and ſheweth by an elegant ſimilitude, how ſhe was made of Adams *rib, who acknowledged and receiued her from Gods hand, for fleſh of his fleſh, and for bones of his bones. Hee ſingeth therewithall their Epithalmie or Nuptiall Song, and the commodities of this coniunction, founded vpon the bleſsing of God, by whoſe vertue alſo, all other creatures maintaine themſelues, and ſuruiue one another.*

THE SIXTH DAY OF THE FIRST WEEKE OF WILLIAM OF SALVST, *Lord of* BARTAS.

1.  *Mphitheaters.*] See *Vitruuius* in the fift booke of his Architecture, the third Chapter: Learned *Lipſius* in his booke intituled, *De Amphitheatro*, and the Commentary of *Theodorus*; *Marſilius* vpon the Epigrams of *Martiall*, as touching the *Amphitheater*, and the huntings of *Domitian*; and *Pliny* in his ſixe and thirtieth Booke, the fifteenth Chapter. Theſe in times paſt were magnificent buildings (made in a Round, with diuers degrees and Stages) where the people ſate to ſee the exerciſes and combates of the Fencers, and the Hunters courſes.

2. *Arſenals.*] Or *Arſenanæ*, a word very vſuall. Theſe are places where the inſtruments of Warre are ſtored, and reſerued. That of Venice is renowned amongſt all thoſe of Europe.

3. *Arches.*] The ancient Romanes in the honour of their greateſt Chiefetaines of the Emperours Armies, builded many ſumptuous Porches, which faſhion of their building, of the forme were called Arches, of which ſort, euen at this day, there are diuers, and thoſe very magnificent Reliques both in Rome, and in other places yet extant.

4. *Theaters.*] This word proceedeth from another, which ſignifieth to behold; becauſe that in the Theaters, diuers ſports and pleaſant paſſages of paſtime were preſented, which the people beheld: In the Theaters eſpecially were the common playes exerciſed; as Comedies, Moralities, and the prize of Muſique, &c.

5. *Coloſſes.*] Theſe are *Coloſſes*, or Statues, of immeaſurable height, erected

erected by the ancient Pagans, in honour of their gods. There were many very high at *Rhodes*, especially that of the Sunne, renowned amongst the seuen wonders of the World. See *Pliny* in his foure and thirtieth Booke, Chapter 7.

6. *Cirques.*] This was a place where the Horse-race was: an exercise familiar amongst the Romanes; as the pourtraits of their Antiquities, and their Historians testifie.

7. *Elephant.*] *Pliny*, in the first eight Chapters of his eighth booke, describeth the Elephant according as we now see him, and saith, that he is the most corpulent of all terrestriall creatures, adding, *Intellectus illi sermonis patrii, imperiorum obedientia, officiorumque quæ didicit memoria, amoris & gloriæ voluptas: immo verò (quæ etiam in homine rara) probitas, prudentia, æquitas, religio quoque syderum, solisque ac lunæ veneratio.* He expoundeth the same afterwards particularly in the third Chapter, speaking of this maruellous Elephant, who describing his subtilty saith, *Muttanus ter Consul, Autor est aliquem ex his & litterarum ductus Græcarum didicisse, solitumque præscribere cuis lingua verbis. Ipse ego hæc scripsi, & spolia Cetheg. ditaui.* The combate of this Creature with the Dragon, and Rhinocerot, is described in his 11, 12. and twenty Chapters of the same 8. booke. See moreouer *Solin* in his eight and thirtieth Chapter: *Ælian* in diuers places of his History, *de animalibus*, especially in his second booke & eleuenth Chapter, where about the end he saith, that hee had seene an Elephant write in Latine, and follow the man so obseruantly that taught him, as a man could desire. *Plutarch*, in his Treatise of the industry of Beasts, speaketh also of him at large; and amongst those of later times, *Gesner*, in the first Volume of his Historie *de animalibus*, hath comprized in one discourse, all that which the Ancient Greekes and Latines haue written. Of late dayes learned *Lipsius* in the first *Centurie* of his Latine Epistles, hath set downe one, where he pleasantly, and eloquently discourseth vpon all that vvhich *Pliny*, *Aelian*, and others haue written of this wonderfull creature.

8. *Rhinocerot.*] This Beast, heauy like the Elephant, and carrying a Horne vpon the top of his muzzle, is depainted and described by *Gesner*, in the first booke of his History *de animalibus*. His combate against the Elephant is represented in few words, by *Pliny*, in the twentieth Chapter of his eighth booke. Rhinoceros *vnius in nare cornu, sæpè visus. Alter hic hostis genitus, Elephante cornu ad Saxa, limato præparat se pugnæ, in dimicatione aluum maximè patens, quam scit esse molliorem. Longitudo ei par, crura multò breuiora, color buxeus.* See *Solin* in his 43. chap. and *Aelian* in his 17. booke of his History *de animalibus*, chapter 44.

9. *Dragon.*] The combate of the Dragon against the Elephant, is very fitly described by *Pliny* in his eighth booke, and eleuenth Chapter, where he saith; *Elephantes fert maximos India, bellanteſque cum iis perpetua discordia Dracones, tantæ magnitudinis, vt & ipsos circumflexu facili ambiant, nexuque nodi præstringant. Commoriuntur ea dimicatione, victusque corruens complexum edidit pondere.* Hee expoundeth this afterwards in the twelfth Chapter. This combate hapneth, for that the Dragons loue the bloud of the Elephants, because it refresheth them. *Draco* (saith he) *iter*

ac

ac pabula ſpeculatus, ab excelſa ſe arbore iniicit. Scit ille impare ſibi luctatum contraque nexus, itaque arborum aut rupium attritum quærit. Cauent hoc Dracones, ob idque greſſus primùm alligant cauda. Roſoluunt illi nodos manu. Atque hi in ipſa nare caput condunt, paritèrque ſpiritum præcludunt, et molliſsimas lancinant parter. He addeth in concluſion, *Elephantes ab iis ebibi, ſiccoſque conſidere; & Dracones inebriatis opprimi commorque.* A true Embleme (ſaith the Poet) of the ciuill warres in poore France. *Greuin* in the twentieth Chapter of his firſt Booke of Venomes, repreſenteth two ſorts of Dragons: the one winged; the other without wings, and ſaith, that it is a Serpent that hath three rankes of teeth in euery law; his eyes great, and very quicke, hauing two great eye-laps, hanging from his cheekes vnder his chin, in colour red, hauing a little throat, which in their biting openeth not very much, but is as a little pipe, through which they breathe and draw their tongues, which is the cauſe that their biting is not very grieuous: nature alſo hath not giuen them their teeth for force, or defence, but rather their tayle, wherewith they combate with the Eagle, and the Elephant. The winged, and wingleſſe, otherwiſe are of the ſame forme, and greatneſſe.

As touching the Dragon mentioned hereafter, in the 150. verſe of this booke: *Pliny* in the fourteenth Chapter of his eighth booke, ſaith, *In punicis bellis ad flumen Bargardam à Regulo imperatore baliſtis tormentiſque, vt oppidum aliquod, expugnata ſerpens* CXX. *pedum longitudinis. Gellius* ſaith no leſſe in his ninth booke, *de noctibus Atticis*, Chapter 3.

10. *Hirable.*] I ſuppoſe this to bee the *Camelo-pardalis* of the Latines, which *Belon* repreſenteth in his obſeruations, and calleth *Giraffe*, in the nine and fortieth Chapter of his ſecond booke. It is (ſaith hee) a very faire beaſt, and of the ſweeteſt nature of any elſe whatſoeuer, either ſheepe, or other ſauage beaſts. It hath a head almoſt like vnto a Hart, but not ſo great, bearing two little blunt Hornes of ſixe fingers long, couered with haire. The males are longer, the eyes great, the necke long, ſtraight and ſlender, the feete high before, and very low behinde, the feete like an Oxe, the taile long, the haire thicke, white, and red, very thin, athwart the body: the maner of his carriage reſembleth that of the Cammell, &c. See *Pliny* in his eighth booke, the thirteenth Chapter. Some ſuppoſe that that Beaſt which is called *Orix*, is our Poets *Hirable*. *Belon* in the ſecond booke of *his ſingularities*, chap. 51. maketh mention of the *Gazelle*, which he calleth *Orix*, and it ſeemeth that this is the *Hirable*. Let the iudicious Reader determine the matter.

11. *Cammell.*] He is ſurnamed, Trouble-banke, which *Pliny* expreſſeth in his eighth booke, and ſeuenteenth Chapter, ſpeaking at large of theſe beaſts. *Sitim quatriduo tollerant: implenturque cùm bibendi occaſio eſt, & in præteritum, & in futurum, obturbata proculcatione prius aqua, aliter potu non gaudent. Ariſtotle* and *Solin* ſay the ſame. *Geſner* in his firſt booke, *de animalibus quadrupedibus*, hath collected all that a man can deſire to know of this Beaſt; which is very well knowne at this day.

12. *Bull.*] The Epithite which the Author giueth him, is amply expreſſed by *Pliny* in the 45. chapter of his 8. booke.

13. *Aſſe.*] *Pliny* deſcribeth the ſame in his eighth booke, and three and

and fortieth Chapter, and ſaith, that the Males are not ſo laborious as the Females. *Geſner* diſcourſeth of them at large, in *his Hiſtory of Beaſts*. *Pliny* ſpeaking of the Hee in the foure and fortieth Chapter, calleth him *animal in labore viribus eximium*. Ordinarie experience confirmeth the ſame in both the two animals. See the tenth Chapter of the fourth part *de variis lectionibus* of *P. Meſſia*.

14. *Horſe*.] He maketh mention in this his Worke, of three ſorts of Horſes: the firſt, terreſtriall: the Epithites and praiſes whereof he deſcribeth briefely in this place, according to the opinion of the Ancients. See that which *Virgil* ſaith in the third of his *Georgiques*,

-- Si qua ſonum procul arma dedere,
Stare loco neſcit, micat auribus, &c.

And *Buchanan* in his Epigram, which hee made in praiſe of the Horſe. As touching the Sea, and celeſtiall Horſes, there hath beene ſomewhat ſpoken in their proper places heretofore. *Geſner*, in his firſt booke *de animalibus*, intreateth of the terreſtriall Horſe very amply, and learnedly. That which the Poet ſaith in this place, that there is ſuch a Horſe that runneth vpon the ſpikes of corne, without bowing, or bearing downe the eares, and curuetteth vpon the water, without wetting his feete, is an Hyperbolicall phraſe, or forme of ſpeech, very frequent in Poetry: yet may it alſo haue ſome alluſion to that which is reported of thoſe Horſes, which *Laomeden* had promiſed to *Hercules*, *qui ſuper aquas & ariſtas ambulabant*: as *Hyginus* ſaith. The reſt ſee in *Pliny* in his eighth booke, chapter 42.

15. *Hare*.] The terreſtriall Hare (which is a fearefull creature, and very well knowne to euery one) is deſcribed by *Pliny* in his fiue and fiftieth Chapter, and eighth booke: and by *Geſner* very amply in his Hiſtorie *de animalibus*. The cauſe of this feare is; for that this creature which hath no other armes, but her ſwift courſe, is the prey of diuers other beaſts.

16. *Cony*.] This is a Beaſt, that by reaſon of his feare, loſeth all ordinarie remembrance; whence the French Prouerbe commeth, Thou haſt as much memory as a Hare, or Conny: Thou haſt loſt it in running.

17. *Goate*.] *Feſtus* calleth him *capra à carpendo*, which ſignifieth to browſe, and carry away the tops of things. And certaine Grammarians hold, that the Goates are called *Capræ à carpendis virgulis*, or becauſe that *carpunt aſpera*, that is, that they climbe vp the Rocks. See *Geſner* in his Hiſtorie, *de animalibus*, the firſt booke, vpon the word, *Capra*.

18. *Sheepe*.] The Sheepe is deſcribed by *Geſner* in the booke abouementioned, as touching the Epithite giuen her: *Lucretius* in his ſecond booke calleth her, *Lanigera pecus*; and *Virgil* nameth her *Laniger as greges*, the troopes of Sheepe. See *Pliny* in his 8. booke, chap. 47. & 48.

19. *Hogge*.] *Geſner* in the ſame booke: *Pliny* in the 8. chap. of his 51. booke: *Animalium hoc maximè brutum, animamque ei pro ſale datam non illepidè exiſtimabatur*.

20. *Hart*.]

20. *Hart.*] *Pliny* in his eighth booke, chapter 12. *Maria tranant gregatim, nantes porrecto ordine, & capita imponentes præcedentium clunibus, vicibuſque ad terga redeuntes.* And ſpeaking of their Hornes, he ſaith: *Latent amiſſis velut inermes.* *Oppian* in the ſecond booke of his Hunting, ſaith, that the Hart is aſhamed of the loſſe of his Hornes: and ſpeaking of the order that they obſerue in paſsing the waters, hee vſeth the ſimilitude of Pilotes, and Ship-Maſters which cheere vp one another. The ſimilitude of our Poet (imitating *Oppian*) hath no leſſe grace then the other, as well in the words as the ſtructure and knitting vp of them. He that would conferre the tranſlation of this place of *Oppian* (made by *Florence Chriſtian*) with that which the Poet hath borrowed, or that which hee hath expreſſed of himſelfe, ſhall ſee with what eye wee ought to reade the Ancient Writers, and that good wits, and apprehenſion, may with much facility make many good things the better by reading.

21. *Dogge.*] *Pliny* in his eighth booke, chapter 40. *Ariſtotle*, *Aelian*, in their Hiſtories, *De animalibus*: *Plutarch* in his Treatiſe, *De induſtria animalium*, and after theſe, *Geſner*, haue amply diſcourſed, and verified by examples, the three proper Epithites, and the diuers proprieties, which the Poet attributeth to the Dogge.

22. *Squirill.*] *Pliny* in his 8. booke, chapter 38. *Præuident tempeſtatem & ſciunt: obturatiſque, quâ ſpiraturus eſt ventus: cauernis, ex alia parte aperiunt fores: de cætero ipſis villoſior cauda pro tegumento eſt.* *Oppian* alſo maketh mention of him in the ſecond booke of his Hunting.

23. *Monkie.*] *Pliny* in his eighth booke, chapter 45. expoundeth the Epithite which is attributed to him, and experience hath manifeſted how ingenious and nimble this Beaſt is. See *Solin* in his 29. chapter, and the manner how to take them in *Aelian*, in his 17. booke, and 24. chapter. Likewiſe *Strabo's* 15. booke.

24. *Weazel.*] He calleth him wanton, or pretty, by reaſon of the beauty of his Haire, and for that he is wonderfully nimble. The Latine word, *Muſtella*, comprehendeth diuers ſorts of theſe Animals, ſuch as are *Wood-Martins*, *Martins*, *Hermines*, and *Weazels*: and thoſe of two ſorts, campeſtrian, and ſauage.

25. *Fox.*] The ſubtilties of this wily creature, are knowne and deſcribed by *Pliny* in his 8. booke, chapter 18. *Aelian* in his 4. booke, chap. 39. and ſixt booke, chapter 24. 64 *Plutarch* in his Treatiſe *De induſtria animalium*. See *Geſner*, and *Olaus Magnus* in *his Northerne Hiſtorie*, the eighth booke, chapter 37. and 18. booke, chapter 13.

26. *Ciuet-Cat.*] *Mathiolus* deſcribeth the *Ciuet* to bee a creature of the bigneſſe of a Cat (and the Muske to bee as it were a thicke ſweat which is gathered together vnder his belly behinde.) In his diſcourſe vpon the 20. chapter of the 1. booke of *Dioſcorides*. This Animal is found in diuers places of *Aſia*; and namely in a Prouince called *Tarnaſſer*, or *Tarnaſſuri*, in the Weſt Indies, neere to the Gulph of *Bengala*, and which to the Northward, confronteth the kingdome of *Narſingue*: See the moderne Coſmographers; and *Belon* in the ſecond booke of his ſingularities, Chapter 21.

27. *Caſtor, or Beuer.*] He ſetteth forth that of the *Beuer*, which *Pliny*

 ſaith

ſaith in his eighth booke, chapter 30. *Dioſcorides* and *Mathiolus* diſcourſe thereof at large, in the three and twentieth Chapter of the ſecond booke. *Geſner* hath repreſented the *Caſtor*, called by the Latines *Fiber*, and *Bieure*, by the French. Beſides this firſt name, the Greekes call him the Dog of the Riuer. He liueth in the water, and on the earth, much like the Otter, but for his taile. That which *Pliny* reciteth of the biting off of his Genitors (whereunto *Solinus*, ouer-hardie in his diſcourſe hath added more) is reputed by *Geſner* to be fabulous. But in this & diuers other Tracts, our Poet diſſenteth not from the common receiued opinion of the Ancients.

28. *Hedge-hogge.*] *Plutarch* in his Treatiſe *de induſtria animalium*, oppoſeth the policy and cunning of the *Hedge-hog* (in rowling himſelfe vpon his prickles) to all the ſubtilties of the Fox, and addeth:

He clads his bodie gathered in a round,
With piercing prickles all about ſo ſound:
That by no meanes, his aduerſe foe in fight,
May wrong or hurt him by his pinch, or bite.

And ſpeaking of his thrift and husbandry (whereunto the Poet in the booke following referreth the Idle) he addeth: The prouidence, or policie, which he vſeth in feeding his yong ones, is more ingenious: For about Autumne, and in Vintage time, he ſlideth vnder the branches and ſupports of the Vine, and with his feet ſhaketh the bunches of Grapes ſo long, till they fall on the ground: then ſliding aboue them, to make them by that meanes to ſticke on the top of his prickles, in ſuch ſort, that ſometimes to diuers of vs that ſtood and beheld him, it ſeemed to be a bunch of Grapes that crept on the ground, ſo neerely was he couered round about with Grapes: then creeping into his cabbin, or den, he giueth them to his yong ones to eate, and ſtoreth them vp for their vſes. *Pliny* in his eighth booke, Chapter 37. *Præparant hiemi & herinacei cibos; ac volutari ſuper iacentia poma affixa ſpinis, vnum, non amplius, tenentes ore, portant in cauas arbores; vtque verò ſenſere venantem, contracto ore pedibuſque, ac parte omni inferiore, qua raram & innocuam habent lanuginem, confluunt in formam pilæ, ne quid comprehendi poſsit præter aculeos.*

29. *Cameleon.*] He ſaith that the Cameleon liueth by the winde, or aire, and changeth his colour alwaies ſutable to that, which is oppoſed againſt him. *Pliny* hath deſcribed this creature, and expreſſed that which is aboue-ſaid in his eighth booke, chapter 93. He is of the forme and greatneſſe of a Lizzard, but hath higher legges: His ribbes and ſpyne-bone ioyne in his belly, as in fiſhes, his muzzle is long, and his tayle, being ſmall towards the end, and turning inwards: his nayles crooked, hee crawleth like a Tortoiſe; his skinne is rough, his eyes hollow, of the colour of his body, which he neuer ſhutteth, nor ſtirreth to the halfes, but preſently turneth them; hee addeth: *Hiat ſemper ore, ſolus animalium nec cibo nec potu alitur, nec alio quàm aëris elemento, coloris natura mirabilior; mutat namque eum ſubinde, et oculis, & cauda, & toto corpore: redditque ſemper quemcunq; proximè attingit, præter rubrum, candidumque. Defuncto pallor eſt,*

eſt, &c. Solin ſaith as much in his ſeuen and fiftieth chapter. See that which *Ariſtotle* ſaith in his ſecond booke, *de natura animalium*, Chapter 11. *Seneca* in the firſt booke of his Naturall queſtions, *Aulus Gellius* in the tenth booke, *De noctibus Atticis*, Chapter 12. *Ouid* in the fifteenth of his Metamorphoſis:

Id quoque quod ventis animal nutritur, & aura,
Protinus aſsimulat tetigit quoſcunque colores.

But *Belon* in the ſecond booke of his ſingularities, Chapter 34. ſaith theſe words: The Garden hedges neere to *Caire*, and principally along the Riuer of *Nile*, are couered with Cameleons, in ſuch ſort, that in a little time wee ſaw a great number. When they will eate, they thruſt out their tongues almoſt halfe a foote long, as round as the *Pianats*, like to one of theſe earth-wormes, and on the tip of the ſame, they haue a bigge knot, and ſpongie, and as catching and holding as glue, which they taſten to the Graſſe-hoppers, Caterpillers, Flyes, and other vermine, which they draw into their throats, thruſting and darting out their tongues as ſwiftly, as the Arrow is ſhot out of a Bow. Our Author hath, as is his manner, followed the Ancient and common opinion. See the witty Epigram which *Aleiate* hath made vpon the Cameleon, the Image of a flattering Courtier.

30. *Th' Erimanthian Bore.*] *Pliny* in the fiue and thirtieth Chapter of his eighth booke. In a Mountaine of *Arcadia*, called *Erimanthus*, there haunted a moſt dangerous Bore, which hauing done infinite miſchiefes, was taken by *Hercules*, and by him brought aliue to *Euryſtheus*. As touching the *Nemean* Lyon, and other victories of *Hercules*, ſee the ſeuenth booke of the Mythologie of *N. de Comtes*, chapter 1. and *Giraldus* in the life of *Hercules*.

31. *Niles Fel Rouer.*] This is an Epithite of the Crocodile, a very rauenous creature, liuing both in the Water, and on the Land. *Crocodilum habet Nilus* (ſaith *Pliny* in his eighth booke, chapter 25.) *quadrupes malum, & terra pariter ac flumine infeſtum.* As touching the Dragon that aſſaulted the Romane Armie, neere to the Riuer of *Bragada* (which to kill, they were enforced to vſe ſuch engines as might haue made a breach in the walles of *Carthage*, the capitall Citie of *Affrica*, and the neighbouring Countries) we haue ſpoken heretofore.

32. *Aſpic.*] *Nicander* deſcribeth this venemous creature, in his *Theriaques*. *Greuin*, his Expoſitor in his 1. booke, chapter 8. ſaith, that there are three ſorts of them; that is to ſay, the terreſtriall (fiue handfull long) the *Hirundiner* (by reaſon that he is coloured like a Swallow, of a handfull long) and the *Spitter*, greater then the other. Their biting cauſeth death within a few houres: that of the *Hirundiner* is ſodaine, of the *Spitter*, ſomewhat ſlower, breeding firſt of a dimneſſe, or trouble in the eyes, more ſwelling in the face, deafeneſſe, and death: Their wound is very ſmall, but their venome of great force and ſubtiltie, which after a little while ſlideth into the depth. *Pliny* in his eighth booke, Chapter 23. maketh mention of that which our Poet reciteth, touching the vengeance

of the Aſpe. *Vnus huic tam peſtifero animali ſenſus vel potius affectus eſt: Coniuga fermè vagantur, nec niſi cum compare vita eſt: Itaque alterutra interempta, incredibilis alteri vltionis cura. Perſequitur interfectorem, vnumque cum in quantolibet populi agmine notitia quadam inſeſtat, perrumpit omnes difficultates, permeat ſpatia, nec niſi omnibus arcetur, aut præcelerifuga, &c.* See *Dioſcorides* and *Mathiolus* in his laſt booke, Chapter 54.

33. *Aiax.*] The ſhield of *Aiax*, the ſonne of *Telamon*, celebrated in *Homer*, as one of the moſt valiant Grecian Captaines, is turned into a prouerbe, and is taken for an aſſured defence: *Ouid* in the 13. of his Metamorphoſis in the very beginning.

Surgit ad hoc clypei dominus ſeptemplicis Aiax.

34. *Baſilisk.*] *Pliny* in his eighth booke, Chapter 21. and *Aelian* in his ſecond booke, *de animalibus*, chapter 57. ſpeake of this viperous Serpent, which is three handfull long, hauing a red body, and a pointed head, vpon which he hath three little eminences, or puſhes, marked with white ſpots, in the forme of crownes: and for this cauſe hee hath ſometimes bin ſurnamed, The King of the Serpents. When he climeth, or creepeth, he raiſeth the former part of his body, & beareth it vpright, making no vſe of his hinder parts, but to walke vpon. *Lucan* the Poet hath ſpoken very effectually of his Venome, and the violent force thereof. *Pliny* ſaith, that he is bred in *Cyrene*; and hauing ſpoken of a creature which hee calleth *Catoblepas*, which killeth men by looking on them, he addeth: *Eadem & Serpentis Baſiliſci vis eſt.* And afterwards: *Necat frutices non contactos modo, verùm & afflatus adurit herbas, rumpit ſaxa.* Hee confirmeth the ſame in the fourth Chapter, of his nine and twentieth booke. *Baſiliſci, quem etiam ſerpentes ipſi fugiunt, chos olfactu necantem, qui hominem vel ſi aſpiciat tantum, dicitur interimere, ſanguine Magi miris laudibus celebrant, &c.* See *Greuin* in his firſt booke of Venomes, the eighteenth Chapter, where hee intreateth of the accidents that happen after the biting of a *Baſilisk*, and of the remedies, ſuppoſing this Serpent not to be ſo dangerous, as Antiquitie imagined and pretended.

35. *Viper.*] This is a kinde of Serpent, diſtinguiſhed into Male, and Female, ſo called, according to ſome men, as if a man ſhould ſay, *Vnipara*, ingendring her little ones liuing, as *Nicander* writeth. See that which *Greuin* ſaith in the tenth chapter of his firſt booke of Venomes, where he hath collected that which the Ancients haue written.

As touching that which the Poet addeth of the yong little Vipers, who gnaw themſelues out of the belly of their damme to get iſſue, *Pliny* reciteth the ſame in his tenth booke, and 62. Chapter. But *Greuin* in the ſeuenth chapter of his firſt booke of Venomes, is of a different opinion; and alledgeth *Ariſtotle* for his witneſſe, who in the laſt Chapter of his fift booke, *de hiſtoria animalium*, ſaith, that the Viper putteth out her yong ones, infolded in a membrane, which breaketh about the third day, and that ſometimes it hapneth, that thoſe which are within the belly, iſſue forth, hauing gnawne the membrane.

36. *Skincke.*] *Dioſcorides* and *Mathiolus*, deſcribe and repreſent him

in the threeſcore and ſixth Chapter of the ſecond booke. It is a creature that is as bigge as a Lizzard; hauing a long head, his backe ſomewhat hooped, his belly like that of a Lizzards, his skinne wholly couered with ſmall ſcales, yellow, hauing a ſtraight and sky-coloured line from his head to his tayle. It is ordinarily brought from *Alexandria*, to *Venice*. See *Pliny* in the eighth chapter of his 28. booke.

37. *Conchre.*] The biting of this Serpent is like that of the Viper, and ſo ſaith *Dioſcorides* in his ſixth book, and two and thirtieth chapter: There followeth a putrified Vlcer, the ſwolne fleſh (reſembling that of thoſe who are ſicke of the Dropſie) falleth in pieces. Thoſe that are wounded, fall into a Lithargie, and ſleepe inceſſantly: and therefore it is called, Sleeper, becauſe of the effect of this mortall Venome. See *Greuin* in his firſt booke of Venomes, chapter 21.

38. *Ceraſtes.*] This Serpent is bred in Affrica, hauing two Hornes on his head (as the Snailes haue) by reaſon whereof the Grecians call him κερατα, that is to ſay, horned. He is of the length of a cubite, and ſable in colour. His biting is for the moſt part alwaies incurable, and produceth ſuch like effects as that of the Viper doth: and men apply the ſelfe-like remedies to the ſame. See *Dioſcorides*, and *Mathiolus* in his ſixth booke, and fiue and thirtieth chapter: *Greuin* in his 1. booke of Venomes, chapter 11. who alleadgeth that which *Nicander*, *Aelian*, *Auicen*, and others haue written. *Solinus* in his thirtieth Chapter attributeth foure hornes vnto him, as *Pliny* likewiſe doth in his 8. booke, and 23. Chapter. *Ceraſtis corpore eminere cornicula ſæpè quadrigemina: quorum motu reliquo corpore occultato, ſollicitat ad ſe aues.*

39. *Drinas.*] *Chelidre.* This is a Greeke word, ſignifying rough Skin. Some otherwiſe call this Serpent, *Drynas*, that is to ſay, Water-Snake. He is two cubits long, or thereabouts, fleſhy, and couered with rough Scales, in colour tawny browne; his head ſomewhat large, and not wholly ſharpe. He yeeldeth a ſtinking ſmell, that a man may eaſily (although he ſee him not) be aſſured that he is not farre off. This is the Epithite alſo which the Poet giueth him (when hee calleth him ſmoking) *Virgil* nameth him ſtinking.

As touching the effects and cure of his biting: See the *Theriacales*, and counterpoiſons of *Nicander* the Greeke Poet. *Greuin* in his firſt booke of Venomes, chapter 19. *Dioſcorides* in his ſixth booke, and fourth Chapter, *Mathiolus* his Commenter.

40. *Scorpion.*] A venemous Inſect, deſcribed (according as the Poet ſpeaketh heere) by *Pliny* in the fiue and twentieth Chapter of his eleuenth booke; and by *Greuin* in his 24. Chapter, and firſt booke of Venomes, where he alleadgeth that which *Nicander*, *Aelian*, *Dioſcorides*, and others haue in their writings alleadged before him.

41. *Dipſas.*] Δίψας is a Serpent, ſo called by the Greekes, and Latines, and by the French, *Altere*, becauſe that they whom he hath wounded, endure a thirſtineſſe, which cannot be extinguiſhed. Some ſuppoſe that this is a kinde of Viper; others, the Aſpick. *Nicander* maketh a pleaſant diſcourſe vpon this in his *Theriagnes*; that is, that *Iupiter* hauing giuen youth vnto men, and they wearied with bearing the ſame, loaded it vpon

vpon an Aſſe, which dying for thirſt, and paſſing neere vnto a Fountaine (which was kept by the *Dypſas*,) could not obtaine leaue to drinke, but vpon that condition that he ſhould leaue youth with him: which being agreed vpon, the men ſince that time are waxen old, and the Serpents growne yonger euery yeere: the *Dipſas* receiued his thirſt from the Aſſe, which remaineth with him both in name, and nature. See *Dioſcorides* in his ſixt booke, chapter 50. *Lucan* in his 9. booke of *Pharſalie*, and *Greuin* in his 1. booke of Venomes.

42. *Amphisbena.*] *Pliny* in his eighth booke, Chapter 25. (where hee ſpeaketh of Serpents) ſaith, *Geminum caput Amphisbenæ, hoc eſt, ad caput & caudam, tanquam, parum eſſet vno ore fundere venenum.* This is that which the Poet conceiueth, ſaying, that the *Amphisbena* is fruitfull of two Venomes: this Greeke word Αμφισβαινων, is tranſlated into French, *Double marcheur*, by *Iames Greuin*, in his firſt booke of Venomes, who ſaith, that this Serpent was ſo called, becauſe hee rowleth as much behinde, as before. He is as great as a great Worm, and of equall thicknes thorowout, which was the cauſe that ſome ſuppoſed that he had two heads which hee hath not; *Lucan* hath left vs this Verſe in the 9. booke of his *Pharſalie*:

Et grauis in geminum ſurgens caput Amphisbena.

His skin is hard, ſpotted, and duskie. *Dioſcorides*, and *Aelius* haue deſcribed the accidents that happen after his biting, whereunto the Phiſicions know how to apply proper counterpoiſons. See *Pliny*, in his 20. Booke and chapter. The Poet (following the doctrine of the Diuines) attributeth vnto ſinne the mortall efficacie of this Serpent, and others.

43. *Weazell.*] This little creature is enemy to Serpents, as *Pliny* teſtifieth in the fourth chapter of his nine and twentieth booke, and in the 8. booke, chapter 21. He ſaith that which our Poet expreſſeth of the power of the Weazell againſt the *Baſiliſk*, *Huic tali monſtro* (Baſilico) *muſtellarum virtus exitio eſt: adeò natura nihil placuit ſine pari. Iniiciant eas cauernis facilè cognitis, ſolitabe necant illa ſimul odore, moriantur que, & natura pugna conficitur.* See *Solinus* in his 40. Chapter, and *Mathiolus* vpon the 34. Chapter of the 1. booke of *Dioſcorides*.

44. *Ichneumon.*] *Belon* in the ſecond booke *of his ſingularities*, chapter 22. repreſenteth and particularly deſcribeth the *Ichneumon*, a creature very well knowne, frequent as yet at this day in Egypt, and ordinarily called *Pharaohs* Rat.

This is a creature longer and better timbered then a Cat, hauing whitiſh, gray, or yellow haire, rough like the haire of a Wolfe, a blacke muzzell, ſharpe like a Ferret, and without Beard, his haires ſhort and round, his legges blacke, fiue toes in his hinder feete, his tayle long, his tongue and teeth like a Cats. The Male hath two conduits as well as the Female, he feedeth vpon all liuing meates; as on Beetles, Lizzards, Cameleons, Serpents, Frogges, Rats, Mice, Hens, and all Birds that he can ſurprize, which he doth with great dexteritie, and expedition. *Plutarch* in his Treatiſe, *de induſtria animalium*: You haue, ſaith he, ſufficiently heard ſpeake of the *Ichneumon*, or *Pharaohs* Rat; how hee armeth himſelfe neither

ther more not leſſe, then doth a Champion, who ſhould fight ſome ſingle combat, ſo fenceth he his body, couereth and cruſteth it round about with a ſtrong Corſlet, or Curas of Mud, when he will combat with the Crocodile. *Pliny* in his eight Booke, the 24. Chapter, ſpeaking of the hatred of the *Aſpis*, and *Ichneumon*: *Habet Aſpis internecinum bellum cum Ichneumone. Notum eſt animal hac gloria maximè in eadem natum Ægypto. Mergit ſe limo ſæpius, ſiccatque ſole. Mox vbi pluribus eodem modo ſe coriis loricauit, in dimicationem pergit. In ea caudam attollens, ictus irritos auerſus excipit, donec obliquo capite ſpeculatus inuadat in fauces.* And in the Chapter following, ſpeaking of the Crocodile (who ſuffreth himſelfe to be tickled, and his feete to be pricked by the Wren) he addeth; *In ea voluptate ſommo preſſum conſpicatus Ichneumon, per fauces, vt telum aliquod immiſſus, aluum rodit.* See *Solinus* in his fiue and fortieth Chapter, or *Aelian* in his third booke, *De Hiſtoria animalium*, Chapter 22. in his 6. chapter 38, and in his 25. Chapters.

45. *Wren.*] That which *Plutarch* reciteth in his treatiſe *De induſtria animalium*, as touching the amity which is between the Wren and the Crocodile, ſeemeth to contradict that which the Poet toucheth of the complot of the *Ichneumon*, with the Wren againſt the Crocodile. But it may ſo be, that the Wren clenſing the teeth of this creature with his neb, the *Ichneumon* maketh vſe of the preſent occaſion to enter into the Crocodiles body, and to gnaw his entrailes, ſo as a man may ſay, that he and the Wren haue complotted the death of the other. That which *Pliny* ſaith in his 8. book, and 25. Chapter, agreeth with the Verſes of our Author, *Crocodilum ſaturũ cibo piſcium, & ſemper eſculento ore, in littore ſomno datum, parua auis (quæ Trochilos ibi vocatur) Rex auium in Italia, invitat ad hiandum pabuli ſui gratia, os primùm eius aſſultim repurgans, mox dentes, & intus fauces quoque ad hanc ſcabendi dulcedinem quàm maximè hiantes: in qua voluptate ſommo preſſum conſpicatus Ichneumon per eaſdem fauces, vt telum aliquod immiſſus erodit aluum.* See *Belon* in his booke of Birds, the 5. chapter, and *Geſner* in the third booke of his generall Hiſtory, *De animalibus.*

46. *Beare*] A creature well knowne, and ſuch a one as is found in diuers places of Europe, amply deſcribed by *Geſner*. Hee is ſurnamed Faſter, which *Pliny* expoundeth in the ſixe and thirtieth Chapter of his eighth booke, ſpeaking of the retreate of them into their Caues. *Primis diebus bis ſeptenis tàm graui ſomno premuntur, vt ne vulneribus quidem excitari queant. A diebus reſidunt, ac priorum pedum ſuctu viuunt. Pliny* in the place fore-alleaged, *Plutarch* in his Treatiſe of *The loue of Parents towards their Children*, *Aelian* in the nineteenth Chapter of his ſecond booke, *De Hiſtoria animalium*. *Ariſtotle*, and others haue eſteemed (as the Poet maketh mention in another place) that the Beare bringeth forth a lumpe of fleſh, to which by vertue of licking, ſhee giueth forme afterwards There are certaine places in Europe, where men keepe he and ſhe Beares, and it is certainely knowne that they are deliuered of their young, both liuing and wholy formed. *Scaliger* about the end of his ſixth Exerciſe againſt *Cardan*: *In noſtris Alpibus venatores fœtam vrſam cepere; diſſecta ea, fœtus planè formatus inuentus eſt.*

47. *Wolfe.*] The Wolfe is an earthly rauenons beaſt (ſurnamed Spoile-Parkes)

Parkes) his haires gryzeled, being white vnder the belly, a great head, armed with bigge and long teeth, ſparkeling eyes, and ſhort prickt eares. There is likewiſe a kinde of whitiſh Wolfe begotten on a Hinde. *Pliny* in his eighth book, the two and twentieth Chapter, and *Ariſtotle* and *Geſner* in the places where they haue entreated of the nature of beaſts, omit not to ſpeake of this.

48. *Bore.*] He is amply deſcribed by *Geſner* about the end of his firſt booke *De hiſtoria animalium*, page 1039. *Virgil* in the 2. and 4. of his *Aeneas* calleth him *Spumans*, that is, fleaming or ſlauering: and *Lucretius* nameth him *Spumiger*.

49. *Ounce.*] This is a kinde of a white Wolfe, which ſome call *Linx*, and ſuppoſe it to be that beaſt whereof *Pliny* ſpeaketh in the nineteenth Chapter of his eighth booke, *Pompeludi oſtenderunt Chaum, quem Galli Raphium vocabant, effigie Lupi, Pardorum maculis.* It is commonly called *Linx* in Latine, whereof *Pliny* ſpeaketh in the 38. Chapter of the ſame booke. *Geſner* in his firſt booke *De hiſtoria animalium*, folio 7. 69, &c. repreſenteth and deſcribeth him at large, hauing collected all that which the Ancients haue ſpoken of him. The Poet expreſſeth the whole in few words, in his ſtature and wonderfull fierceneſſe, in aſſayling both men, and the mightieſt creatures.

50. *Leopard.*] See *Pliny* in his 8. booke, chapter 17. and *Geſner* in his diſcourſe of the *Panther*, 1. booke, page 937.

51. *Tygre.*] *Pliny* in the ſame book, chapter 18. *Tigrin Hircani & Indi ſeruant, animal velocitatis tremendæ & maximè cognitæ, &c.* The fury of the Femall depriued of her young, is exactly deſcribed there alſo.

52. *Vnicorne.*] *Pliny* in the 21. chapter of the ſame booke faith, *Orſei inde ſimias candentes toto corpore venantur. Aſperrimam autem feram Monocerotem, reliquo corpore equo ſimilem, capite ceruo, pidibus Elephanto, cauda apro, mugitu graui, vno cornu nigro, media fronte cubitorum duum eminente. Hanc feram viuam negant capi.* Theſe are the opinions of the common ſort, which ſome ſuppoſe to be meerely fabulous. See *Geſner* in his 1. book, page 781. chapter of the *Monocerets*.

53. *Hyena.*] He calleth her Sepulchrall, and ſaith, that ſhee hath our voice. This is a beaſt, whereof *Pliny* ſpeaketh in his eight booke, and 30. Chapter: *Hyænam aiunt ſermonem humanum inter paſtorum ſtabula aſſimulare, nomenque alicuius addiſcere, quem euocatum foràs laceret: Item vomitionem hominis imitari ad ſollicitandos canes quos inuadit. Ab vno illo animali ſepulchra erui, inquiſitione corporum. Belon* in the ſecond Booke of his *Singularities*, the twentieth Chapter, holdeth that the *Hyæna* of the Ancients is the Ciuet, which is ſomewhat greater then a Badger, with a pointed Muzzell, hauing Muſtachies, her eyes ſhining and red, her eares round, with two black ſpots, her body ſpotted with black and white, her feete and tayle blacke: ſhe liueth vpon fleſh, and is very nimble. But that which *Pliny* ſaith, ſeemeth to allude to ſome beaſt more ſtrange and ſauage. See *Ariſtotle*, *Oppian*, *Aelian*, and others, who haue written *De animalibus*.

54. *Mantichore.*] *Pliny* in his eighth booke, the one and thirtieth Chapter, *Apud Aethiopes naſci Cteſias ſcribit, quam Mantichoram appellat, triplici-*

triplici dentium ordine pectinatim coëuntium, facie, & auriculis hominis oculis glaucis, colore sanguineo, corpore Leonis, cauda scorpionis modo spicula infigentem: vocis vt si misceatur fistulæ & tubæ concentus, velocitatis magnæ, humani corporis, vel præcipuè appetentem. And in the thirtieth Chapter of the same booke; *Hominum sermones imitari & Mantichoram in Aethiopia, author est Iuba. Solin* in his sixth Chapter (following *Pliny* almost word by word) addeth *Pedibus sic viget, saltu sic potest, vt morari eam nec extentissima spatia possint, nec obstacula latissima.* The Poet likewise giueth this Epithite of Swift to this beast. See *Aelian* in the fourth booke of his Historie, *de animalibus*, chap. 21.

55. *Cephus.*] *Pliny* in his eighth booke, chapter 19. maketh mention of these beasts, *quorum pedes* (saith he) *posteriores pedibus humanis, & cruribus, priores manibus sunt similes.* And hee saith, that one of them hath beene seene at *Rome* in *Pompeys* time.

56. *Canibals.*] These are they of whom we haue spoken heretofore, in whose Country this beast is found, of which the Poet speaketh, called *Chiurca. Gonzala d'Oniede* in the seuen and twentieth Chapter of his *Summary of the West Indies*, saith, that this is a beast of the bignesse of a Conny, of a tawny colour, hauing short haire, a sharpe nose, the teeth of a Dogge, the tayle and eares like a Rat, which rangeth by night vpon the firme land, and eateth the Poultry as the Wood-Martin doth. She carrieth her yong with her: for along her belly she openeth a bagge made of skinne, like the head of a Mariners Cloake, where shee hideth them, shutting and opening this skinne as pleaseth her, and in killing Chickens, shee giueth them their pittance; then hearing a noise, shutteth vp her little ones, and saueth her selfe. *Ouiedus* reporteth, that he hath taken one of them which was hidden in a Hens nest, because she could not escape in time: and that hee found that to bee true, which is reported hereof.

57. *Monster.*] He intendeth to speake of the *Porcupine*, described by *Pliny* in his eighth booke, and fiue and thirtieth chapter. *Solin* in his three and thirtieth Chapter: *Oppian* in the third booke of his Hunting: and *Gesner* in his first booke of the History *de animalibus*, page 632. The Poet *Claudian* hath made an Epigram of this Beast, in eight and forty Latine Verses, which the Author hath happily shortned, and saith more then the other.

58. *Diana.*] Hee saith that the *Porcupine* hath no neede of *Dianaes* Arrowes, considering that naturally shee hath them of her selfe. *Diana* the Daughter of *Iupiter*, and *Latona*, forsooke the company of men, and retiring her selfe into the Forrests, exercised and addicted her selfe to Hunting with Bowes and Arrowes. *Horace* in the 3. booke of his *Lirique* Verses, *Ode* 4.

Testis mearum centimanus Gyges
Sententiarum, notus & integræ
Tentator Orion Dianæ,
Virginea domitus sagitta.

Virgil in the second of *Æneas*:

Illa Pharetram
Fert humero, &c.

59. *Alebande.*] A famous Citie in *Caria*, whereof *Stephanus* in his *Regiſter of Cities*, *Pliny* in his fift booke, chapter 29. *Ptolome* and *Strabo* in their Geographies make mention. It hath beene defaced by time, as almoſt all thoſe are where the Turke hath ſet his foote. There are yet (as ſome moderne writers teſtifie) certaine Inhabitants in the ſame, where they make traffique of Bow-ſtrings, amongſt other ſingularities. Heretofore amongſt other Cities of *Aſia*, it hath in times paſt been much renowmed, and from the greatneſſe thereof grew a Prouerbe: *Alabanda Carum fortunatiſsima.* It is by the Poet oppoſed againſt *Peru*, to exaggerate his purpoſe by ſo long a diſtance of leagues.

60. *Lyon.*] In regard of the terreſtriall Lyon, the Poet in this place is very compendious. Touching his generoſitie, *Pliny* ſpeaketh thereof in his eighth booke, chapter 16. and alleadgeth the examples of thoſe, who haue cured Lyons. The Hiſtory of *Androdus* the Romane Slaue (conſequently recited) a Lions Surgeon (which afterwards acknowledged and fawned on him) is elegantly deſcribed by *Aulus Gellius* in the 5. booke of his *Attique nights*, chapter 14. and by *Aelian* in the ſixe and fortieth chapter of the ſeuenth booke of his Hiſtory, *de animalibus*: That which the Poet ſaith heere of the fierceneſſe of this beaſt, agreeth with that which *Pliny* ſaith: *Vulneratus obſeruatione mira percuſſorem nouit, & in quantilibet multitudine appetit. Eum verò qui telum demiſerit, ſed tamen non vulneraverit, correptum rotatumque ſternit, nec vulnerat.*

61. *Caniball.*] They that haue written of the Countries diſcouered in theſe later times on this and the other ſide of the Equator, in this great Continent of Earth, and the fourth part of the world (named America) make mention of the Canibals (a people inhabiting towards the South, being as it were the dregges of all others) of ſtature great, of lookes grim, implacable aboue all, in reſpect of their enemies, whom they eate, and for the moſt part feede on humane fleſh. They are very bold, vnſociable, and without knowledge of God. See *Peter Martyr* of *Millan* in his Hiſtory of the Indies: *Gonzay, Ouiede* in the ſecond booke of his Hiſtorie, who ſaith that they were called Canibals by their neighbours, a word which ſignifyeth bold, and couragious. The Romane expoſing his ſlaue vnto the beaſts, to the intent he ſhould be deuoured, is properly called *Caniball, Cyclops*, &c.

61. *Cyclops.*] This is a particular name of the Gyant *Polyphemus*, who had but one eye in the middle of his forehead, a man wicked, and cruell, as he is deſcribed by *Homer*, *Euripides*, and *Virgil*: So likewiſe in this place he is properly called inexorable; becauſe that without pitie he deuoured all the paſſengers that he could ſeaze vpon.

62. *Buſiris.*] This was *Neptunes* ſonne, and had ſometimes the gouernment of Egypt, which hee executed with all tyrannie, cauſing all ſtrangers (whom hee could lay hold on) to dye a moſt cruell death, ſacrificing them to *Iupiter*. *Hercules* ſlew him. Since which time his name is turned into a Prouerbe againſt thoſe who loue

mur-

murther and bloud, to ſay, that they are as cruell as *Buſiris*. *Virgil* in his *Georgiques*:

-- Quis aut Euriſthea durum
Aut illaudati neſcit Buſiridis aras?

63. *Leſtrigon.*] This was a moſt cruell people, feeding on mans fleſh. The King of theſe *Leſtrigons* (called *Antiphcetes*) endeuoured to ſurprize *Vliſſes*, who landed on that Coaſt of Italy, where theſe barbarous people remained, and carried away one of his men. See the tenth booke of *Homers Iliads*; and *Pliny* in his third booke, Chapter 5. and in his ſeuenth, Chapter 2. The Poet ſaith that the ancient Romanes (who expoſed their men to cruell beaſts) were more cruell then the cruelleſt of the world.

64. *Lethe.*] The Poets haue fained, that this was one of the Riuers of Hell, which as ſoone as any one had taſted, hee loſt his remembrance of all things forepaſſed: the Greeke word λεθη, ſignifyeth Forgetfulneſſe. And vnder this fiction, they haue conceiued no other thing, then the eſtate of thoſe who breathe their laſt, who drinke the Icye water of forgetfulneſſe, that is to ſay, hauing loſt all heate, are likewiſe diſpoiled of all knowledge, and apprehenſion of things that are paſt, all their enterpriſes vaniſh with them. In briefe, the ſepulcher is the Lodging or Ferry of taciturnity and obliuion. *Virgil* in the ſixt of his *Æneas*:

-- Animæ, quibus altera fato
Corpora debentur, Lethei ad fluminis vndam
Securos latices, & longa oblivia potant.

There are infinite other Beaſts (both foure-footed, and creeping) to be found amongſt the ancient Hiſtorians; But the Poets intention was onely to make choiſe of the principall: we will therefore reſerue the reſt to be diſcouered in a Commentarie.

65. *Delphique twinnes.*] *Latona* in *Delos* was brought a-bed of two children, or twinnes, that is to ſay, *Apollo* and *Diana*, the children of *Iupiter*. *Delos* is an Iland in the *Aegean* Seas: *Apollo* afterwards in his Temple at *Delos*, had this memorable ſentence in the inſcription thereof, *Noſce teipſum*, which was an Aduertiſement giuen to ſuch Pilgrims as reſorted together, to bethinke themſelues well: who for their owne part likewiſe ſaluted him, by this word *E I*, that is to ſay, *Tu es*, according as *Plutarch* amply expreſſeth it in his diſcourſe of the inſcription of *E I*, in the Temple of *Delos*. There is then no one more worthy knowledge then that of a mans ſelfe: for the ſame being apprehended, as it ought to be, bringeth a man to the knowledge of the celeſtiall truth, which the Pagans vnderſtood not, being ſeduced by Satan, who would not permit them euer to admit to know the True God, nor conſequently themſelues. See *Giraldus* in his twelfth booke: *N. de Comtes* in the 9. booke of his Mythologie, Chapter 6.

As touching the diſcourſe of the knowledge of a mans ſelfe (vpon which, diuers who name themſelues Chriſtians, haue diſcourſed after the

manner of Pagans, that is to ſay, prophanely) it requireth a large Commentarie.

66. *Pares.*] This is an Iland (as *Plinie* ſaith in his ſixe and thirtieth booke, and fifth Chapter) where in times paſt white Marbles were found in great plenty, ſeruing for ſumptuous buildings. Euen as there is no man that buildeth a Palace of Marble, and other exquiſite ſtuffe, and matter, for the Scrichowles, or Crowes, or Rauens: So the world was not created for Beaſts (as the Poet ſaith) but for man, the King of the ſame; and of all that which is contained therein.

67. Adams *body.*] Hee conſidereth three things in deſcribing mans body; that is to ſay, the matter whereof God formed him firſt, which is the duſt of the earth; the vprightneſſe of his ſtature, and his principall members.

As touching the matter, in that our bodies are at this day created of another matter, that is to ſay, of bloud, cauſeth no difference betwixt this firſt creation, and ours, except that ours is more ſhamefull in all things, both for that the Soueraigne and true Creator maketh vſe of infirme and ſhamefull inſtruments, which in their very lawfull coniunction haue occaſion to beſeech him, that he will not remember that they are lyable to his iudgements; as well for the corruption that accrueth in the maſſe of a man ingendred by ſinnes, as alſo for the faſhion whereof it is formed. The firſt man contrariwiſe had God for his onely Creator, without any corruption, and of ſuch a matter, which although it were duſt, yet notwithſtanding without ſinne, he remained Immortall, as in Ieſus Chriſt our bodies which are made of duſt (for they partake of their firſt originall) ſhall in the laſt day become Immortall, and incorruptible.

In regard of his Stature, there are two things obſerued by the Poet; the one, that it teacheth a man to raiſe himſelfe towards the Heauens; the other, to remember, that Heauen is the place of his Birth, that is to ſay, that his ſoule is celeſtiall; and that it is his Country, his Citie, his Houſe, and his Heritage, as the Holy Scripture aduertiſeth him by teſtimonies and notable examples.

The Reſurrection and Aſcenſion of Ieſus Chriſt into Heauen, are the true & aſſured earneſts & warrants of the ſame. His promiſes are expreſſed, and well ſealed in the heart of his members by the Holy Ghoſt. The Pagans and prophane perſons are ignorant in this laſt point. *Ouid* (for we alleadge him alone for all) hath ſaid in the firſt of his Metamorphoſis.

Pronaque cum ſpectent animalia cætera terram,
Os homini ſublime dedit, cœlumque tueri
Iuſſit, & erectos ad ſydera tollere vultus.

As touching the members of the body, the Poet excuſeth himſelfe, becauſe hee hath not ſet downe the whole Anatomie, but hath contented himſelfe to ſhew in the principall parts thereof, the holy power of God: no more will I enter into ſo long a diſcourſe, whereof a man may write whole

whole Volumes. I will onely ſet downe the groſſeſt traces of this admirable table, for the pleaſure and content of thoſe, who are leaſt experienced in theſe things. We are then to obſerue and conſider three things in mans body, which make it to be a body; namely, the members, the humors and the ſpirits. Let vs omit the excrements, and hard and liquid ſuperfluities, which although ſome of them are profitable, yet neither adde or conferre they any thing to the Eſſence of the body.

As touching the members, they are of two ſorts, Similarie, or Simple, or elſe Compound. The Similarie or Simple members are the bones, to the number of 306. that is to ſay, 70. in the Head, 65. in the Backe, and Breſt, 84. in the two Shoulders, Armes, and Hands, and 90. in the Hanches, Thighs, Legges, and Feete. After theſe the Cartilages, the Ligaments, the Tendons, the Fibres, or ſmall Fillets, ſtraight trauerſing in roundneſſe and oblique; the Tunicles, and Membranes, the Veines, the Arteries, the Nerues, and the fleſh formed, and nouriſhed in the mothers wombe. In the ſame are conſidered the Kernels, the entrailes in their ſubſtance, the Bowels, the Muskles, to the number of foure hundred and fifteene. The skin couered with a thin pellicle, hideth all that is aboue mentioned, and hath his differences likewiſe; being ſoft in the face, hard on the feete, hayrie in certaine places, ſmooth in other, faſt cloſed in the palme of the hands, pierced in diuers parts, and porous alſo all the bodie thorow. Let vs adde to theſe the fat and marrow.

Let vs come to the compound members. They are of 2. ſorts: externall, and internall: The externall are the Head, the Breſt, the Belly, the Backe, the Armes, & the Legs. The internall are of 3. ſorts. For the one are called Naturals, and ſerue the lower belly. The ſecond are called Vitals, and are inſtruments of the middle belly. The third Animals, and are aboue the belly.

As touching the Naturals, there are ſome that ſerue the facultie, or power nutritiue, that is to ſay, the firſt digeſtion, by which the meat conuerteth it ſelfe into ſucke, as the pipe, or paſſage from the Iawes to the Stomacke, the throate, the mouth of the ſtomacke, the ſtomacke, and the bowels: the other ſerue the ſecond concoction, or digeſtion, which cauſe the *Chilus*, or Sucke, to conuert it ſelfe into bloud, and good nouriſhment, and ſeparateth the excrements. Theſe are the Liuer, the *Vena porta*, and the hollow Veine. Theſe excrements are Cholerique, Melancholique, or ſerous, and as it were water. The Gall, the Spleene, the emulgent Veines, the Raines; the Vreters, or conduits of Vrine, and the Bladder ſerue the ſame. There are other naturall members which ſerue the generatiue power; the one are common both to Man, and Woman, that is to ſay, the ſpermaticall, or ſeede Veſſels, the ſtones, the pores of the ſeede: The other are particular to a Man, and Woman, and we need not to name them. The naturall members ſeruing for nouriſhment, and generation, are furniſhed with three Pannicles, or Coats, and Membranes, for their preſeruation, commoditie, and ornament. The one is called the *Peritoneum*; the other, is the *Epiploon*; the third, the *Meſenteria*.

The vitall inſtruments are diſpoſed in three Rankes; in the firſt are the foure

foure fleshie; that is to say, the Heart, the Lungs, the Tongue, the Thymos, (which is a glandulous flesh at the end of the throate, abutting vpon the *Vena cava*) and that which is called *Torta*, which is the great Arterie, to serue as a pillow, or stay.

In the second ranke, are the fiue principall channels of bloud, that is to say, the *Vena cava* or hollow veine, the arteriall veine, the veiny arterie, the great arterie, and the Trachean arterie.

In the third Ranke are the Pannicles, or Tunicles, and Couertures, that is to say, that of the Heart, of the Breast, of the Lungs, of the Ribs, and the whole mid-belly. They are called *Piricardium*, *Mediastinus*, *Pleura*, and *Diaphragma*. The last internall members are called Animals, and dispossed in fiue rankes: That is to say, the outward and inward skinne of the braine, called *Dura* and *Pia mater*, the braine, the smaller streames thereof, that is to say, the marrow of the backe-bone and the Nerues, the organs, or instruments of exterior sence, that is to say, the eyes, the eares, the nosthrils, the suliginous, and flegmatique excrements. Thus much as touching the members of mans body. Let vs say somewhat of humours.

Humour, is called a liquid and fluent matter, composed of that sucke which furnisheth the Stomacke, and of the warming vertue of the Liuer. There is one of them which is called the first; the other, the second. The first is distinguished into naturall, and preternaturall. The naturall is profitable or excrementitious. The profitable (which is carried, or conuayed by the veines) is of foure sorts; that is to say, Bloud, Flegme, Choller, and Melancholy. The preternaturall (being farre different from his naturall complexion) exceedeth either in quantitie, qualitie, or effect: In the quantitie, when the bloud, or one of the fore-named humours, surmounteth his participants in qualitie, when the substance comming to degenerate, taketh on it new qualities, as when the heate exceedeth, or is ouer-great, or when the humours flowe into other places then they should: In the effect, when sicknesses follow, and the temperament of the bodie is changed to the worse. The second, which immediately concerneth man, is distinguished into two: that is to say, into the Radicall and nouri shing humours. Now of the Spirits.

This word hath a double signification: for sometimes it signifyeth an incorporeall substance, and without matter, perfect and subsistent, although there be no body. The one infinite, which is God the Father, the Sonne, and the Holy Ghost: the other finite, namely, the good and euill Angels, and the Soule of Man; in this place there is no question thereof. The other signification then is, that by this word is vnderstood a subtill bodie; as the element of aire, the winde, euery subtile exhalation, in euery composed bodie whatsoeuer, and especially this word signifieth a pure and subtile exhalation in a man; and it is an aire, which exhaling by sweat out of the pores of euery body that containeth the same, refresheth the spirits, and quickneth the members. On the other side, it is drawne in by breath, and distributed into three portions, whereof the greatest part is carried to the Heart and Lungs, to the intent to refresh the spirits, and to be the matter of the voice; the other is conuayed to the stomacke

macke by the *Oeſophagus*, and comforteth the nouriſhing Odour where-with he is ſuſtained, being faſting, the reſt is drawne to the braine, to which it conuayeth odors, and temperateth the Animall Spirits. Furthermore, this pure and ſubtill exhalation is bred, and as it were planted with man, being a thin vapour, ingendred of the humour, and ſeruing for a ſiege to the naturall heate of the body. This ſpirit then is called Naturall, Vitall, and Animall: And this ſhall ſuffice for this time, but hee that would be further ſatisfied, let him haue recourſe to the Anatomiſts, from whom this diſconrſe is borrowed, by *Melanthon* in his Booke *De anima*, whom I heere imitate. Let this be ſpoken to the praiſe of God, magnificent in all his workes, eſpecially in the creation of the ſoule, and the compoſition of mans body.

As touching the parts thereof, obſerued by the Poet, it is ſufficiently ſpoken in their proper paſſages.

68. *Intellectuall Power.*] By this word is vnderſtood the rationall power called by the Grecians λόγος ἢ γνωμικὸς, which is onely proper to a man. The ſoule of man (which the Philoſophers place in the braine) hath two faculties, namely, vnderſtanding and will. The Poet then ſaith, that the vnderſtanding or reaſon (which bridleth and reſtraineth paſſions) is in the braine, as a ſtrong Fortreſſe, and properly fitting that charge. Oft times that word is taken for the ſoule it ſelfe; but wee muſt diſtinguiſh them, and in the meane ſpace take notice, that it is heere ſpoken of the illumined or ſanctified vnderſtanding, and of reaſon, that is gouerned by the ſpirit of God, without which the vnderſtanding is blinded to all goodneſſe, the reaſon is enraged, and is rebellious towards God, as the example of the effects of humane prudence, and of all the ſufficiency of thoſe, who haue beene eſteemed the moſt wiſe, who haue not beene enlightned but by themſelues, ſufficiently do demonſtrate. That which the holy ſcripture teacheth, as touching the reſtauration of the Image of God in man after his tranſgreſſion, and that which true Chriſtians feele in themſelues, ſheweth that all the vigor of vnderſtanding and of will to doe well, proceedeth ſolely from the Soueraine grace of God. But this diſpute may better be ſeene in the books of the Theologians.

69. *Stagge.*] He ſpeaketh of the head of mans body, and the ſeate of vnderſtanding. The outward parts of the head, or ſence of them, haue beene touched by the Poet, and haue their proper place of handling in this Worke.

It remaineth (after the Anatomiſts) to ſpeake ſomething of the inward parts, where we conſider the two membranes, 2. the double braine, 3. the Brooks or Conduits of the double braine; that is to ſay, the Marrow of the ſpine of the Backe and the Nerues, 4. the inſtruments of ſence, 5. the excrements of the braine. One of the Membranes, which is neereſt the head, is called *Dura mater*. It is hard and thick, vniforme and continuate, except that it is opened with the head, to giue paſſage to the veines, arteries, nerues and *Pituita*. It diſtinguiſheth alſo the greater braine from the leſſer, by the largeneſſe of the head. It ſeuereth likewiſe all along the head, the greater braine, from the braine in forme of a Sickle, then it enwrappeth the Nerues, and the marrow of the Backe. It is ioyned with the

head

head, and the ſutures of the ſame, by certaine Fillets which writhe out of the ſutures, and extend themſelues, making a very thin skinne, which is called *Pericranium*. Theſe ventricles or cauities, are tri-angular, which make vſe of Arteries and Veines. The greateſt are on both the ſides of the bone behinde the head, and this cauity is called the *Torcular* or Preſſe. There is another ventricle, which ſtretcheth it ſelfe towards the forepart of the head, and another very ſmall within. The other leſſer are, as it were branches of the precedent, ſpred thorow the two Membranes, and piercing the Cauities of the braine, make an admirable Net, contayning the pureſt bloud, and the vitall ſpirit whereof the Animall is ingendred. The other Membrane neere vnto the braine, is called *Pia mater*, that is to ſay, The good Mother, by reaſon of her gracious and charitable effect in one of the notable parts of mans body. This is a ſmall thin intire skin of one piece, which by very ſlender fibres and fillets penetrateth and inſinuateth her ſelfe thorow all the folds and paſſages of the braine, the which it containeth, nouriſheth and holdeth as it were locked vp, for feare they ſhould deface themſelues, and giue ſent vnto the braine.

2. As touching the braine diſtinguiſhed into two parts, that is to ſay, *Cerebrum & cerebellum*, which the Poet heereafter nameth, double Braine, it is ſituated in the head, deuided in the vpper part, both before and behind, and according to the length of the head, into a right and left part, but in the bottome it is contiguate there, where the beginning of the marrow of the back bone is, differing from that of the other bones. The leſſer braine is knit thereunto, and is almoſt ten times (ſay others, as *Laurentius* twenty times) leſſe then the greater, behinde which it is wholy placed, yet not retiring it ſelfe further in the hinder part. All theſe parts of the braine are enuelloped within the *Dura mater*, or harder Membrane, as it hath beene ſaid heretofore.

This Membrane is as farre diſtant from the other, which is called the tender Membrane, or *Pia mater*, as is neceſſary in ſuch ſort, that ſhee may not hinder the motion of her conducts. Shee ſendeth an abbutment againſt the left and right part of the braine, and likewiſe another in the top of the ſeparation of the great and leſſer braine, in that part where the greater is ſtayed vpon the leſſe. Shee hath alſo foure principall foldings and ſinuoſities, which ſerue both veines and arteries altogether, and ſend a different continuation of conducts to the *Pia mater*. For vnderneath the ſubſtance of the braine (which is white, and no wayes interlaced with veines) is the thinner Membrane, or *Pia mater*, which heere and there infoldeth the turnings of the braine, reſembling the folds of the bowels, and maintaineth alſo the veſſels of the ſame.

There are three manifeſt Ventricles or Cauities contained in the braine; the firſt whereof is ſituated on the right ſide, according to the length of the ſame; the latter part whereof (returning it ſelfe downeward thorow the inward ſubſtance of the braine) is continued to the midſt of his vnder baſe. The ſecond is like vnto it, and is planted on the left ſide. They are diſtinguiſhed aboue, the one from the other, in that part where they accoſt one another inwardly, and this by the meanes of a thin ſubſtance of the

the braine, which is called, Between both, or the Partition, the base wherof is continued with the portion of the braine, made after the fashion of a Vault or Tortoise-shel. He taketh his originall from the ample foundation of the 2. sides of the hindermost part of the 2. first cauities of the brain, thē aduancing himselfe further, shooteth into a point, like the point of a Triangle, and is vaulted or concauous beneath, where, the two other cauities meete and make the third, which endeth behinde in a conduit, which passing by the 2. parts of the braine, like 2. testicles or buttocks, is continued in the fourth cauitie common to the smaller braine, with the beginning of the marrow of the *spina dorsi*, and is accompanied with this eminency of the braine, which by reason of the fashion of his wrinkles or turnings, is like a Worme that groweth within a piece of wood. As touching the admirable Net, we will entreat thereof in the last Article. The braine is the roofe or couer of the body. The Propugnacle and capitall Instrument of the reasonable soule. It is the seate of the Image of God in vnderstanding & appetition; the sence of conceptions, the shop of the Animall Spirits, which being composed of the vitall, impart sence and motion to the whole body, & is the instrument of the exterionr and interior sences.

3. As touching the riuelets or brookes deriued from the braine, that is to say, the marrow of the Spine-bone, and the Nerues; this marrow is white, without bloud, firme, and lesse porous then the other marrowes be, participating of the nature of the braine, from whence it floweth, but a little harder. Shee is clothed with two Membranes, issuing from two tunicles of the braine, which are ordinarily called *Pia*, and *Dura mater*. She springeth from the base of the braine, and runneth along by a great hole of the Neck-bone, along the Spine composed of diuers vertebers, or turning bones, great and thicke in the vpper part, and knotted in the lower. This marrow serueth the body for a second braine, for it produceth in one part or an other thirty paire of Nerues, which are dispersed thorow the whole body, communicating to it the vertue of motion. As touching the Nerues, they haue beene spoken of in their places before.

4. In regard of the Organs and Instruments of the exteriour senses, which are as it were inclosed and considered in the head, that is to say, the eyes, the eares, the nose, &c. they are spoken of in their more peculiar places, and therefore we neede not here reiterate the same.

5. It remaineth to speake something of the excrements of the braine, which are of two sorts, to wit, fuliginous and flegnatique, which are euacuated by the sences or sentures of the head, and by diuers conducts which the Anatomists shew, wherof at this present we need not to intreat, considering that the Poet maketh a pretermission thereof. We will only speake a word of the admirable Net, whereof mention hath beene made, where he speaketh of the vitall and animall spirits. The vitall spirit is sent from the heart by the parotide arteries to the braine, to bee there sufficiently concocted and digested, euen so much the more, as the Animall action is more noble then the vitall. To this effect nature hath framed a diuision of arteries enterlaced together in small Fillets, the one passing aboue the other, and in diuers sence, with many plaitings, resembling a little Labyrinth, making a texture in forme of a Net, which the

Ancients haue likewiſe called an admirable Net, compoſed after this manner, to the end that the ſpirit ſhould there be arreſted or ſtayed, ſo to be elaborate and eaſily purified and ſubtilized to his perfection. But leaue we the reſt to the Readers beſt conſideration, who hath free liberty to gather what him liſteth from the Phyſicions, and Anatomiſts, touching this matter and the like.

70. *Eyes.*] The deſcription which the Poet hath made, is excellent and eaſie to be vnderſtood. That which we ſhall adde (being gathered from the Phyſicions and Anatomiſts) ſhall ſerue to diſcouer ſome ſmall parcell of the wonders of theſe two faire inſtruments of ſight. So then, euery eye (in forme, round) is compoſed of three humors, of 7. tunicles or thin skins, & of 7. Muskles. The 1. humor is called Chriſtaline, reſembling Glaſſe, or tranſparent Chriſtall, formed after the manner of a Lintell, being in the Center of the eye, and the very originall of the ſight. The 2. in his conſiſtence, reſembleth molten Glaſſe, and is called Vitriall, being (as it were) a halfe Globe, vpon the ſurface whereof there is a Cauity, which receiueth the Chriſtalline humour. It is an impediment to thoſe things that are ſeene from entering, and repelleth them. The third is ſubtill and tranſparent like water, hauing the forme of halfe a Globe, the ſur-face whereof hath reference to the Chriſtalline humour, which ſhee receiueth into her Cauity, and is ſeated before the ſame, as the glaſsie humor is after the Chriſtalline. She extendeth the tunicles, to the end that in the vpper part the eye may remaine poliſhed, and ſerueth to aſſemble and gather together thoſe things which preſentiug themſelues, are obuious or obiect to the ſight. As touching the tunicles or skinnes. The firſt is called the Spiders Web, in Latine, *Aranea*, in Greeke, ἀραχνοειδὴς, becauſe it reſembleth a Spiders web. It couereth the halfe of the Chriſtalline humour, and diſtinguiſheth it from the watery. The ſecond, called *Blepharoides*, becauſe it reſembleth the eye-lids, being diſtinguiſhed by very ſmall lines, reſembling the haires that grow on the eye-lids, ſhee ſequeſtreth the watery humour from the glaſsie. The third, called the twiſted, or the the thred (whereunto it is like) is made of the optique or viſuall Nerue, which (tending from the braine vnto the eye) extendeth it ſelfe, and maketh that skin, which couereth the halfe of the hinder part of the eye, and hath a double vſe, for ſhe conueyeth the Animall Spirit to the eye, and bringeth back againe to the braine, the portraitures of thoſe things which are outwardly repreſented vnto her. The fourth is called *Vuea*, or the Raiſin, becauſe it reſembleth the graine of the grape, when the iuice is preſſed out of it. She proceedeth from the thinner Membrane of the braine, and inueſteth the optique Nerue, couering the whole eye, but that in the vttermoſt ſurface ſhe hath a ſtraight or cloſing, and in it a hole, wherein the apple or ball of the eye is enchaſed, inuironed with a circle, called *Iris*, which maketh a fold of that Tunicle which is called *Vuea*, about the hole. The fifth (called *Dura*) proceedeth from the harder membrane of the brayne, and together with the thinner inueſteth the optique nerue. She enuironeth the eie, but in the hinder halfe part ſhe is obſcure, & not tranſparent. The ſixt (called *Keratoides*, that is to ſay, a Horne) is of the ſame originall, and wel-nigh as the precedent: for the hard, hauing

Laurentius ſaith that there are but ſixe.

uing attained the *Iris* of the eye, degenerateth and changeth her selfe into the same, which is the meanes of sight in the eye, as the aire is without the eye; and is of the same vse inwardly, as the Spectacles are outwardly. The last (named the white) issueth from the exterior pellicle of the eye-bries, and is extended aboue the hithermost siege of the eye, as farre as the *Iris*, and imbraceth the whole eye, and tyeth it to the neighbouring parts, and to the head it selfe. In regard of the Muskles, which are seuen in number, they giue motion to the eye towards the nose, right, high and low, and turne it inwards, as euery one may feele in himselfe. It hath beene elsewhere spoken of the seuen paire of Nerues, which proceede from the braine: the first of which issue from the base of the braine, and tending towards the outside, they inter-re-incounter so themselues the one with the other, that very hardly may a man discerne them; and then being a little vnited, they come to separate themselues, the one retiring it selfe into the right eye, the other into the left, and conuaying to them the Animal spirit; then dilate they themselues, and make the Tunicle which is called the third.

The second paire scatter themselues amidst the seuen muskles, & communicate with them the facultie of motion. See the rest in the Phisicions and Anatomists. The Reader shall beare with me (if it please him) because I further adde hereunto the words of *Theodoret*, in his third Sermon of Prouidence; for that indeede they haue relation to those of the Poets. For as much (saith he) as the Gouernour of the fortresse (that is to say) the vnderstanding had neede of Centonels, to watch both in time of Warre, and Peace; the Creator hath annexed thereunto likewise, and hath not committed the trust of the Watch to one onely; but hath established two Watchmen (which are the two eyes) commanding one to obserue that which is on the right side; and the other, that on the left.

And because likewise these Centonels had need of Warders, of Loop-holes, of Bulwarkes, and Ramparts; the Founder of the Citie hath wisely prouided for the same, in placing the eye-browes aboue the eyes, (which haue the charge to looke out) and making them serue for bulwarkes, vnder the couert whereof, the eyes more certainely discouer the things that are fartheſt off. Then hath he giuen them for a Mantle or Couer to these bulwarkes, to the end to stay the raines that fall from aboue, in which he hath placed certaine small haires, bending towards the exterior parts of the face, to gather vp the sweat of the fore-head; whence hauing departed it betweene themselues, they cause the same to trickle downe along the Temples, so sauing the eyes from those incumbrances. And because it was needfull that the Centonels should be armed, he hath cloathed them with the filmes of the eye-lids, and hath giuen them, in stead of Iauelins, and Darts, the haires which are called *Cilia*, that is to say, the eye-lidde haires, which are not turned in as the haires of the eye-browes, (for feare, lest in stead of being guards, they should become spyes, and enemies) nor yet stretched straight out, to the end that in closing the eye-lids, they should not intertangle themselues the one vvith the other: but they bend a little outwards, to the end to repulse dangers, whereunto the eyes else should be exposed, by meanes of many little things, &c.

71. *Noſe.*] The Grecians call it ῥὶς, becauſe thorow it the excrements of the Ventricles of the braine doe flowe: It is compoſed of Skin, Muskles, Bones, and Cartilages. In the vpper part the bone is firme, and faſt; that which is within, is called the Colatorie bone. That without, the bone of the noſe: In that which is below, which is ſtirring, are conſidered the tip or the end of the Noſe: the wings which haue foure Nerues, two Cauities, two Holes, the Cartilage, the Columne, and the haires of the Noſtrils, a Membrane, or Tunicle, a Nerue, a Veine and Arterie. His temperament is cold, and dry. He ſerueth to conduct the aire and odours to the braine, for the conſeruation and recreation of the Animall ſpirit. The two holes riſe vpward, then fall downeward into the mouth, and goe alſo aſloape, leſt the cold aire, and duſt, ſhould enter into the winde-pipe. They are alſo made to helpe reſpiration.

Furthermore, the Noſe preſerueth the inſtrument of ſmelling from exterior dangers, and ſerueth for a gutter to the braine in the higher place, and very apparant in the fabrike of the humane edifice, notwithſtanding it alſo beautifyeth and embeliſheth the face and the whole body. See *A. Paræus* in the ſeuenth chapter of the fifth booke of his Anatomy.

72. *Zopirus.*] This was a great Lord amongſt the Perſians, who perceiuing that the ſiege of Babylon (which was made by *Darius*) continued ouer-long, cut off his Noſe, his Eares, and his Lips, and afterwards entring into Babylon, and complaining that hee had beene thus tortured, and ſhamefully abuſed by *Darius*; Hee ſo wrought with thoſe that were beſieged, that they ſuppoſing his words to be true, committed the truſt of their forces, and Martiall affaires to him in ſuch ſort, that hauing all things vnder his gouernment, hee gaue vp the Citie to *Darius*, who afterwards held him in great honour, as *Plutarch* teſtifyeth in his booke of the notable ſayings of *Darius*, and others.

73. *The mouth.*] Wee vnderſtand by this word, firſt, the ſpace betweene the two lips, either cloſed, or open. Secondly, and properly, all that ſpace which is betweene the brim of the lips, to the bottome of the throat; within which are the Teeth, the Pallate, the Tongue, the Gullet & the two Tonſils, the which parts are a firme and continuall couerture, and common to the Noſthrils. The mouth in both Man and Woman is ſmall, that is to ſay, proportionable to the teeth, and fingers. It is a part of very great vſe. It is the principall way of the nouriſhment of the body priuate and publique, to furniſh the ſtomake with that which it readily diſtributeth afterwards thorow the whole bodie: in a word, it is the firſt principle of nouriſhment. And as by boiling, and roſting, wee prepare that which entreth into the mouth; ſo the mouth likewiſe prepareth that which is to enter into the Stomacke: for hee beginneth already to make ſome concoction of meats, the which it plainly changeth, & giueth them (as it were) the firſt fire; yet notwithſtanding changeth them not into perfection: As *Galen* ſheweth at large in his third booke *of Naturall faculties*. Moreouer, the mouth is the beginning of breath and reſpiration, in that it attracteth & receiueth into it the aire, which mounteth afterwards, partly, into the braine, and partly, deſcendeth by the Lungs vnto the Heart. The principall lyeth in this, that the mouth is the Organ of the voice.

voice. Moreouer, it ſerueth to purge the braine, as in our ſpitting, and euacuating of ſuch crudities, and excrements. It ſerueth no leſſe to the Stomacke, the Breſt, and the other parts annexed, as ordinarie experience teſtifieth. It cloſeth it ſelfe by the aſſiſtance of the two Muskles of the Temples, which drawing vpwards, draw the Mandible downwards: then openeth it it's ſelfe, by meanes of two other Muskles, which vnite themſelues to the points of the Mandibles, in the lower parts of the ſame. Be it that a man conſider the articulate ſounds, and ſweet diſtinctions of the voice: be it the receit of the meate; bee it the free high way and paſſage of excrements from the Breſt, the Braine, and the Stomacke; be it the iuſt and beſt proportioned part of the reſt: the mouth, is (as the other members of mans body are) an excellent Herald of the Wiſedome and Bounty of the Creator. See *1. Deſgorris* in his Definitions, and the Anatomiſts.

The Poet propoſeth two other excellent vſes of the mouth: The one, the entertainment of life, in furniſhing the Stomacke with new victuals. The other the proximitie of the ſame, with the noſe and eyes; to the end, that after wee haue ſeene and ſmelt that which wee take in hand, wee may ſodainely, by the meanes of the mouth receiue that which is proper to our bodies, which otherwiſe would haue beene incommodious, if the mouth had beene placed farre from the eyes and Noſe. Afterwards in the 567. Verſe, and that which followeth, he intreateth of other excellent vſes of the mouth, which wee ought to annex to this, the more to moue our contemplation to admire in theſe by the reſt, the wondrous workes of the Almighty.

74. *Tongue.*] This is a part of mans body, of carnall ſubſtance, ſoft, ſpungious, rare, wholly different from the other fleſh, and principally a little neerer to the originall of the Muskles thereof; of Figure triangular, more groſſe, and more dilated in his Roote, then in his point, where ſhe is flat, and wide. It is compoſed of a Membrane, of 4. paire of Nerues; the one whereof ſerue to make it diſcerne ſauours; the others, to giue it motion; of two Veines likewiſe, of two Arteries, and ten Muskles, fiue on either ſide.

The profit and proper vſe of the ſame, is to ſerue for an inſtrument to the facultie of ſence, and taſte, by meanes whereof, it is rare and ſpungie, to the end that more eaſily it may receiue thorow the ſoftneſſe, the ſauours, by meanes of the Spittle their Chariot. For the keeping of the Spittle, there are two Kernels, or Glandules, very ſpungy about the roote of the tongue, one on either ſide, the which ſucke and perpetually receiue as well from the braine, as other places watry humour, which is ſomewhat ſlimy, which continually feedeth the tongue, and the other parts of the tongue with ſlippetineſſe and moiſture, which is the cauſe not onely to make her a true ſence in diſcerning ſauours; but alſo for the better drinking and ſwallowing downe of the meate, but eſpecially for the benefit of the inſpiration, and ſpeech, vvhich are the two other commodities of the tongue, the meſſenger of the minde, and the hand of the ſtomacke, diſtributing to it by portions, and piece-meale, that which is fit for the ſuſtenance thereof. For like a pale, or hopper, it receiueth all the meats that

are

are chawed vnder the grindſtone of the Teeth, to the end properly to diſperſe, and diſtribute the ſame abroad in the body. I haue followed heere *M. Ambroſius Parœus, verbatim* almoſt, as he writeth in the twelfth Chapter of his fifth booke of Anatomie, where the Reader may peruſe more, more at large at his pleaſure.

75. *Teeth.*] Theſe are ſenſible bones, growing all the time of a mans life, fixed in the higher and lower gummes, giuen by God, to ſerue for an incloſure for the throate, and the better ſuſtentation of the Stomacke; to the end it might with more eaſe concoct the meate. They alſo aſſiſt the voice and pronunciation, eſpecially the firſt foure, and giue a great ornament to the face. Beſides, they differ from the other bones, becauſe they are ſenſitiue, by reaſon of a Nerue enterlaced thorow euery cheeke, and ending in their root, whereby their heate & nouriſhment is kept, and cauſed. They ſay alſo, that thus they inceſſantly receiue their increaſe, the better ſo enabled to ſupply their worke, which is to grinde the meate. True it is, that they ſeeme to be alwayes all alike: But the increaſe of them followeth their decreaſe, by the meanes of the heate and continuall nouriſhment which they receiue. There remaineth yet ſomewhat elſe to ſay; (*viz.*) that the teeth are bare without skin, or fleſh, harder then the other bones, which in lieu thereof are accommodated with Fat, with Cartilages, and other cuſhions, properly fitting to preſerue and counterguard them. In thoſe that are ſtrong, and are well growne in yeeres, there are 16. teeth diſtinguiſhed into foure rankes. The foreteeth are called the Nippers, after theſe are the Dogge-teeth, or the crackers, then the grinders, and the great teeth. In the forme and diſpoſition whereof, the diuine Prouidence and wiſedome of God maketh it ſelfe knowne vnto thoſe, who in their eating remember themſelues of ſo admirable a workman, to the intent to magnifie him in all his workes. Reade the ancient and moderne Phyſicions, and the Anatomiſts of our time.

76. *Lips.*] They haue foure Muskles; whereof two ſerue the vpper Lip, and the other two the lower, ordained & ſeruing to open, cloſe, and turne the mouth in diuers faſhions. Theſe Muskles are ſo trauerſed, and confuſed amidſt the skinne, that a man cannot ſeparate the one from the other, in ſuch ſort, as we may call them, and not improperly, a muſculous skinne, or Muskles of the skinne. See *A. Parœus* in the eighth Chapter of his fifth booke of Anatomy: and *I. Deſgorris* in *his Medicinall definitions.*

77. *O mouth.*] He propoſeth ſixe goodly effects of the excellency of the Speech. Firſt, Policy. Secondly, Sciences. Thirdly, Counſaile, Exhortation, and Conſolation. Fourthly, Diſcourſe humane and Diuine. Fifthly, Prayers. Sixthly, Praiſes and Inuocations of God. These effects might be confirmed by notable Teſtimonies and Examples, gathered generally from all Hiſtories. There are in *Cicero* his Oration *pro Seſtio*, and in his ſecond booke, *de natura Deorum*, two excellent paſſages as touching the excellency of ſpeech. The one beginneth thus: *Quis veſtrum ignorat ita naturam rerum tuliſſe, &c?* The other: *Iam verò Domina rerum eloquendi vis, quam eſt præclara, quamque diuina, &c?* See *Apuleius Floridus* in his third booke. The effect of prayers appeare in the Hiſtory of the Bible.

78. *Eares.*]

78. *Eares.*] These (as *A. Parœus* saith in the 5. Booke of his *Anatomie*, chap. 10.) are the organs & instruments of the sense of Hearing, composed of Ski[illegible], of a little Flesh, of a Cartilage of Veines, Arteries, and Nerues; folded and writhen without any inconueniency, because they admit instantly whatsoeuer is put on them; which else had beene discommodious, had they beene idle. The diuine Prouidence hath pierced them obliquely, and hath made circuits, turnings and scrues, which grow narrower and narrower, vntill the end of the hole of each eare, called *Cæcum*, the better to receiue and entertaine the aire, and to gather the seuerall sorts and differences of sounds, and voices, to the end that by them they might be so carried and conuayed to the membrane, which is a temperate hardnesse, made of the Nerues of the 5. coniugation, called *Auditiue*. This obliquitie was also made, for feare the aire and sounds should enter ouer-violently into the eares, to annoy and destroy the hearing; yet notwithstanding their obliquity, sometimes the sense of hearing is broken by the monstrous roaring of Canons, Thunders, and such like violent noises. There is yet thereof another vse, which is hindring the cold from sodainely entring into the braine; it hath also in it a cholorique humour, a thicke and clammy excrement of the braine, which shutteth vp the passages against Flies, and other little Vermine, which by night and day might else creepe or fall into this closure, where they remaine entangled as in glew within; and at the end of these holes, there is a Membrane, or skin, composed of the Tunicle of the *Auditiue* Nerue, which is blowne vp and extended inwardly by the aire, implanted from our first birth; and that to this purpose, that beeing attempted outwardly by diuers sounds, it should receiue them according to their diuersities and proximities. To this effect, there are three little bones behinde this Membrane; the one called the Anuile; the other, the Hammer; and the third, the Stirrop.

The Anuile, and the Hammer, agitated by the aire and sound (beating outwardly vpon the Membrane) make the differences of sounds, and voices, in such sort, as the string doth which is put athwart the skin in the bottome of a Drumme. The manner how hearing is made, is liuely described by the same Author in the said Chapter.

But I will not dilate any longer hereupon, neither will I expresse that at large in Presse, which the Poet hath cleerely discouered and discoursed in his Text. Amongst all the Anatomists of our time, I know not any that hath more exactly anatomized the eare, then Doctor *Coiter*, Phisition, and Surgeon in the Citie of *Noremberg*, in his Treatise of *the instrument of hearing*; from the first Chapter till the eighteenth.

80. *Knees.*] The Thighs are set on to the Legges, by meanes of the Knees, and of the Hammes, as euery one knoweth.

The Knee hath a round and large bone, properly accommodated and retained by his tendons; to the end his turning motions and ready turnings (as the Poet saith) may be plyant and seruiceable to the whole bodie. This is an embossment or structure most iust, most easie, most firme, and most artificiall; where the pieces are so well vnited, that the embossment is neither too long, nor too short, being adorned, and fastened with large

large ligaments, round in the bottome, and about, and vpon the bone, couered with a proper skin: it ſerueth to ſtay the thigh, to ſtay and ſtrengthen it, leaſt in aſcending, or deſcending, it might relaxing ſuffer ſome ſodaine diſlocation.

81. *Arme.* As touching this member ſo profitable and accommodable to all the body, his parts, Nerues, and Veines; ſee *A. Veſalius* an excellent Anatomiſt, in his firſt booke of the Fabricke of mans body, chap. 13. 24. and thoſe which follow. Likewiſe *M. Ambroſe Paræus*, in the fifth booke of his Anatomie, and others who haue diſcourſed vpon this ſubiect moſt amply.

82. *Nerues.*] Theſe are ſimple and ſpermaticall parts, without bloud, and ſuch as haue both feeling, and motion. The one are ſoft, the other hard, and are commixed by two and two together. The ſoft (which are in number ſeuen paire) proceede from the braine, and are imployed and haue their recourſe to the organs of ſenſe, the ſight, the taſte, the ſpeech, and the hearing. The hard (to the number of thirty paires) proceede from the ſpine of the backe, and are ſent vnto the Muskles, and ſerue the body, to giue it force and flexibilitie in the variable motions, ſuch as euery one experimenteth in himſelfe.

This word Nerue hath three ſignifications; for properly all thoſe paires of Nerues, that proceede from the braine, and the ſpine of the backe are ſo called. It ſignifieth alſo the Tendons, proceeding from the Muskles, and ſometimes the Ligaments, which the Phyſicions (after *Hippocrates*) haue called *Synderique Nerues* or Strings. But the Anatomiſts, *Veſalius*, *Fallopius*, *Paræus*, and *Chriſtopher Eſtienne* expreſſe particularly, and ſhew how the Nerues giue motion, and counterpoize to mans body. See *Deſgorris* in his *Medicinall Definitions*.

83. *Tendons.*] Theſe are the ends of the Muskles, which (being tyed to the members that ſtirre themſelues) cauſe the voluntary motion. They are made of Fibres, or thin Fillets, of the Nerues and cords ioyned together, and openers of the fleſh, and participate alſo of the nature of the Cords, and are Nerues. This name is giuen them becauſe of their action, which conſiſteth in ſtretching out, and reſtraining; in briefe, to giue this diuers manners of motion to the body.

84. *Bones.*] Theſe are the moſt earthly, that is to ſay, the hardeſt and dryeſt part of the body. Their common vſes are to ſuſtaine one another, and all the reſt of the parts that are conioyned with them. Moreouer, they haue infinite particular vſes, expreſſed by *Galen*, and others in their books of Anatomy. Their differences are great, whether we conſider their diuers emboſments, or their Cartilages, their extremities, lengths, thickneſſe, formes, or concauities; likewiſe their marrowes, fleſhes, and skins; their conſiſtence, number, ſituation, and other dependances. The Poet in two Verſes hath expreſſed a part of their vſe.

Can you conceale the Footes rare skilfull feature,
The goodly baſes of this glorious creature!

85. *Feete.*] See that which *Veſalius*, *Fallopius*, *Paræus*, and other Anatomiſts

tomiſts ſay of them for this place, where our Author calleth them the Baſes of mans body, which requireth no expoſition. *Paræus* in the 38. Chapter of the fifth booke of his Anatomy; hauing particularly deſcribed the three parts of either foote, ſheweth alſo the vſe, and prouidence of God in the compoſition of them.

86. *Braine.*] This is a part of the Head of mans body; white, ſoft, and flexible, the beginning and ſeate of the Animall faculty, or (as the Poet ſaith) the Treaſurie of Sciences, which ſhe keepeth, and retaineth: the ſenſe, the ſeat of reaſon, the originall of all the Nerues, ſeruing the vſe of the whole body.

This part is couered with a Cranium, or Skull, which is called the Head-piece, garniſhed with a double Furre, to preſerue her ſelfe from humiditie, that is to ſay, the muſculous skinne, and the *Pericranium*, or vnderhead: then the Membrane, called *Dura Mater*, hauing as yet another Membrane thinner then it, called *Pia Mater*, names properly inuented, the more to illuſtrate the gracious prouidence, wiſedome, & admirable beauty of the Creator. The braine hath the forme of Marrow, but much differeth from the marrow of the bones, for it neither melteth, nor conſumeth, as this doth. True it is, that the ſoftneſſe of it is not all alike: for in the foreparts it is more moiſt, and in the hinder dryer. The learned haue diuided it into two parts (as the Poet likewiſe doth) the one is called *Cerebrum*, the other, *Cerebellum*: (the little braine) which is almoſt twenty times leſſe then the greater, vnder the hinder part whereof it lyeth, retiring it ſelfe further into the *Dubitatum*, within that part behind. Thoſe that haue an ouer-hot braine, haue a ready motion, ſleepe profoundly, and little, are of an inconſtant ſpirit, apprehend ſodainely, and forget likewiſe more ſodainely: the Sunne and the Fire hurt them. Thoſe that haue a cold braine, haue a ſlowe ſpirit to comprehend, but their opinions are more firme, their motion is heauy, and their ſleepe likewiſe. They that haue a cold braine learne with great labour, but they haue an excellent and very quicke memory. They that haue a moiſt braine, ſodainly apprehend and forget things. Hee that would know this exactly; let him reade *Veſalius*, *Fallopius*, *Ch. Eſtienne*, *Ambroſe Paræus*, and other Anatomiſts.

87. *Net.*] Heretofore wee haue ſpoken of this admirable word, in making mention of mans head; ſo that we neede not heere to repeate it. The principall vſe of this diuers texture (enterlaced with the branches of the *Carotide*, or ſoporall arterie, or the baſe of the braine, and made in forme of a net) is to exerciſe and keepe in heate the Animall ſpirit. For euen as the ſeede fetcheth a long circuit, before it attaineth to the teſticles, and the bloud paſſeth thorow long veines, or pipes, before it come to the paps, where it becommeth white, and becommeth perfectly concocted: ſo, for as much as the way of the vitall ſpirit, mounting from the heart to the braine, was ſhort, Nature hath wouen this net (which reſembleth a Labyrinth) in which the vitall ſpirit being detained, moueth, purifyeth, and refineth it ſelfe in ſuch ſort, as it becommeth the Animall ſpirit, before it be introduced into the Ventricles of the braine, where hee attaineth his perfection. *Deſgorris* diſputeth this abouesaid in his definitions.

The Poet hath expreſſed the whole after his accuſtomed manner, that is to ſay, very exactly, and readily.

88. *The heart.*] The deſcription of the heart appertaineth to Phyſicians, according to whoſe opinions (as in all other things which concerne this worke) we ſpeake, reknowledging by their Anatomies the certainty of their diſcourſe. So then, the heart is a noble part and entraile of mans body, compoſed of a hard, fibrous, and hollow fleſh, and is the ſource of vitall puiſſance. His Head, or Baſe, is planted vnder the breſt-bone, about the fifth rib, and the point vnderneath the left pap; hee aduanceth himſelfe in the vpper part of the breſt, where wee feele him knocke and beate very often. He is in ſuch ſort incloſed with fibres, or fillets, & little veines, tending from his Baſe to the point (for he is of a Pyramidall forme) that he ſeemeth to be inuironed, and as it were ſhut vp: but it is to the end to furniſh him with all ſorts of motion; and hee hath more force in his fillets, then hee hath in his Muskles, as the Phyſicians ſufficiently approue,

But by the two vnequall ſides (whereof the Poet maketh mention) are vnderſtood the two Ventricles or Cauities of the heart, diſtinguiſhed by a partition of fleſh, as with a *Diaphragme*. The right Ventricle is larger, inuironed with a fleſh more rare, and ſoft, the left more compact, contained in a fleſh more large and thicker. Each one of theſe hath a neruous and hollow eare, vnited to the mouth of thoſe veſſels, which conduct matters to the heart: There as in a Store-houſe, are reſerued the bloud, and aire. Both the one, and the other alſo, haue their veſſels: the right hath the *Caua vena*, and *Arterioſa*; the left, *Arteria magna*, and *Arteria veneſa*. In the orifices, or entrances of their veſſels there are certaine Epyphiſes, additions, or connexions of membranes; the one whereof proceeding outwards, is aduanced inwards, whoſe office is to conduct the aire and bloud vnto the heart: the other ſpread and ſcatter themſelues from the inſide to the outſide; and by them the thicker bloud is ſent from the Ventricle, or the right ſide, by the arteriall Veine, to the Lungs: and the more ſubtill bloud (which is as it were the Chariot of the vitall ſpirits) ſent from the left ſide by the great Artery, thorow the whole body. But of all the open Orifices towards the heart, there is not any greater then that of the great Arterie, which is very tender in Infants, and ſolid in thoſe that are aged.

Moreouer, the heart hath a Membrane: and a Veine from the *Vena caua*, before it entreth into the right ventricle; which veine, in form of a crown, inueſteth the baſe of the heart, and rangeth it ſelfe in diuers branches, about that part on the outſide: Likewiſe two little vnequall Arteries, deriued from the veine called *Porta* (that is to ſay, the great Artery) vnderneath the aboue-mentioned colligation, and ſcattered in the vpper ſide on the outſide of the heart, as the coronall veine is beneath. For as concerning the inſide, the fleſh of the heart is freely nouriſhed, and ſeaſoned with the bloud which is incloſed in the two ſides or ventricles.

As touching the reſt, there is not a part in the whole body, more hote then the Heart; not onely for his owne particular, but alſo for the whole bodies ſake, which without intermiſsion he furniſheth with heat, diſtri-

diſtributing a ſpirit, and a very hot and thin bloud into all the parts thereof, by the Arteries which ſerue him for his Channels. Hee draweth this bloud from his Ventricle, or left ſide, farre more ſubtill and hot, then hee receiued the ſame before, from the *Vena caua*, on the right ſide or Ventricle. But in as much as this heate requireth to be conſerued in ſome Mediocrity and temperature, which ſuffereth it not to exceede, hee hath neede of ſome refrigeration or cooling. This is done in two ſorts, that is to ſay, directly and properly, by the freſh Aire, that is inwardly attracted, and accidentally, by euacuation of fuliginous, duskie and thick vapours, wherein the admirable prouidence of God appeareth.

The heart obtaineth this, by drawing the Aire from the Lungs by dilation, and as it were opening and voiding his fumes by contraction, and cloſing himſelfe. But as the heate refreſheth it ſelfe by reſpiration, ſo the other parts of the bodies are refrigerated by the Pulſe and beating of the Arteries, which take their originall to this effect and vſe, and receiue from him this property, whereof likewiſe hee is the ſource and primitiue cauſe. The Poet expreſſeth that which is aboue ſaid in few words. He that would be further ſatisfied, let him reade the Phyſicions, and amongſt the moderne, learned *Fernelius* in his firſt booke and ſeuenth Chapter, *Theodoret* in his Sermons of prouidence. *Baſil*, and Saint *Ambroſe*, in their Treatiſes of the Creation, ſhew how Chriſtians ought to be diſpoſed, in conſidering the maruels of the Creator, in the ſtructure and fabrike of mans body. I haue gathered that which is aboue ſaid from *Desſgorris*, in his Definitions, where I finde that ſuccinctly, and iudicially he hath gathered all that, which is written in an infinity of other bookes.

89. *Spirit.*] The heart hath two ventricles (as I haue ſaid) the one called the right and ſanguine, for it receiueth the bloud that commeth from *Vena Caua*, and diſtributeth the ſame to the Lungs by the Arteriall veine. The other more higher, is called left and ſpirituall, becauſe that it diſtributeth by the great Artery, (called *Aorta*) the vitall ſpirit engendred of the pureſt bloud to the whole body, and receiueth Aire from the Lungs, by the meanes of the *Arteria Venoſa*.

90. *Lung.*] This is the ſofteſt, rareſt, and moſt ſpungy part of the whole body, which was moſt requiſite, to the end, that without detriment or damage, the Lungs might draw and driue out Aire, as the Smithes bellowes doe, and nature hath created them to bee the inſtruments of reſpiration and of the voice: for the better effecting whereof, it is commodiouſly ſituate and repleniſhed with that which is neceſſary for that purpoſe; it is ſeated within the breſt, which it filleth and occupieth, and vpon the motion of the ſame, in ſuch ſort, as that the one openeth and cloſeth it ſelfe with the other. And as the breſt is deuided and diſtinguiſhed by a Membrane, ſo the Lungs are deuided into two parts, the one right, the other left, each one of which hath two lobes. Sometime in bigger men that haue a broder breaſt, is found a fift little lobe, which in the forme of a Cuſhionet ſupporteth, the *Vena caua* from his originall or *Diaphragma*, as farre as the heart. The Lungs conſidered in their two parts, are made like the nayle of the foote of an Oxe, which is thicke

in the baſe, and more thin in the circumference. It is compoſed of a tunicle comming from the ribbes, the which receiueth the Nerues of the ſixt coniugation, a very greater number of the one ſide, and the other, then of an arteriall veine iſſuing from the right ventricle of the heart, and of a veyny artery, comming from the left, likewiſe from the ſharp artery comming from the throat, and from his proper fleſh, heretofore deſcribed. Extending it ſelfe, it clotheth and enuellopeth almoſt the whole heart, to ſerue him as a rampart againſt the beames that enuiron him. His two parts are ioyned to the baſe of the heart, and with the roote of the ribs, and vertebres of the ſame by their tunicle, and by their veſſels, with the parts from whence theſe veſſels do proceede, ſometimes men finde them naturally tyed to the conference of the Ribs by little Membranous ſtrings which diſcend from the Ribs vnto the Lungs, and ſometimes they are tied thereto by a pleuretical exceſſe. The Lung is nouriſhed by a ſpirituall and vaporous bloud, and is of a temperature rather hot then cold. To come vnto that which the Poet toucheth, the Lung is the inſtrument of the voice and reſpiration, by the meanes of the winde-pipe, called by the Phyſicions, *Tracheia arteria*, or *Aſpera*, for the annelets of this artery, are the Organs of the voice, and the ligaments that ioyne them, ſerue for reparation. But the *Larinx* is the principall inſtrument of forming the voice. For the winde-pipe firſt of all prepareth the voice for the bellow, where being formed, ſhe receiueth increaſe by the Pallat, which ſerueth her, as the belly of the Lute doth the Lute, to make the ſound to reuerberate: then the Pallat or *Vuula* ſerueth her for a Bow wherwith one ſtriketh the ſtrings of a Violl, or ſome other ſuch like muſicall Inſtruments.

As touching reſpiration, the Lungs are made of a matter rare and ſpungy, to the end they might more eaſily receiue the Aire, which wee draw in from without, without being annoyed, & to pleaſure & accõmodate the heart, if there ſhould be any offenſiue matter, the Aire entering violently (as wee feele in running) that might incontinently offend the ſame. The Aire being thus ſweetely drawne by the mouth, hath his recourſe to the Weaſand, and to all thoſe branches that are diſperſed in the Lungs, which communicateth it with the heart, the heate whereof is moderated by this meanes: as contrariwiſe, in ſighing, it diſchargeth it ſelfe of thoſe duskie, & ſuliginous vapours which trouble it: and we oftentimes finde in this reuolution of breathing and ſighing, that the heart receiueth ſome little comfort, whether we be ſad or ſick. Theſe 2. motions (whereof the Lungs are the inſtrument) are the cauſe that the heart draweth the Bloud, the Spirit, and Aire, expelleth excrements, and black and thicke fumes from it ſelfe. See the ſixt booke of the third Chapter of the Anatomy of Maſter *Ambroſe Paraus*, from whom the Premiſes are ſelected, which are heere ſet downe.

91. *Stomake.*] The ſubſtance thereof is more ſparmatique then ſanguine, by reaſon that for one ſmall Membrane, it hath two Nerues. The quantity thereof is diuers, ſome haue a greater, ſome a leſſer. The figure thereof is round and ſomewhat long, like vnto a Bag-pipe. It is compoſed of two proper tunicles, and of a common before the *Peritone*

um,

um, likewiſe of Nerues, Veines, and Arteries, and of his proper Tunicles: The internal is Membranous, hauing about the brimmes certaine ſtraight ſmall ſtrings, to attract the meate in time of neceſsity, and it reacheth vp to the mouth, by meanes whereof the affections of the one part are communicated to the other. It is ſingle and alone, ſituate according to his greater part, on the left ſide, betweene the ſpleene and the hollow part of the Liuer, and the inteſtines, to the end that by their heate (as a fire inkindled about a Pot) it might the better concoct the meate. The particular connexion therof is with the *Oeſophagus*, & the bowels by his 2. orifices or vents: by his Nerues with the braine, by his veines with the Liuer & the Spleene; by his arreſts with the heart, and by his Membrane, common to all the naturall parts. His temperament (in men that are well habituated) is moderate, by reaſon it conſiſteth of parts almoſt equall, that is to ſay, of bloudy and ſupermaticall, or (as *Galen* intendeth) cold of himſelfe and his compoſition, and hot by reaſon of the neighbouring or neere adioyning parts, in ſome more hot or cold, according to the diuers complexions or habitudes of their bodies. The action of a well-tempered ſtomake is double, that is to ſay, common and proper. The common is to mixe and concoct the meates as well for his owne nouriſhment, as for all the other parts of the body, after the concoction made by the Liuer, before which, the Stomake hath no other vſe of the *Chilus* or iuice, then to coole & moiſten it ſelfe in regard of the parts about it, the which do both heate and dry; and for this cauſe it is ſaid to bee the Author of the firſt concoction. His proper action is to draw, retaine, and make that like to it ſelfe, which agreeth with it; to expell that which is hurtfull, either in quality or in whole ſubſtance, which is effected as well through his heate, as to auoid vacuity in his ſpungy fleſh, and continually thickned and dryed by the heate kindled within the ſolid and ſpermaticall parts. Wee ought to note alſo that hee hath two Offices: namely, that in the vpper part, called the Stomake, and commonly the heart (but commonly and ordinarily this word Stomake hath relation to the whole Stomake, as when a man ſpeaketh of the weakeneſſe, cold, heate, or other paſsions of the ſame) and that below. That in the vpper part is larger to eaſe thoſe perſons who eate greedily, and ſwallow great and ſmall Morſels. Furthermore, it is very ſenſible, by reaſon it is the Author and ſeige of the appetite, by meanes of the Nerues which touch this Orifice, and ouerthwart themſelues together, like a Net, by reaſon whereof hee feeleth his indigence and want of meate, pricking forward the Creature to ſeeke out nouriſhment. That beneath, called the *Piloron*, is narrower, to the end that nothing ſhould paſſe by it, which is not well concocted, diſgeſted, & changed into iuice. See that which is ſpoken of *Chilus* heereafter. In briefe, I haue extracted (that which is aboue ſaid) out of the 14. Chapter of the 2. booke of the Anatomy of Maſter *Ambroſe Pareus*, a learned Chirurgion of our time.

92. *Chilus.*] Vpon the 58. Verſe of the ſecond booke, we haue ſaid ſomewhat by the way, what *Chilus* is: heere muſt we interpret this word a little more amply, according to the opinion of the learned Phyſicians, & namely, *Peucer* in his Commentary *De diuinationibus*, Booke 11. Chap. 9.

He

He then ſaith there, that there are three concoctions or digeſtions in mans body. The firſt, in the Stomake, whither all ſorts of meates confuſedly deſcend by the mouth, after they haue beene chewed by the Teeth. The ſecond concoction is made in the Liuer, whither the Meſaraicall veines conuey that which they haue ſucked from the inteſtines. The third is made in the extremity of the veines, diſtributed into all the members, to be aſsiſtant to their nouriſhment, and where that which is agreeable for that nouriſhment, is ſucked and drawne by the other greater veines, by vertue of the members & naturall heate. In this firſt diſgeſttion & concoction that is made in the Stomake, the aliment cruſhed firſt of all by the Teeth, and grinded & mixed into the Stomake, conuerteth it ſelfe into a liquor, like to Barly creame, white, fluxible, and ſomewhat ouerthick, which the Grecians call *Chilus*, which ſignifieth iuice; and the Poet ſurnameth it, The Nouriſher, becauſe that from thence the maintenance & vigor of the whole body proceedeth. Whilſt the meate ſeetheth and hotly boyleth in the Stomake, (which being ſtrong, cloaſeth it ſelfe on euery ſide, by meanes of the trauerſed fibers, which extend themſelues, and holdeth in the meate ſo cloſely, that it toucheth it on euery ſide) of the interior ſuperficies, ſhutting vp his ſuperiour orifice, as ſtraightly as a man would doe a Purſe, the watry parts of the meate (growing to diſſolution) raiſe diuers vapours into the *Oeſophagus* by this Orifice, which openeth it ſelfe a little, and whence ſometime proceedeth that which wee call the hearts euill, accordingly as the Stomake is diſpoſed, and the iuice of thoſe things that are eaten and drunken is ill, becauſe not diſgeſtable. A part of theſe vapors iſſue by the mouth, and by the Noſe, & is ſcattered in the Aire. The dryer and more ſubtill climing vp to the ſutures of the head, and the ſmall pores of the skinne thereof exhalteth alſo. The thicker voydeth it ſelfe gently by the ſame paſſages, and filleth the skin of the head with filth and ſcaly Excrements. The ſuliginous and duskie ſtayeth in the rootes of the haires, and ſerueth them for matter and nutriment. That which is more liquid and moiſter, aſcending vnto the Throat and to the Pallat, melteth incontinently and ingendreth ſpittle, or by the Orifices of *Os baſilicare*, that a but vpon the Pallat raiſeth it ſelfe vp to the braine into the ventricles, whereof it is carried by the Conduits, by which the two firſt ventricles (bended oblikely toward the baſe) receiue the Arteries Carotides, then ſpreadeth it ſelfe heere and there, within and without the harder Membrane, and goeth as farre as the head, which couereth the braine, as it were a Vault. If it be ſubtill, it entereth and pierceth the braine it ſelfe, which is ſoft and ſpungy, riſing and falling with continuall motion.

As touching the generation or breeding of thoſe other Excrements, proceeding from theſe vapours of the *Chilus*, that requireth another diſcourſe. Furthermore, although this *Chilus* or iuice ſeemeth to bee one and of the ſame ſort; yet the ſeparation of the ſame ſheweth, that it is compoſed of different parts. For it comprehendeth the aeriall parts, equall and accomodated by iuſt proportion to the nature of the Stomake, likewiſe ſome other which are fiery, ſubtill, and hot; certaine others which are watry, flowing, ſlippery, viſcous, and compact, ſometimes viſcous,

cous,and not glewie(which we call Phlegme) which is firſt ingendred in the Stomake, and is actually of the iuice, whereas the other humors are but potentially. It comprehendeth alſo ſome earthly crude thicke parts, which can neither be mollified or reſolued by any meanes whatſoeuer. But all theſe parties haue euery one of them diuers differences and qualities of degrees. When as then the *Chilus* hath attained his perfection,and that the Stomake hath taken as much as is needefull for his refection; he beginneth to haue an appetite to be diſcharged. To this effect hee openeth his lower Orifice or part below, (which for this cauſe is called *Pylorus*, that is to ſay, the *Porter*) and clenſing and ſtraining his bottome,and the 2. ſides,he ioggeth down,and extrudeth all that which chargeth him, into the bowell called *Dephyſis*,or *Duodenum*,whence by little & little,by an expulſiue faculty, it ſlippeth downe into the other bowels, which (ſhutting themſelues by the meanes of their ſtraight and tranſuerſe Fibres) hinder this burthen from falling all together,and ſtay the riſing of the *Chilus*. Furthermore,there is ſome part of Phlegme,that alwaies cleaueth to the ſurface of the Membranes of the Stomake and Bowels, which anoynteth and greazeth them, to the end that the *Chilus* may more eaſily ſlide and ſlip downe. The *Chilus* being diſperſed in the bowels, the Meſaraicall veines, which in infinite number iſſue from the ports of the Liuer (as the ſtrings of rootes) extend themſelues,and are diſtributed within the bowels, eſpecially in the ſmaller and thinneſt, from whence they ſucke that which is moſt cleere and fluxible, and tranſport it to the ports or pory parts of the Liuer, within the tunicle of the *Vena porta*, from whence the *Chilus* ſpreadeth it ſelfe afreſh into little riuelets which (ioyned as it were branches to the tunicle) infold and hemme in, by diuers turnes and returnes, the hollow ſide of the Liuer. In theſe riuelets is made the ſecond digeſtion and concoction, which by the Grecians is called *Chymoſis*, becauſe the *Chilus* (boyling and concocted) draweth forth and produceth foure ſorts of humours or different iuices, in quantity,quality, colour and vſe,&c. that is to ſay, Choller,Melancholy,Bloud, and Phlegme.

As touching thoſe vapours that are ingendred in this ſecond concoction, and the generation of the foure humors in the Liuer, their diuerſities in themſelues, and other diſcourſes that depend thereupon, wee leaue to the ſcrutiny and ſearching of the curious Reader, ſince that which is ſpoken already, is ouerlong for an Index. The Phyſicians and Anatomiſts treate hereof very amply.

93. *Liuer.*] We haue ſpoken of the Liuer of a man,in the expoſition of the 113. verſe of the ſecond day of this weeke, whereto the Reader may haue recourſe to retranſport it heere, and ſo ſaue vs the labour to repeate one thing twice. That alſo which hath beene ſpoken heretofore in diſcourſing vpon the *Chilus*, and that which is added touching the bloud, will diſcouer all.

94. *Bloud.*] This word is taken in two ſorts: for ſometimes it ſignifieth the only pure bloud ſeparated from the other humors; ſometimes, and moſt vſually, it is taken for the blood which comprehendeth the other humors, that is to ſay, Phlegme, Choller, and Melancholly with it ſelfe,

ſelfe, ſuch as we ſee it is in the opening of Veines and Arteries. It engendreth and nouriſheth all the parts of the body, to wit, all the ſanguine by it ſelfe, and the ſpermaticall by the aſsiſtance of the ſeede. There is amidſt the bloud a ſweete Phlegme, and halfe concocted, which afterwards by concoction made more perfect, becommeth bloud. There is likewiſe ſome portion of the cholerique humour, pale or yellow, but naturall and benigne, and part of the melancholy humour, to the end it might be compoſed of parts of contrary temperament, and different in quantity. For the pureſt bloud is for the moſt part Phlegme, and Melancholy, but the Cholerique humour is the leaſt. This bloud thus tempered, is as it were the fountaine that watereth all the beds of this Garden, which we call mans body, and the ſtorehouſe whence all the members draw their nouriſhment, the one ſucking more of Bloud, the other of Phlegme, the other of the Melancholy or Cholerike humour. The iuice engendred of the nouriſhment concocted in the Stomake, is the matter of bloud, but that which conuerteth this iuice into bloud, and appropriateth it (as it ought) is the naturall heate & fleſh of the Liuer. For the ſtomake and the Meſeraicall veines haue prepared the iuice, the Liuer receiueth it (as it were) into her boſome, and endeuoreth to conuert it into his ſubſtance, and make it like vnto himſelfe, which hauing performed as much as is behoouefull, then this great Maſſe becommeth all bloud, being a midling thing between the iuice and the fleſh of the Liuer. See the reſt in the Medicinall Definitions of *I. Deſgorris*, from whom is gathered that which is aboue ſaid.

95. *Nouriſhment.*] The Phyſicians call all that nouriſhment, which may augment the ſubſtance of the body. For ſince ſo it is, that thoſe bodies that are dayly ſubiect to nouriſhment, doe pine away and periſh, except that bee reſtored to them which is taken from them, Nature (that delighteth her ſelfe in diuerſity of things) hath prepared diuers ſorts of foode, agreeable both to the ſolid ſubſtance of the fleſh, and to the vitall ſpirits of the body. *Hipocrates* hath written a little Treatiſe of Aliment, and ſince him diuers others haue diſcourſed thereupon in their bookes. The learned *Fernelius* (in the firſt and ſecond Chapter of the 5. book of his Phyſikes) hath drawn into a compendious Treatiſe, ſo much as is pertinent to this purpoſe, and ſhewed therein exactly, how the nouriſhment is prepared, how from the Stomake it is paſſed into the Ventricle, which draweth and retaineth it, how it is concocted and digeſted, that ſo afterwards it may be diperſed thorow the whole body, according as our Poet expreſſeth it by the ſimilitude of a Fountaine, which watereth a Garden in diuers places.

As touching the goodneſſe and variety of meates, the Phyſicians haue written particularly thereof. *I. Iaques Wecker*, a German Phyſician, hath briefely collected their opinions, in the 3. part of the 1. book of his worke, intiuled, *Medicinæ vtriuſque ſyntaxes.*

96. *Sonne.*] The two ſonnes of *Æſculapius*, are *Podalirius* and *Machaon*, who for their great experience in Phyſique and Surgery, are celebrated by *Homer*, in the ſecond of his *Iliade*, and by other ancient Poets in ſome times paſt.

97. *Galen*

97. *Galen.*] This was an excellent Physician, happy in the expresion of his conceptions, in eloquent and good Greeke termes. He was borne in *Pergamus* a Citie of *Asia*. He flourished in the time of *M. Aurelius* the Philosopher, and of *Comodus* Emperors, and wrote very many bookes, euery where published and highly prized in the Physicions schooles.

98 *Herophilus.*] This was a Physician of former times, whom *Pliny* ranketh amongst the most excellent in his eleuenth booke, the eight and thirtieth chapter, and in his 25. chapter 2. But such a one as had but few Disciples, because he was ouer-subtile in his discourse, and would that his Auditors should be great Philosophers. *Propter nimiam subtilitatem desertus est*, saith *Pliny*. And therefore is he surnamed High, by the Poet, that is to say, difficile, and such a one as might not be vnderstood but by the learned.

99. *Prometheus.*] The Poets haue fained, that *Prometheus* (the sonne of *Iapetus*, and father of *Deucalion*) hauing formed a man of earth, the goddesse *Minerua* (astonished to see so rare a worke) promised him that by her meanes shee would procure him from the other gods whatsoeuer was requisite for the perfection of this world. *Prometheus* made this answere, that he could not know what should be fitting for it, except himselfe saw the presents that should be giuen him. Hereupon hee is taken vp into Heauen by *Minerua*; where, hauing seene so many bodies animated with celestiall fire, supposed that it was the most requisite for his Image: and therefore he touched (with the Rod which hee bare in his hand) one of the Wheeles of the Chariot of the Sunne; and bringing backe this Rod to the earth, he made his Image liuing and animated, by the meanes thereof; for which cause, hee was afterwards chastised by *Iupiter*, and finally deliuered by *Hercules*. *Horace* learnedly describeth this fiction, in the third *Ode* of his first booke.

Audax Iapeti genus
Ignem fraude mala gentibus intulit.
Post ignem æthereæ domo
Subductum, macies & noua febrium
Terris incubuit cohors:
Semotique prius tarda necessitas
Lethi corripuit gradum.

I enter not into the Mythologie of this Fable, which hath beene published by the Pagans, vpon the recital which some of the chiefest amongst them haue heard to be done in the Creation and fall of the first man, and in the beginning of the world, as a man may see in *Ouid*, in the first of his Metamorphosis; where speaking of the new earth, whereof the body of man was formed, he addeth:

Quàm satus Iapeto, mistam fluuialibus vndis,
Finxit in effigiem moderantum cuncta Deorum, &c.

Our God, saith the Poet, is the true *Prometheus*, that is to say, He that by his prouidence, and incomprehensible wisedome (for this word *Prometheus* is deriued from another; which signifieth foresight and wisedome)

dome) created the body of this faire Image ; that is to ſay, man of the duſt of the earth, in whom hee afterwards encloſed a reaſonable ſoule, which *Horace* calleth *Diuinæ Particulam auræ*: and which is (as it were) a celeſtiall and diuine fire, inlightning, warming, quickning, and inanimating the whole body, after an admirable manner, and yet ſenſible.

100. *Soule.*] In the bookes of the Philoſophers & Theologians (as wel ancient as moderne) we may find and reade diuers diſputes touching the Soule of man. The Poet out of a great number of them hath choſen certaine reſolutions touching this ſubiect, and ſuch as were fitteſt for his purpoſe. The firſt is touching the Eſſence of the ſoule, which he deſcribeth by a ſimilitude, & compareth it to a little brooke, flowing from the neuer-to-be-drained ſource of life which is in God, *Pſal.* 36.9. The Pagan Philoſophers, who pretended to define what the ſoule of man was, haue maintained diuers and ſtrange opinions, whereof ſome are diſcouered by *Plutarch*, in the beginning of the 4. booke of the opinions of the Philoſophers; to anſwere which, there is no need to buſie our ſelues, conſidering that it is vnfitting, and diſagreeable to our intended breuity this worke.

To explaine therfore the deſcription which our Poet maketh; let vs take the Theologicall definition, that *the humane ſoule is a ſpirituall ſubſtance, and one of thoſe two parts, whereof this creature which we call man is compoſed, which at ſuch time as God created the firſt man, was inſpired or breathed by God into him, in ſuch ſort, as ſhe is the reſpiration of life, which actually, and intirely ſeparateth her ſelfe from the body when God pleaſeth, and notwithſtanding departed from it, ſubſiſteth and remaineth immortall.*

In this definition we conſider foure things. Firſt, the efficient cauſe, that is to ſay, God the Creator, which ſheweth that the humane ſoule differeth from God, who in regard of his Eſſence and power is infinite, and from the Holy Ghoſt, a perſon ſubſiſting in the diuine Eſſence, and proceeding eternally from the Father, and the Sonne; and from the Sonne eternally begotten by the Father, by an incomprehenſible and vnſpeakeable meanes. She agreeth with the Angelicall nature in this, that the Angels (as alſo the ſoules of men be) are ſpirits, created and ſubſiſting in their nature, but there is this difference betweene them, that the Angels are formed (if wee may ſo ſpeake it) abſolute and entire, and the ſoules are cloathed with, and carry that matter in which they are included, that is to ſay, their bodies. The humane ſoule agreeth with that of beaſts in this, that both the one and the other is cloathed with a body, and giueth being, life, vigour, and motion to the animated body, and diſpoſeth him to thoſe actions which are proper vnto him. But there are theſe differences; that the ſoule of beaſts is of the ſame originall with the body; ſo as when the one periſheth, the other paſſeth away alſo. But the ſoule of man, hauing been inſpired from aboue, and infuſed into the bodie formed of duſt, may ſubſiſt without the ſame; and is not extinguiſhed in ſeparating her ſelfe from the body.

The ſecond point which is to bee conſidered in the definition of the ſoule, is her forme; which comprehendeth three things: that is to ſay, that the ſoule is a ſpirituall ſubſtance, that ſhe is one of the two parts, whereof man is compoſed, and that ſhe hath her aboade in the body.

By

By this word ſpirituall, the nature of the ſoule in her ſelfe is expreſſed, which is created of nothing, incorporeall, and more excellent then the elementary and ætheriall bodies: in briefe, approaching neereſt to the nature of God: inuiſible, ſimple, not mixed, nor ſubiect to alteration or corruption; firme, without figure, and lineaments; inuiſible and indiuiſible: we call her likewiſe ſpirituall for certaine reſpects, diſtinguiſhing her by this word from the ſoule of brute beaſts, which is but a vitall and animall ſpirit, and the temperament of the parts of the brutall body. And we doe it likewiſe to confute thoſe, that are beſotted with ſuch opinions as tend to make men beleeue that ſhe is mortall as the body is. She is likewiſe one of the parts of the eſſence of man; for ſhe differeth from the perſon of the *Sonne of God*, and from Angels, and the ſoules of brute beaſts, as it hath beene ſaid.

As touching her place in the body, ſome hold that ſhe is all in all the body, and wholly in euery part thereof. Others (as the Phyſicians) lodge her in the braine: The Philoſophers and Theologians in the heart. The Poet leaueth this vndecided, by meanes whereof wee will ſay that ſhee is not in the body repletiuely, for that appertaineth to him onely who filleth all things: neither circumſcriptiuely, conſidering that ſhe is incorporeall: but ſhe is definitiuely within the bounds of her proper ſubſtance, which is not infinite; and being in a certaine place, worketh now and then, by the aide of her inſtruments.

As touching the third point, to wit, of the end of the ſoule, that is to ſay, of her faculties; there are diuers opinions of *Plato*, *Ariſtotle*, Phyſicians, and Theologians. Our Poet from her miraculous effects, hath ſufficiently repreſented the faculties thereof. *Plato* attributeth three vnto her: the one, which is gouerning and predominant, lodged in the braine: whereof ſhe is the temperament, or of ſpirituall and incorruptible ſubſtance, and that hath for faculties; the intelligence, the diſcourſe, the iudgement, and memory.

The ſecond, is the Animall and Iraſcible faculty, lodged in the heart, or in the temperament of the ſame; hauing this property to moue affections, and vertues, and to maintaine this vitall life: by meanes whereof the body is ſtirred and agitated.

The third facultie, is the concupiſcible, which he ſeateth in the Liuer, the which maintaineth the body, and inciteth a man to produce his like. The Phiſicians haue giuen her three; which they call Animall, Vitall, and Naturall, agreeing (in ſome ſort) with *Plato*, and inclining alſo to the ſympathy of the body with the ſoule.

As touching *Ariſtotle*, and diuers Philoſophers (who haue followed him) they haue aſſigned three principall faculties to the ſoule. The firſt is the Vegetatiue, which hath for his kindes and dependancies, the vertue generatiue, nutritiue, and augmentatiue. The ſecond is the ſenſitiue, which comprehendeth the exterior ſenſes, that is to ſay, the ſight, the hearing, the ſmell, the taſte, and the touching; and the interiors, which are, magination, diſcourſe, iudgement, apprehenſion, and memory. The third is the rationall, which embraceth intelligence will, and reſolution. Moreouer, they haue giuen her two other leſſe principall; the one is the

appetitiue, which comprehendeth couetouſneſſe, vehemency, and conſultation. The other is the inclination, which they call *Loco-motiua*, which is the cauſe that the ſoule is in perpetuall motion, and turneth her ſelfe towards thoſe things that are her obiects, and which ſhee receiueth by the aide of her inſtruments, which are the exterior ſenſes to receiue, or reiect this or that. The Theologians gather by that which is aboueſaid, that in mans ſoule there are foure faculties, common both to Man, to Plants, and brute Beaſts: that is to ſay, the Vegetatiue, the Appetitiue, and the Loco-motiue, becauſe that theſe faculties haue their organicall and inſtrumentall actions onely, and haue reference to the animall life of man. But there is one proper vnto man which is Rationall, together with thoſe aboue-mentioned, working ſometimes by exterior inſtruments, and ſometimes without regard of God, and politique ſociety. Some ſuppoſe, that the faculties proceede from the ſoule it ſelfe, which is the Image of God, the ſource of Conceptions, and liberty of Actions, and the gouerneſſe of Speech. Likewiſe that ſhe furniſheth the body (during their coniunction) with naturall and animall vigour. Moreouer that they proceede from diuers ſpecies of the ſoule, whereof the one (called temperament, common both to Man, to Plants, and Beaſts) periſheth with the body; the other is proper to man, being incorporall, a beame of the Deity, and actually ſeparable from the body.

There remaineth the fourth point of the properties of the ſoule, whereof the one is, that ſhe is the ſpectacle of the body; the other, that ſhee is immortall. Vpon this the Philoſophers and Theologians diſcourſe diuerſly, according almoſt all of them, except the Epicures, who ſequeſtred themſelues from the reſt; compoſing the ſoule of ſome motes & graines of duſt, and making it mortall, although there are ſome that would excuſe them. The Chriſtians ſufficiently know that which the holy Scripture ſaith of the ſoules departed from the bodies, and of their immortality, before and after the Reſurrection: the prooſes of all theſe, beeing frequent and moſt firme in diuers places of the Prophets, and Apoſtles.

Furthermore, that which the Poet hath deſcribed and dilated vpon this matter of the ſoule, is eaſie enough to be vnderſtood, and wee haue ſufficiently diſcourſed vpon the ſame for the preſent. He that would bee further reſolued, let him reade thoſe of our time, who haue written vpon *Ariſtotles* diſputes, *de anima*, and the Commentaries of the Theologians vpon the Text of *Moſes* firſt and ſecond chapters of *Geneſis*, where he ſpeaketh of the creation of the ſoule.

1. *Seneca.*] For example of men of great and wonderfull memory; The Poet produceth *Seneca*, who in the firſt booke of his Declamations, complaining of the diſcommodities of old age, amongſt other maladies, ſaith, that it had taken from him his memory, and addeth: *Hanc (memoriam) aliquando in me floruiſſe, vt non tantùm ad vſum ſufficeret, ſed in miraculum vſque procederet, non nego. Nam duo millia nominum recitata: quo ordine erant dicta, referebam; & ab iis qui ad audiendum præceptorem noſtrum conuenerant, ſingulos verſus à ſingulis datos, cùm plures quam ducenti efficerentur*

rentur ab vltimo incipiens vſque ad primum recitabam. Nec ad complectenda tantùm quæ vellem velox erat mihi memoria, ſed etiam ad continenda quæ acceperat. *Tho. Zuinger* in the fourth booke of the 17. volume of *his great Theater, De vita humana*, hath collected the names of diuers men of the former and this preſent age, who haue had excellent memories, of whom there were many that farre excelled *Seneca*. Amongſt others, there was a certaine yong ſcholler (borne in the Ile of *Corſica*) who readily recited thirty ſixe thouſand words of all ſorts, and of diuers matters incontinently after he heard them pronounced, & repeated them alſo as eaſily backward, and could as well recount them from the midſt, as from the beginning. Moreouer, hee taught this ſcience to thoſe that deſired to know it. *Minctus* recounteth things beyond all wonder, in the firſt Chapter of his third booke of his diuers Lectures or readings.

2. *Cyrus.*] Amongſt other notable Hiſtories of the excellency of memory, that of *Cyrus* (the great King of the Perſians) is not to bee forgot, who called all the ſouldiers of his Armie by their names. *Zenophon* (who hath written 8. bookes of the inſtitution of this Prince) ſaith in his fifth booke, that he called all his Captaines by their names, and ſheweth the reaſon why *Cyrus* thought it as vnfitting for a Generall and Commander of an Armie, confuſedly to command a troope of men, and will them to charge or march heare or there: as it is vnbeſeeming a Mechanicall man or Artificer, to bee ignorant of his working tooles, or for the Father of a family to command to fetch wood, or water, without naming him that ſhould doe it; which is the cauſe that ſeruants gaze oftentimes one vpon another, and the buſineſſe remaineth vndone, or is not ſo well performed. But *Pliny* in his ſeuenth booke, Chapter 24. addeth, that *Cyrus Rex omnibus in exercitu ſuo militibus nomina reddidit, vt ſine monitore exercitum ſalutaret*, ſaith *Valerius Maximus*. *Solin* in his 7. Chapter: and *Quintilian* in his eleuenth booke, chapter 2. teſtifieth the ſame.

3. *Pyrrhus.*] *Pyrrhus* King of *Albania*, hauing a deſire to know his fortune, ſent to the Oracle of Satan, (which ſome eſteeme to be that in *Phocida*) where he receiued from *Apollo* this ambiguous anſwere.

Dicote Æacidem Romanos vincere poſſe.

Expounding this to his owne aduantage, hee entred battaile with the *Tarentines*, but receiued the foile by the Romanes. Afterwards this poore Prince (extremely ambitious) was ſlaine in the Citie of *Argus*, where another made him know, and feele in the ſame inſtant his miſaduenture, as *Plutarch* teſtifieth in his life. His Ambaſſadour *Cineas* a man indued with moſt excellent parts, eſpecially with liberty of policy, and eloquence, had (beſides this ſo happy a memory) that comming to *Rome* in his Maſters behalfe, the next day after his arriuall, he ſaluted the Senate, and all the people by their names, and ſirnames.

4. *Memory.*] This is a faculty or power of the ſoule (as *Viues* ſaith) by meanes whereof a man containeth in his vnderſtanding the things known and apprehended, by ſome exterior or interiour ſence; and therefore euery action of the memory is inward. And this is (as it were) the painted table

table, wherein (as that which we ſee with our eyes, bringeth knowledge) the memory contemplating by the eyes of vnderſtanding, retaineth thoſe things that preſent themſelues. The knowledge thereof hath ſome degrees: For when ſhe ſearcheth, and is inquiſitiue of things: this is called conſideration, & that remembrance, when ſhe embraceth thoſe things. In the remembrance there is a progreſsion, & aduancement, when the ſpirit fixeth it ſelfe to ruminate vpō ſomthing, in toſſing & turning it vp & down in the thought. This is done by a ſimple contemplation of the ſpirit in the memory. The remembrance conſidered in generall, and as it were confuſedly, is common as well to vs as brute beaſts, but that which is effected by degrees, and which we call diſcourſe, in examining thoſe things which are preſented vnto vs, with thoſe that are eſcaped from vs, is onely proper to man, who vſeth diſcourſe, although indeed both *Plutarch* and *Ælian* attribute ſomething to the Dogge, the Fox, the Elephant, and ſome other creatures. This diſcourſe is by *Ariſtotle*, and other Philoſophers called Ἀναμνησις, and *Reminiſcentia*, an examination of remembrance, in ſuch ſort, as the memory bringeth to her by parcels an act which ſhe hath retained, and digeſteth it, and diſtinctly reduceth it to her ſelfe. The memory is lodged in the hindermoſt part of the head, and hath two faculties: the one to apprehend, or comprehend; the other, to retaine. Such as haue a moiſt braine, apprehend very eaſily; All braines are humide, either more or leſſe.

But euen as a man may eaſily ſet the impreſsion of a Seale in any matter that is fluxible; the which remaineth but retaineth not the forme of the thing that is impreſſed therin: So thoſe brains that are ouer-moiſt, cōprehend ſpeedily; but what they ſo eaſily receiue, doth ſcarcely ſtay or continue with them. Thoſe whoſe braines are leſſe moiſt, retaine better, but diuerſly, that is, the one retaine the words, as *Themiſtocles*, and *Seneca*; the other the things, as *Hortenſius*. In this place as the words and things are in number infinite; ſo men diuerſly occupy their memories therein, & haue their attentions and particular inclinations. But the attention confirmeth the memory. And as in a great table, we neither conſider nor eſpy all that which is painted therein, or finde not at the firſt that thing which we ſeeke for: So likewiſe diuers things are hidden in the memory, which we imagine not to be there: and contrariwiſe, thinking to finde this or that, we cannot attaine vnto them: but if any one ſhould make mention thereof, we incontinently remember the ſame. For diuers there are, that vnderſtand forraine languages, and cannot pronounce the ſame, becauſe that in ſpeaking we ſearch out; but in hearing, the things that are repreſented vnto vs, and we reknowledge them. The temperament of the body (being well compoſed and gouerned) helpeth the memory very much: and next it, the manner of our liuing, in our meate, drinke, exerciſe, and repoſe, which ought not to be immoderate. The Phiſicians ſet downe particular remedies, for the preſeruing and recouering thereof. But learning, and eſpecially that which teacheth vs to ſpeake, and iudge aptly of things; the meditation, diligent and well-ordered readings, not of all bookes, old and new confuſedly; but of a ſmall number of the beſt and choiſeſt, with exerciſe; in whatſoeuer vocation, augment, and maruellouſly

ſly fortifieth the memory, & by that meanes alſo breedeth in a man great wiſedom, by the examinatiõ of things that are paſt and preſent, & to foreſee and perpend thoſe that are to come. Hee that would bee further inſtructed heerein, let him reade thoſe, who haue written vpon *Ariſtotle, De anima.* I haue followed *Diues* in that which is aboue mentioned, who haue collected it out of others.

5. *Gordian knot.*] *Gordius*, from a Labourer being become the King of *Phrygia*, in memory of his election, tyed vp certaine ſtrings or thongs, wherein there was a knot ſo folded, that euery one ſuppoſed it to be indiſſoluble, and there ran a rumorous Prophecy from the Oracle, that promiſed the Kingdome to him that could vndoe this knot. *Alexander* the great being vnable to looſen it, cut it in pieces. Since when, this *Gordian* knot is turned into a Prouerbe, when any one ſpeaketh of difficult things, and ſcarcely able to be vnderſtood.

6. *Imaus.*] The great mountaine *Caucaſus* (ſo remoumed in Hiſtories) is deuided, by reaſon of his great extent, into ſome parts which haue diuers names. The one is called *Imaus*, and ſeparateth *India* from *Scithia*, whereof it maketh two parts, the one called *Scithia* on this ſide, and the other on the other ſide of *Imaus*. See *Pliny* in his ſixth booke, the ſeuenteenth Chapter, and *Ptolomy* in the ninth Table of *Aſia*. The Poet ſaith, that the Spirit of man (although it be impriſoned in the body) doth notwithſtanding flye at one flight from *Imaus* beyond *Calpe*, which is one of *Hercules* Pillars in the Straight of *Gibraltar*, vpon the Coaſt of *Affrica*: that is to ſay, that he runneth from Eaſt to Weſt, in briefe, thorow the whole world in a moment of time.

7. *Calpe.* This is a mountaine at the end of Spaine, vpon the borders of the Sea, neere vnto which, there is a towne called *Calpe*, as *Strabo* ſaith, at this day named the Mount *Gibraltar*. It is oppoſite againſt *Abyla*, a Mountaine in *Affrica*, and theſe two are called *Hercules* Pillars, which cloaze vp the Straight. The Poet ſaith, that mans Spirit flyeth at one Mount from *Imaus* beyond *Calpe*, that is to ſay, from the North to the South, and from one of the ends of the world vnto another, more ſwiftly thẽ the Sun inuironeth the whole Earth, in the ſpace of 24. houres.

8. *Brazen Mare.*] *Miron* an excellent Statuary (amongſt his other admired workes) made a Mare or Cow of Braſſe, approaching the life ſo neerely, that the Horſes ranne vpon her to aſſayle her. The Greeke and Latine Poets haue made excellent Verſes in praiſe of this ſo rare a Maſter-piece. *Ronſard* in the firſt booke of his Poems, hath tranſlated a doozen well-compoſed Epigrams, out of Greeke, vpon this ſubiect. I will ſet one of them downe in this place, to incite the Readers deſire, to ſee the reſt.

A Bull, too furious mad without regard,
Mounting this Cow, was wondrouſly derided:
Neuer, ſaith he, hath any Bull beſtrided
A Cow, that had a skin and hide ſo hard.

9. *Zeuxes.* Reade that which *Pliny* writeth in his ninth and tenth Chapters of his 35. book, *Fecit & Penelopen* (ſaith he) *In qua pinxiſſe manus videtur. Fertur & puerum pinxiſſe vuas ferentem, ad quas cùm aduolaſſent aues,*

ues, ingenuè proceſſit iratus opere, dicens, Vuas melius pinxi quam puerum, nam etſi hoc conſumaſſem, aues timere debuerant.

10. *Marble.*] *Ælian* in the ninth booke of his *Diuerſe Hiſtory*, chapter 39. ſaith, that an *Athenian* (who was a yong man, and of a good houſe) became extremely in loue with a ſtatue of good fortune, which was in the publike place, and embraced and kiſſed the ſame, and afterwards being more deſperate in his loue, he made a petition to the Councell, beſeeching them inſtantly that they would ſell him the ſame at what price ſoeuer: but being wholy repulſed and denyed his ſuite, after he had offered diuers great and rich preſents to this Statue, and powred forth an infinite number of teares, he for very griefe and anger ſlew himſelfe. *Pliny* (ſpeaking of another that became beſotted in loue with the Statue of *Venus Guidien* made by *Praxiteles*) ſaith, *Ferunt amore captũ quendam, cùm delituiſſet noctu, ſimulachro cohæſiſſe, eiuſq; cupiditatis eſſe indicem maculam.*

11. *Apelles Venus.*] Reade *Pliny* in the 35. Chapter of his 10. booke.

12. *Architas.*] This was a Philoſopher of *Pithagoras* ſect, Lord of *Tarentum*, both valiant, wiſe, and a great Magician, who animated the Geometricall Signes, with organicall motion, and made a Pigeon of wood to flye as *Aulus Gellius* teſtifieth, in his 10. booke, and 12. chapter. The Poet *Horace* calleth *Architas*; *Maris & terræ numeroque carentis arenæ menſorem.* See *Diogenes Laertius* in his eighth book of the liues of the Philoſophers, and the fragments of *Pythagoras.*

13. *Eagle.*] *Peter Ramus* in his Preface vpon the ſecond booke of his Mathematicall Obſeruations, attributeth this excellent inuention of the woodden Eagle, (which mounted aloft into the Aire before the Emperor, and followed him vnto his gate) to *Iohn de Mount Royall*, and the Iron flye alſo, whereof our Poet maketh mention.

14. *Nimrod.*] He calleth that Tower and City that was builded in the plaine of *Senaar*, the Palace of *Nimrod*, where this mighty man (named in the Scriptures, The great Hunter) raigned at that time. This Tower and City was called *Babel*, becauſe that in that place our Lord confounded the Languages of men. See *Gen.* Chap. 10. 9, 10. & 11. 5. 9.

15. *Heauen of glaſſe.*] The Hiſtorians ſpeake of the victories of *Sapor*, King of *Perſia*, (who raigned in the time of *Conſtantine*, and was amoſt proud Prince. Amongſt other titles (which he gaue himſelfe) he called himſelfe the brother both of the Sunne and Moone, and it may bee, by reaſon of that Heauen of Glaſſe here mentioned: a teſtimony of his vaine curioſity, and yet notwithſtanding, a maruellous worke of mans hand. See *Cardan* in his booke *De varietate rerum*, but principally *Cedrenus*, in the life of *Heraclitus*, Succeſſor to *Phœcas.*

16. *Briareus.*] *Marcus Marcellus* (hauing beſieged *Siracuſa*) was in ſuch ſort repulſed by *Archimedes* Engines, which he ſhot vneſpyed; that he ſaid vnto his Engineers, Let vs ceaſe to make warre with this *Briareus*, who ieſting at vs, for that he hath drowned our Ships in the Sea, hath repulſed our Engines, and hath ſurpaſſed all the Gyants with a hundred hands, whereof the fables of the Poets make mention. The Poets ſay, that *Briareus* was a Giant, the Sonne of Heauen and Earth, who had a hundred armes, who by the ſolicitation of *Thetis*, mounted vp to Heauen

to

to aſsiſt *Iupiter*, againſt whom the other gods intended to make warre: *Homer* in the firſt of his *Iliads*. This word ſignifieth as much as if a man ſhould ſay, ſtrong and boyſterous. *Archimedes* then made more of his Engines, then 500. men could haue done with their hands, as alſo *Plutarch* diſcourſeth it at large in the life of *Marcellus*. See *Cicero* in the fifth booke of his *Tuſculane queſtions*, and *Claudians* Epigram, as touching *Archimedes* Sphere.

17. *Heauen of Siluer.*] *Paulus Iouius*, and *Sabellicus* in the 24. booke of the Supplement of Hiſtories, maketh mention of a rich Preſent, ſent to *Conſtantinople*, to the Turke *Soliman*, by the Emperour *Ferdinand*. This Frame of Siluer was carried by 12. men, and was diſmounted and mounted againe (by him that had made it) in the preſence of *Soliman*, to whom he likewiſe preſented a booke, contayning the meanes to continue this admirable ſphere in his motion.

18. *Image.*] The ancient Theologians ſay, that the holy Scripture conſidereth a man in foure diuers eſtates. 1. Before ſinne, *Geneſis* the ſecond Chapter. 2. Vnder the ſeruitude of ſin. 3. Vnder the grace of Ieſus Chriſt, during the conrſe of this life: and 4. After this life in two ſorts, that is to ſay, before and after the Reſurrection. During the firſt eſtate (which was before ſinne) man had in him the Image of God, an excellent integrity, and all other vertues well gouerned. This Image was in him by grace, and we may conſider it in three reſpects. 1. in regard of the ſubſtance thereof. 2. in regard of the gifts wherewith *Adam* was endowed: and 3. in regard of his authority and preeminence ouer all creatures. Saint *Auguſtine* maketh a reſemblance of the memory, vnderſtanding, and the will of mans ſoule, with the three Perſons that are in the diuine Eſſence. This conſideration requireth an intire Commentary.

As touching the gifts: The Image of God in man, was the conformity which *Adam* had with God, in as much as the iuſtice and ſanctity of God ſhined in man, as in a liuing portaiture of the Deity: As Saint *Paul* exhorteth the Epheſians in his fourth Chapter, to inueſt the new man, which is created according to God, in iuſtice and ſanctity of verity.

The ſcope whereat *Adam* (being thus created) and all his poſterity with him, ought to ayme, was to ſerue God in holineſſe and Iuſtice all the dayes of their liues. In regard of the preeminence aboue other creatures, man was created according to the Image of God, being inſtituted and eſtabliſhed ſoueraigne Lord ouer all inferiour things. This Image hath not reſpect to the purity and ſanctity of heart, but to the exteriour authority and order; In which ſence Saint *Paul* in the 11. chapter of the firſt to the *Corinthians* ſaith, that *man is the Image and glory of God*, for in the dignity and power of man ouer a woman (as n all other authority and preeminence) the glory of God ſhineth cleerely. See here how the three parts of the Image of God are in man, vpon which the Poet diſcourſeth ſuccinctly and learnedly. After ſinne, there remaineth ſome tract or ſhadow of the firſt and laſt part in man. That in the midſt, which conſiſteth in Iuſtice and ſanctity, hath beene defaced by ſinne, but by Ieſus Chriſt, it is repaired in the regenerate, and from day to day increaſeth, vntill it hath attained perfection, that is to ſay, when they ſhall be

in Heauen. The perfect perfection, and reſtauration of this Image, ſhall be in the day of the Reſurrection of the bleſſed, at ſuch time as we ſhall be conformed vnto Ieſus Chriſt, not onely in ſpirit, in heart, and affections, but alſo in bodies, which ſhall be glorified as his is, as the Apoſtle teacheth vs in the 15. chap. of the 1. Epiſtle to the *Corinthians*, verſe 48. and in the third Epiſtle to the *Philippians*, verſe 21. And the Poet likewiſe expreſſeth this felicitie, deſcribing on the contrarie ſide the miſerie of our ſoule, as long as it is impriſoned in the body, decking his verſe with two excellent compariſons of him that remaineth in a houſe that is ruinous, and full of Spiders webs.

18. *Woman.*] The creation of a Woman is exactly deſcribed by *Moſes* in the 2. chap. of *Geneſis*, vpon which the Poet diſcourſeth properly in this place; ſhewing firſt of all, the great commodities which a man receiueth by this aide which God hath giuen him. Secondly, that as other creatures had bin coupled in paires, ſo it behooued that man ſhould haue a companion of his kinde. To effect which, God framed Woman of the rib of the Man. Thirdly, this creation and the difference betwixt the bodies of man and woman, is liuely repreſented in concluſion of their ſacred coniunction: in conſideration whereof, the Poet acknowledgeth this admirable wiſedome of the Creator, who of one body made two, and of two, one: which two in one continue in their iſſue co-vnite.

19. *Androgine.*] This Greeke word, compoſed of two diuers names, ſignifieth a *Man-Woman*. Although the Philoſophers (and namely *Plato*) haue diſcourſed hereupon very improperly; yet our Poet reduceth it here to his proper and true ſignification. For truely man and woman lawfully ioyned in marriage, are two in one fleſh: and an amorous, amiable, and venerable *Androgine*, that is to ſay, a ſubiect compoſed of Man and Wife, who are but one body, one fleſh, and one bloud, God hauing made of *Adam* onely, two bodies: that is to ſay, *Adam* and *Eue*: and of theſe two bodies, one onely body, in tying them together by the knot of holy marriage.

20. *O bleſſed bond.*] He deſcribeth in a few Verſes, the bleſſings and ſingular fauours of God, vpon the lawfull coniunction of Man and Wife. Firſt, it is the figure of the holy *Himenee*, that is to ſay, of the ſpirituall and myſticall marriage of Ieſus Chriſt with his Church, & all faithfull ſoules. 2. There is an vnſpeakeable amitie betweene the Husband & the Wife. 3. Marriage was ordained before ſinne, and in that Garden of delight, as yet vnpolluted by the tranſgreſſion of *Adam* and *Eua*. 4. It was honoured by the preſence and firſt miracle of Ieſus Chriſt, and the bleſſed Virgin *Mary*, at the marriage in *Cana* in *Galile*, as Saint *Iohn* teſtifieth in the ſecond Chapter. 5. It is the entertainment or continuate courſe of maintaining mankinde, which without this meanes ſhould ſodainly periſh. 6. By the meanes thereof, peace and amitie is maintained thorow the whole world; and man, after hee is dead, leaueth himſelfe liuing in his poſterity. 7. It is a remedy againſt incontinence, and diuers other euils, wherewith this life is repleat.

21. *Vulcan.*] This word is taken euery where for the terreſtriall and materiall fire, following the ſtile of the ancient Poets, as hath been pro-

ued

ued vpon this firſt booke. See *Giraldus*, *Cartari*, and *N. de Comtes* in their Mythologies vpon the word *Vulcanus*. That which hee addeth in the 1037. Verſe of *Venus*, ſignifyeth the coniunction of Male and Female.

22. *Salamander.*] *Pliny* in his tenth booke, Chapter 67. *Salamandra, animal lacerti figura, ſtellatum, nunquam niſi magnis imbribus prouenientes & ſerenitate deficiens. Huic tantus vigor, vt ignem tactura extinguat, non alio modo quàm glacies.* *Dioſcorides* is of a contrarie opinion as touching the fire, in his 2. booke, Chapter 56. See that which *Mathiolus* addeth, and *Greuin* in the 29. Chap. of his 1. booke of Venomes. The Poet hath followed *Pliny*, *Ariſtotle*, *Aelian*, and *Cardan* in his 9. booke, *De ſubtilitate.*

23. *Piranſte.*] *Pliny* in his 11. booke, Chapter 36. *In Cypri arariis fornacibus ex medio igni maioris muſcæ magnitudinis volat pennatus quadrupes, appellatur poralis, à quibuſdam Piranſta. Quam diu eſt in igne viuit, cùm euaſit longiore paulò volatu, emoritur.* See *Aelian* in the 8. chap. of the 12. booke, *de hiſtoria animalium*: and *Scaliger* in his 94. *exerciſe againſt Cardan.*

24. *Boötes.*] This word ſignifieth a Cow-heard; and is a Starre which is likewiſe called *Arctophylax*, that is to ſay, the keeper of the Beare, becauſe of his ſituation, neere vnto this Starre, and the Northerne Pole. The *Boötes* with his Stars is diſpoſed, as it were a Neat-herd, or Carman, who driueth an armed and teamed Cart, as *Higinus* figureth him like a Peſant, with a Sickle in his right hand, and a Staffe or Iaueline in his left, where there are foure Starres that appeare amongſt others, and hee attributeth vnto him 14. Starres. A man may obſerue his ſituation in the celeſtiall globes. His riſing and ſetting is deſcribed by *Picolomini*. The Poets haue fained that *Arctophilax* was the ſonne of *Iupiter* and of *Caliſto*, the daughter of *Licaon*, which hauing been transformed into a Beare, was taken vp amongſt the other Starres with her ſonne likewiſe, to the intent he ſhould keepe her: *Ouid* in his Metamorphoſis. *Cicero* in his 2. booke, *de natura Deorum. Septentriones ſequitur Arctophilax, vulgò qui dicitur eſſe Boötes.* This ſtarre moueth ſlowely, and therefore the Poet calleth him ſlowe in the *Glacious* Plaines, that is to ſay, in the *Septentrionall* plage of *Scotland*, on which he directly reflecteth. *Pliny* in his ſecond booke, chapter 41. *Boötes ſequitur Septentriones.*

25. *Barnacles.*] *Abraham Ortelius* (a learned Geographer of our time) deſcribing *Ireland in his Theater of the world*; and making mention of the ſingularities of that Northerne Country, reciteth the diſcourſe of *Silueſter Gerard* an Engliſhman, touching certaine Birds called *Barnacles*, like vnto little Geeſe or Ducks of the Riuer, bred of Firre-wood. *Hector Boetius*, in his Hiſtory of Scotland, ſaith no leſſe of the Birds called *Clakis*. If (ſaith he) you caſt wood into the Sea of the Iles *Hetrides*, in time there are ingendred wormes that grow in the wood, which by little & little grow into the formes of Birds; and finally become as great as Geeſe, & flye. He attributeth their generation to the Ocean, which *Homer* & *Virgil* call the entry vnto all things. See *Cardan* in his 7. booke *de varietate rerum*, chap. 36. and *Richard Stanihurſt* in *his deſcription of Ireland*, *page* 230.

The end of the ſixth Day of the firſt Weeke of William *of* Saluſt, *Lord of* Bartas.

THE SVMME OF THE SEVENTH DAY OF THE FIRST VVEEKE of VVILLIAM of *Saluſt*, Lord of BARTAS.

IN *this ſeuenth and laſt Day, the Poet expoundeth that which* Moſes *ſaith in the beginning of the ſecond Chapter of* Geneſis, *that God hauing made all his workes in ſingular perfection, repoſed himſelfe on the ſeuenth day, and bleſſed and ſanctified it. To this effect he beginneth his diſcourſe by an elegant deſcription of a faire Landſcape, which holdeth the eyes of the Painter, that beganne and ended the ſame, aſtoniſhed with admiration: Applying this to his intention, hee ſaith that God delighted himſelfe in his workes, and ſaw that all that which hee had made was excellently good. From thence he commeth to intreat of the Diuine Prouidence, and ſheweth that God is alwaies occupied, to maintaine, viuifie and bleſſe his creatures: Then with ſtrong and ſolid reaſons, he refuteth the opinion of the Epicures, and eſpecially their ordinary obiection; that things in this world ſeeme manifeſtly to bee altered by caſualtie. This done, he yeeldeth a remedy for that temptation which troubleth the faithfull, when they ſee the proſperitie of the wicked, and the affliction of the Church. He comforteth and fortifieth*

tifieth them by ten notable Arguments, diſcourſing vpon the great profit, honour, and pleaſure, which good men receiue vnder the croſſe, which God layeth vpon their ſhoulders. And entring after this, into the ſecond part of the Booke, hee declareth why God reſted himſelfe the ſeuenth day, & that which we are taught therby. Whereupon he learnedly intreateth of the right vſe of the Day of reſt, or Sabbath, condemning all thoſe that prophane it by infamous pleaſures, by Pagan authorities, and ſuperſtitious braueries, execrable Idolatries, and ſeruices inuented by the wiſedome of man, enemies to the verity of God. Now hauing ſpoken (amongſt other things) that we ought to be occupied, eſpecially on that Day, in meditating vpon the workes of God, and to exhort Chriſtians to the ſame; he particularizeth ſome one of them, that is to ſay, that on that Day we ought to frequent the holy Aſſemblies, and deuoutly heare and intend the predications of the Saints, ſing the praiſes of God, call vpon the Name of his Sonne our Sauiour, and Protector, and in Faith meditate vpon eternall life, figured by the Day of reſt, and on the workes of God. Thereupon he proueth at large, that there is not any creature in this world, from whom we may not draw many leſſons, for the rule and conduct of our liues. He diſtinguiſheth this Tract into three Articles; ſetting downe in the firſt, the leſſons which the creatures without ſoule teach vs; amongſt the reſt, the Planets, the Moone, the Fire, the Aire, the Sea, the Earth, the Corne, the Palme, Cinamon, the Marigold, Chalke, Diamonds, Gold, the Stone of Iris, and the Sea-Needle. In the ſecond he propoſeth the leſſons, and inſtruction, which we receiue from animated creatures; as the Bee, the Sparrow, Hawke, the Eagle, the Turtle, the Gooſe, and of diuers Fiſhes; as the Dolphin, the wilde Kid, the Spider, the Lion, the Ant, and the Hedge-Hogge. Laſtly, he diſcouereth the profit that men may gather from the diligent conſideration of their bodies; eſpecially of the Head, the Eies, the Teeth, the Heart, the Stomake, the Hands, and briefely of all their members; which done, he concludeth, and vpon the Day of reſt yeeldeth repoſe to his learned and Chriſtian Muſe.

THE

THE SEVENTH DAY OF THE FIRST VVEEKE OF WILLIAM OF Saluſt, *Lord of* BARTAS.

Rchitect.] This repoſe (attributed by *Moſes* to God) ſignifieth that he ceaſed from Creation. That which he addeth, that God beheld his workes, and ſaw that they were good, is to awaken our vnderſtanding, to the end, that in conſideration of that which is incloſed in this round frame of the world, wee may learne to know the Eternall Power, Wiſedome, and will of the Creator, who hath daigned to communicate vnto his creatures ſome ſmall parcels of that his infinite bounty and perfection that is in him. But let vs conſider theſe things a little more amply. God having made and finiſhed all his workes, that is to ſay, having builded this great Theater, which we call the World, and couered it with ſo faire a Roofe, and Seeling as is the Heauen; and then with this flooring, and pauement which is the Earth, and placed Man and Woman there, to whom he aſſigned all other Creatures, that either liue in the Aire, the Waters, or vpon the Earth, to be to them at their command, and to ſupply and repleniſh them vvith conuenient foode: *Moſes* pronounceth of all this worke, *God ſaw all that which hee had done, and behold, it was good: So the Euening and Morning were made the ſixth Day, Gen.* 1.31. He propoſeth two things. Firſt, the approbation that God made of all the Creatures he had made. Secondly, the time, or the day, wherein Man and Woman were created; and all the workes of God ſeene in their perfection.

As touching the firſt point, *God ſaw* (ſaith *Moſes*) *all that which hee had made, and behold, it was very good.* We cannot ſpeake of God, but commendably. Euen then as a workeman conſidereth diligently his workemanſhip; and after he hath finiſhed the ſame, contenteth himſelfe vvith his

his trauell: hauing brought that which he hath wrought, to perfection: ſo the workes of God being wholly abſolutely complete, excellently faire and good, the Creator approued the whole, hauing nothing to require or repeate for the preſent, which is as much as this word very good importeth: whereupon we are to obſerue the difference obſerued by *Moſes*. Of thoſe workes that were made before the Creation of Man, hee ſaith, that God ſaw that they were good; but after that man was created, and that all that which was requiſite to maintaine him, and to conſerue and multiply mankinde, was eſtabliſhed, all the workemanſhip of this world ſeemed excellently good vnto God; that is to ſay, ſo good, that there wanted not any thing more.

Wee gather then by theſe words: that all the parts of the world are good; and that there is nothing euill in them, that is, nothing that is deformed, and vnprofitable, or hurtfull to his creatures; but that all things conſidered in the creation thereof, and exempt from the confuſion which ſinne hath introduced, is faire, good, profitable, and conuenable: whoſoeuer thinketh otherwiſe, hath a ſight repugnant to that of Gods, who ſaw, that all that which he had made, vvas perfectly good. And who can better iudge of things then God himſelfe? Although then that diuers things in the world, ſeeme vnto vs either euill, or vnprofitable, or ſuperfluous; yet let vs remember that God is of a farre different opinion, and conſequently, that in truth there is not any creature in this world, which is vnprofitable or euill, but that euery one is ſimply good in his proper creation. In conſideration of this doctrine, Saint *Paul* hath concluded, that it vvas lawfull for Chriſtians to take ſuſtenance of all ſorts of meates, becauſe (ſaith he) that euery creature of God is good, 1. *Timothy* 4. If there bee any euill thing found in the world, as ſinne is, this euill proceedeth in no ſort from God: and to ſpeake properly, ſinne is not a thing created, neither a ſubſtance, as ſome fantaſtiques haue imagined, but is a defect. For if ſinne be a thing created, and ſubſtantiall, that which *Moſes* ſaith, that *God ſaw that all that which hee had created, was perfectly good*, ſhould bee falſe, or elſe there ſhould be ſome ſubſtance in the world that God created not: and ſo a man might imagine two Creators, that is to ſay, two Gods, which were manifeſt and monſtrous impiety. Secondly, wee gather by the words of *Moſes*, that the whole is greater, and better alſo then the parts. Of euery one of the particular workes *Moſes* ſaith; that *God ſaw that they were good*, but the whole worke being finiſhed, *he ſaw that it was perfectly good*. Although then there might bee ſome beautifying added to ſome one part or other of the world to better it; yet ought not wee but to ſay, that the whole is exactly finiſhed, perfected, and accompliſhed, and that ſo exactly, as nothing can be imagined to bee added to the perfection thereof: all this workmanſhip being adiudged to be perfectly good, by the ſentence of the moſt wiſe Creator himſelfe, which may alſo be proued by the long proceſſe of time, by the continuance and conſeruation thereof, ſhewing that it hath beene framed and founded by an infinite induſtry and wiſedome.

True it is, that ſinne hath brought euill into the world: for euery creature is ſubiect vnto vanitie, but maugre himſelfe, from vvhence it ſhall be

be deliuered. This proceedeth not from God the Creator, but from Satan and Man, and appertaineth in no sort to the substance of the world. Thirdly, it is to be gathered by this that is aboue said, that a man is the perfectest of all creatures, and consequently hath beene iustly and deseruedly constituted and consecrated great Lord and Master of the Vniuersall World, which is gathered not onely from this, that hee was created after all other creatures, the progression being alwayes made from better to better; but in that, that after he was created, *God saw that all that which he had made was perfectly good.* By reason whereof *Dauid* singeth in the eighth Psalme.

Such hast thou made him, that he wanteth nought,
But to inuest an Angels forme.

Infinite doctrines may bee gathered from this first point, for the instruction and consolation of Christians, the which wee leaue to Preachers.

As touching the second point, *Moses* saith, that the sixt day was the last, wherein God laboured, and that hee rested on the seuenth. The Theologians say hereupon, that the first man was created on the sixt day, and that in the sixt age (which is as it were the sixt day of this world) God was made man. The which they expound thus. The 1. day of the world was from *Adam* to the Deluge. The second, from the Deluge vnto *Abraham.* The third, from *Abraham* vnto *Dauid.* The fourth, from *Dauid* to the captiuity of *Babylon.* The fifth, from the returne from the captiuity, vntill the birth of Iesus Christ. The sixth, from that blessed birth, vntill the end of the world. On the sixt day man was created, and on the sixt day he was redeemed by his Creator. This sixt day shall bee seconded by the seuenth, which is the Sabbath, and eternall repose in Heauen, after the happy day of Resurrection.

In regard of that which the Poet saith, that God rested, principally to consider man and woman created according to his owne Image. It is to be vnderstood of their happy estate before sinne, repaired after sinne, in their generation in Iesus Christ, reduced to perfection on the day of the last Resurrection, accompanied with endlesse life, and eternall glory.

2. *Diuinity.*] He entereth into a discourse of Gods prouidence, following that which the learned Theologians of our age haue largely debated vpon, against Epicures, Atheists, Nullifidians, Libertines, Idolaters, Incredulous, and others, such of the blinder sort. Hee saith then, that the Creator of Heauen and Earth is not idle, but hath alwayes his hands imployed, which appeareth by these reasons following. First, He supporteth Vertues, and suppresseth Vices, heareth and respecteth the prayers of his seruants, granteth them their holy requests, and by effects sheweth that he is not asleepe, in briefe, he giueth both the good and the euill to vnderstand that he is the liuing God. Secondly, God is neuer without his Iustice, Wisedome, Bounty, and Omnipotency, which hauing imployed and distributed in the creation of all things, should be ex-

tinguiſhed, and hee conſequently ſhould not bee God any more, if hee ſhould not diſtribute them in the conſideration and admirable gouernement of his Creatures. Thirdly, the world could not ſubſiſt, but had periſhed an infinite ſort of times, had it not beene ſuſtained, conducted, and ſafe-garded inceſſantly by the Power, Wiſedome, and Bounty of him that made it. Fourthly, euen as a body without a ſoule hath neither motion nor ſence, ſo the world, without the addreſſe and conduct of God, would inſtantly grow to nothing. Fifthly, the diuers reuolutions of ſo many celeſtiall and terreſtriall Creatures could not ſucceede one another (as they doe) in that wonderfull manner they doe, without an infinite wiſedome that aſsiſteth and ordereth them, euen euery moment. Sixthly, it behoueth that a houſe ſo great, and ſuch a principality, ſhould haue a Maſter and Prince, who gouerneth and iudgeth by a wiſedome which no man can iuſtly reprehend, and by a power whereunto all creatures obey, and that his very enemies doe auow and execute his decrees, when it pleaſeth him to command them, performing all his workes intirely, and ſincerely, although that ſometimes hee maketh vſe of euill Inſtruments.

Theſe Arguments (worthily proſecuted by the Poet) ſufficiently approue the doctrine of Gods prouidence. See *Ariſtotle* in his booke *De Mundo*. *Seneca* in his booke *De Prouidentia*. *Plutarch* in his Treatiſe, *Why God deferreth to puniſh the wicked*: and that worthy Tract of Saint *Auguſtine*, *In enchiridio*, chapter 11. *Melius indicauit de malis bona facere, quàm mala nulla permittere.*

3. *Dormouſe.*] This is a creature very well knowne, that by reaſon of a heauy and terreſtriall iuicy ſuccity (whereof hee is compoſed) ſleepeth all the Winter. This is common to him with the Beare, and other creatures. *Pliny* in his eighth booke, the ſeuenteenth Chapter, maketh mention of him. *Sorice hieme condiſcunt glires, Author eſt Nigidius.* The Epicures transforme God into a *Dormouſe*, when they imagine him to bee idle, and that he meddleth not with the gouernment of this world.

4. *Lithargie.*] The Phyſicians ſay, that a Lithargie is a cold and moiſt diſtemperature of the braine, proceeding from a Phlegme that is too cold, and too moiſt, which ouerfloweth the braine, whence there followeth a heauy or ſleepy feuer, a forgetfulneſſe of all things, a wonderfull benumming, and a neceſsity almoſt vnrecouerable to ſnort and ſleepe. Thoſe that are attainted therewith, are called Lethargicall. The Epicure, and his Schoole imagine God to be attainted with this ſickneſſe, in pretending that he is idle in Heauen.

5. *Atlas.*] It hath beene declared in the firſt booke, how the Poets faine that *Atlas* carried the Heauens vpon his ſhoulders: our Author elegantly ſaith, that God is the true *Atlas*, that beareth and ſuſtaineth the World. See the Chapter of the Epiſtle to the *Hebrewes*.

6. *Lynceus.*] The Poets ſay that *Lynceus* was one of the *Argonautes*, who kept *Iaſon* company, at ſuch time as he went to conquer the golden Fleece, and that this man had a ſight ſo piercing, that he ſaw thorow the Walls and Trees, and obſerued by his eye ſuch things as were further diſtant then 130. thouſand miles from the one place to the other. *Valerius*

rius Faccus in the firſt book of his *Argonautiques* maketh mention of him; and *Apollonius* alſo in his firſt booke. *Pliny* in his ſecond booke, Chapter 12. *Nouiſſimam primamque lunam nullo alio in ſigno Lynceus, quàm in Ariete, eadem die vel eadem nocte conſpexit, id quod paucis mortalium obtigit.* *Plutarch* alſo ſpeaketh of him in a place of his diſputes againſt the *Stoikes*, *Pindarus*, *Theocritus*, *Ariſtophanes*, *Pauſanias*, in his *Meſſeniaques*, and *Horace* in the ſecond Satyre of his firſt booke.

Ne corporis optima lynceis,
--- Contemplere oculis, &c.

And in the firſt Epiſtle of his firſt booke.

Non poſſis oculis quantum contendere Lynceus:
Non tamen idcirco contemnes lippus inungi, &c.

Some ſay that this *Lynceus* was one of the firſt that diſcouered the Mines vnder the Earth, by reaſon whereof, the Poets deuiſed the Fables aboue mentioned. Our Author attributeth to God the eyes of *Lynceus*, that is to ſay piercing all things.

7. *Fortune.*] This word (in that of long time it hath beene in vſe amongſt vs in our ordinary conferences) may paſſe in ſome ſort. But being taken in the worſer ſence (as diuers vnderſtand it very badly) our minds by little & little are intangled, and drawne into prophane opinions, whereof one of the principall is, that all that which is done vpon the Earth, is conducted by Fortune; that is to ſay, by a raſh and diſordered courſe, whereupon the Pagans haue forged a certaine Goddeſſe with a Wheele, vnderſtanding thereby (as the Mithologiques before mentioned doe expound it) the gouernement of humane affaires which reaſon findeth wholy confuſed, being vnable to ſee the diuine wiſedome which is raiſed aboue all things, addreſſed by her to their end, as the Theologians ſhew in their Treatiſes of the Prouidence of God.

The holy Scripture aboliſheth Fortune, and all caſuall chances and occurrences, imagined by the Epicures, when it ſaith, *Mathew* 10. *That there ſhal not one of the leaſt and ſmalleſt haires fal vpon the ground, without the will of the Heauenly Father, &c.* and in *Deutronomy*, chapter 19. *That if the Axe of a Wood-cleaner falleth vpon the head of one that paſſeth by, and killeth him, it is God that hath killed him*; and in the *Prouerbs of Salomon*. *That the Lot is caſt into the lappe, but that all the iudgement of this Lot is from the Lord.*

Likewiſe, when it commandeth that in all our actions we ſhould ſay, I will doe this or that, if God will. In briefe, it extinguiſheth all aduenture and fortune, in ſaying, That nothing is done in the world that God hath not before time knowne and willed, yea that he himſelfe doth it not by the Inſtruments of thoſe of whom his wiſedome will make vſe; yet ſo, that in no ſort whatſoeuer he is culpable of thoſe faults which euill Inſtruments commit, whoſe motion, will, and end, ought to be diſtinguiſhed from his holy will. Diuers ancient Doctors haue made no difficulty to condemne theſe words of Fortune and Aduenture. Amongſt the reſt, Saint *Auguſtine* in the 1. Chapter of his firſt booke of *Retractions*, where

he ſaith, It pleaſeth me not, that I haue ſo oftentimes repeated this word Fortune, in the bookes which I haue written againſt the *Academiques*, although I would not that any one ſhould imagine any Goddeſſe vnder the ſame, but thereby haue I vnderſtood that which being either good or euill may befall vs, either in our bodies or in our goods, whence proceede theſe words, *Forte*, *forſan*, *forſitan*, *fortaſſe*, *fortuitò*; that is to ſay, it may be, haply, paraduenture, by Fortune, which a man may vſe, yet in ſuch ſort, that the whole ought to haue relation to the prouidence of God. I haue not likewiſe forgotten to ſay, that it may ſo bee, that that which men call Fortune, is gouerned and conducted by a ſecret order, and that we eſteeme nothing to bee called caſuall, except that whereof the reaſon and cauſe is hidden and vnknowne. I haue ſpoken thus, but I repent my ſelfe that I haue made mention of Fortune, becauſe I ſee that men nouriſh themſelues in this euill cuſtome, that in ſtead of ſaying, God ſo would; they ſay, it is Fortune. In this ſentence of Saint *Auguſtine*, there is this that is much worthy the noting: that is, that it is not a ſinne to vſe theſe words, it may be, haply, paraduenture, and other ſuch like, which call to memory a caſuall and vncertaine euent of things, but that all this ought to be vnderſtood in regard of vs only. For as touching the thing it ſelfe, all things are conducted by the prouidence of God, as this holy Doctor expreſly auerreth. After this that we call that, fortuitall and caſuall, the cauſe and reaſon whereof is truely vnknowne and hidden from men, but knowne and diſcouered to God, to whoſe eyes all things are open in ſuch ſort, that thoſe things which are commonly called caſuall, are gouerned by him, but by a ſecret meanes, and ſuch as is not diſcouerable by our apprehenſion. In briefe, it is in regard of vs that ſome things are called caſuall and accidentall, for in regard of God, he knoweth, conducteth, and wiſely gouerneth all things. *Ariſtotle* ſaith, that Fortune is an accidentall cauſe of ſuch things as happen not alwayes nor vſually, but ſeldome, and ſuch as is hidden from man. To expreſſe and cleere this, take this inſtance. A man goeth out of his houſe into his field, where he diggeth vp the Earth, with an intent to plant a Tree in that place. In digging vp the Earth, and without any ſuch imagination or expectation, hee findeth Treaſure. Firſt, this digging is the accidentall cauſe that he found this treaſure. Secondly, this cauſe was hidden and vnknowne to him before: for he knew not that in digging hee ſhould find treaſure. In the third place, this cauſe is of a thing that hapneth rarely; for there are very few men that in digging their grounds haue often found ſuch riches. In the fourth place, wee ought to regard the intention and end. The intention of the man was, to digge vp the Earth to plant a Tree. In this hollow made of ſet purpoſe, and vpon a grounded intention, found hee beyond his expectation and intention that which he thought not of. And therefore is the finding of this treaſure accounted a caſuall and accidentall thing. All this is true. But becauſe that God was not ignorant that that man going about to digge there, ſhould find treaſure, and that it was by the diſpoſition of God, that it came into that mans thought to forſake his houſe, and to enter into his field, aad to digge his ground, ſee heere why this is no caſuall thing to God, but that all this fell out by his diuine

proui-

prouidence. I haue diſcourſed heereupon ſomewhat more at large, by reaſon that at this day, yea euen amongſt Chriſtians themſelues, there are diuers that groſely equiuocate vpon this word Fortune.

In that which followeth, the Poet refuteth the opinion of the Epicures, who ſuppoſe that all humane things are interchanged by fortune, & that by diuers Reaſons. 1. Although man cannot know the ſecrets of God in the gouernment of the world (nor likewiſe were he man any more, if he knew them in their ſource, ſucceſſion, and end: but ſhould be God) yet followeth it not, to impute the priuation of Iuſtice and Wiſedome. 2. Oftimes he letteth vs ſenſibly ſee, that which we eſteemed to be caſuall, and vniuſt, hath beene by little and little addreſſed wholly by his high wiſedome and inſcrutable Iuſtice, whereby wee are conſtrained to giue to him the glory. This witneſſeth the Scripture in the remarkeable Storie of *Ioſeph*, who was ſold, and reſold, impriſoned, deliuered, and made Gouernour of Egypt, to foſter and ſuſtaine his Father and Brethren, deſcended of *Abraham*, as *Moſes* ſheweth in the 45. 46. 47. &c. chapters of *Geneſis*. Although he remembreth himſelfe of his iuſtice, to manifeſt and exemplifie it vpon the wicked: he forgetteth not alſo amidſt the ſame, to aſſiſt his children; witneſſe *Noah*, and *Lot*. 4. In confounding the power of this world, he aduanceth his Church; witneſſe the ruine of *Pharaoh*, and the deliuerance of the people out of Egypt. 5. Hee doth his worke, that is to ſay, hee manifeſteth his glory, by the moſt wretchedeſt inſtruments that man may imagine, when it pleaſeth him to make vſe of them, although they ſerue him not, neither haue any affection towards him; but labour nothing more in their liues then to ſubuert his honour. 6. It is for mankinde (eſpecially for the good of euery one of his Elect) that all creatures both high and low, ſhould with conſtancy & courage follow the ordinance and will of God. By all that which is here-ofore ſpoken, it followeth, that all things are conducted and gouerned by an infinite and incomprehenſible iudgement, that is to ſay, by God, euen from the greateſt to the leaſt of them, to the glory of this Workman and Almightie Lord, to the ſaluation of all his Elect, and to the confuſion of Satan, and all his Reprobates.

8. *Phalanges.*] This Greeke or *Macedonian* word, ſignifying Bands, or Battailions, is compoſed of 8. thouſand men of Warre, or as ſome ſay, of eighteene thouſand. There are infinite numbers of good Angels ready to execute the commandements of God, for the conſeruation of his Elect, about whom they watch, and are encamped, as the Pſalmiſt ſingeth, Pſalme 34, &c. and the Hiſtory of *Elizeus* amongſt others, teſtifieth the ſame, *Kings* 6, 17.

9. *Noiſe.*] As wee finde but ouer many Epicures, and Atheiſts, that barke againſt the Doctrine and Prouidence of God; ſo alſo it ſometimes hapneth, that the faithfull and true Chriſtians are aſtoniſhed at the vaine proſperitie of prophane men, and are diſanimate in their mindes, to behold the almoſt continuall affliction of the faithfull. See heere why the Poet (hauing very fitly vndertaken the diſcourſe of Gods Prouidence, inſeparably vnited to that of the Creation) addeth another, containing an anſwere to this Paradox, which humane reaſon cannot comprehend, that

is to ſay: That the Children of God are happy in aduerſitie, and the Reprobate are vnhappy in their beſt of worldly proſperities. He therefore prayeth the true Chriſtians (whom he calleth his good friends) to vouchſafe to heare with patience the reaſons gathered out of the holy Scripture, which he afterwards propoſeth vnto them, as we haue obſerued: the ſumme whereof is this: 1. That God chaſtiſeth, to the end hee may be the better knowne to be a Iudge, and delayeth, to the end a man ſhould remember himſelfe of the laſt Iudgement. 2. That affliction is the high-way to eternall life for Gods elected. 3. That there is iuſt cauſe that God ſhould dayly exerciſe his ſeruants, as a Father chaſtiſeth his children. A Horſeman often rideth the beſt of his Steeds, a Regent-Maſter giueth the largeſt leſſons to his ripeſt Schollers. The Chiefetaine of an Armie aſſigneth the charge of the aſſault to his braueſt Souldiers; therefore afflictions are honourable to the faithfull. 4. They are profitable, becauſe they learne by them to know their infirmitie; they humble themſelues, they earneſtly call vpon our Lord, they remaine firme, and are carefull and vigilant, aſpiring with the greater courage to eternall life. 5. They are alſo neceſſary for them, and by them our good God (like a wiſe Phyſician) healeth them of diuers infirmities which afflict their ſoules, without them they grow corrupt, neither ſhould any creature in this world ſeeke to enioy aſſured repoſe. 6. Furthermore, God would bee glorified in their conſtancy. 7. In briefe, ſince there is nothing euill in mans life but vice, and for that vertue is neuer better approued, then when it is proued and troubled, as hee ſheweth by two excellent compariſons; it followeth that good men ought with humble and peaceable hearts, to ſubmit themſelues to the will and wiſe prouidence of God, who for a while forbeareth the wicked, to the end that afterwards he may confound them more rigorouſly, and chaſtiſeth his Children in this world, to the intent to crown their conſtancy with eternall glory in the ſucceeding world, the celeſtiall Ieruſalem.

10. *Euripus.*] This is a Straight of the Sea, betweene the Ile of *Negrepont*, and the Hauen of *Alide*, which floweth and ebbeth ſeuen times a day, and by that meanes hath ſcarcely any reſt, as hath beene ſhewed more amply vpon the 329. verſe of the third day. Our Poet ſaith, that good men haue no more repoſe on this earth then *Euripus*, that is to ſay, that they are inceſſantly agitated, that from one affliction they enter into an other; as the liues of the Patriarkes, Prophets, Apoſtles, and the moſt part of the Children of God our Predeceſſors doe exemplifie.

11. *Milky wayes.*] There are in Heauen a great band of fixed, apparant white Starres, vnequall in greatneſſe, which bend themſelues from the Northward athwart the Heauens, paſſing by the foote of the Twins, and towards the South, by the feete of the *Centaure*; then returning by the Twinnes, touch firſt the Archers Bow, the Eagle, Swanne, and *Caſſiopeia*. They haue their ſirname of Milke, becauſe they retaine the colour of cleere Milke: for this cauſe the Greekes call them *Galaxis*, the Latines, *via Lactea*. This is no other thing but a confuſed infinity of beames, proceeding from an infinite number of ſmall Starres, that are ſcattered in this ranke, by the Almighty Lord, the Father of the Firmament. The

Poet

Poet (making alluſion to this white way) ſaith, that affliction is the faire and ſhining way, that leadeth the Children of God to the Kingdome of Heauen.

12. *Pandora.*] The Poet *Heſiodus* (amongſt other fictions) reciteth that by the commandement of *Iupiter*; *Vulcan* made the firſt woman of this world, to which euery one of the gods gaue a Preſent; vpon which oration ſhe was called *Pandora*, that is, hauing receiued gifts from them all. Hereupon *Iupiter* (incenſed againſt mankinde, by reaſon of *Prometheus*, who had ſtolne fire from Heauen, and carried it downe to inanimate his Image on earth) gaue this woman a Box faſt cloſed, and filled with all ſorts of miſchiefes, and ſent her to *Epimethus* (*Prometheus* his brother, who as a man amazed, and out of his ſenſes opened the Box, and incontinently all the euils ſpred themſelues thorow the world, and haue euer ſince remained in the ſame: ſo that (ſaue onely hope) there remaineth nothing on the brimme of the Box.

Vnder theſe Fables haue beene ſhaddowed the cauſes of thoſe euils that happen in the world; the which the Greekes haue thus confuſedly Poetized vpon, who indeede had neuer any education in the ſchoole of true knowledge, but onely heard ſpeake of the originall and fall of man, by men, who had intermixed very much of their owne fictions therewith. For the Poet ſaith, that God exerciſeth his children in more calamities, then euer iſſued from *Pandoraes* Box, that is, hath made them paſſe thorow the fire, (as the Prophet ſpeaketh) inrelligibly by theſe temptations, whereto his Church ſeeth her ſelfe ordinarily reduced, and hourely ſubiected.

13. *Lupercales.*] This was a Feaſt amongſt the ancient Romanes (celebrated in the moneth of February) during which, the young men came naked thorow the Citie, beating (with their letherne thongs, ſuch men or women as they met withall.

This was a loathſome and barbarous ſport, although the prophane Authors ſtriue to diſguiſe it: See *Plutarch in the life of Cæſar*, and of *M. Anthony*, the Commenters vpon the place in *Virgil*, in the eighth of his *Aeneas*, where hee ſpeaketh of theſe runners. Such fellowes make the Sunday the filthy *Lupercales*, who haue introduced and ſuffered the ſame to bee polluted with wanton Dances, Maskes, villainous prophane Playes, impudent ſpectacles, and other obſcene and Anti-Sabbathian diſſolute exerciſes, which ſauour all of Paganiſme.

14. *Orgies.*] Theſe were the *Bacchanales*, during which (amongſt the Greekes and Romanes) by night time execrable pollutions, and mixtures of Male and Female were admitted; whereof the bookes of the Ancient Hiſtorians giue too true teſtimonie, the ſumme whereof is written by *Alexander* of *Alexandria* in his *Geniall daies*, booke 6. and the nineteenth Chapter. Eſpecially the women there made moſt ſtrange outcries, by reaſon whereof, the Poet properly termeth theſe *Orgies*, Outcryers (a word which ſeemeth to proceede from another, which ſignifyeth Madneſſe or Fury.) Such diſſolutions continued from the moneth of Nouember, till the moneth of March: in ſtead whereof haue ſucceeded others farre more vnworthy, which ſhould be vtterly exterminate

minate and extinguiſhed in our Chriſtian world: by meanes whereſ, the holy Day of reſt is (as all others are) moſt ſhamefully abuſed.

15. *Saturnales.*] This was the feaſt of Slaues, during the continuance whereof, the Miſtreſſe ſerued their Slaues, and the one ſent preſents to the other. Many follies were committed in theſe prophane paſtimes in the Moneth of December, in ſtead whereof New-yeeres-gifts, and Twelfeeue Kings are brought in.

The Poet ſaith, that they who intend theſe ridiculous and diſhoneſt paſtimes, do no leſſe defile the ſacred Day, then the Idolaters and Superſtitious did, of whom he maketh mention in the numbers enſuing.

16. *Sabbath.*] This is an Hebrew word, which ſignifieth repoſe. The Poet ſpeaketh of the Day of reſt elegantly, amply, and in moſt ſeemely manner.

The expoſition of his diſcourſe, may bee taken from thoſe who haue written vpon the ſecond Chapter of *Geneſis*, and vpon the Commandements of the Law of God. All that which he ſaith heere, may be reduced to the Articles following.

Firſt, God ceaſed from his labour, that is to ſay, deſiſting from creating, in the end of the ſixt day willed that according to his example, men ſhould ſurceaſe to worke on the ſeuenth.

Secondly, in this he hath had compaſsion on our infirmities, and hath ordained this to giue men reſt, and meanes to returne better able and diſpoſed to their former labours.

Thirdly, but principally, his end hath beene, to teach vs to ceaſe from the workes of ſinne, and to giue place to his holy Spirit, which worketh graciouſly in vs, and aſsiſteth vs in all our endeuours.

Fourthly, This day therefore ought not to be polluted with vaine ridiculous and diſhoneſt paſtimes, much leſſe by ſuperſtitions, Idolatries, and ſeruices found out for pleaſure, which haue disfigured the beauty of the Church.

Fifthly, This day is ordained to heare the Word of God, to ſing his praiſes, and to call vpon the name of Ieſus Chriſt in our Aſſemblies, to yeeld him humble thankes for his heauenly benefits.

Sixthly, it ought alſo to be conſidered as the figure of the repoſe, and eternall Sabbath in Heauen: whereupon the Poet maketh a learned and holy compariſon, betweene the legall Sabbath and the celeſtiall, whereunto in the verſes following, he addeth another vſe of the day of repoſe, that is to ſay, that on the ſame we ought to meditate vpon the workes of God.

As touching the diuers conſiderations vpon the ceremoniall, morall, and celeſtiall repoſe, this Index will not ſuffer me to enter into them, but I muſt reſerue the whole for a Commentary.

The Poet propoſeth or ſetteth downe the foundations of a Chriſtian Phyſiologie, teaching the Readers to conſider the Creatures of God with an eye purified by faith. But hee hath contented himſelfe to chooſe out ſome one, to giue acceſſe to the contemplation of the reſt. As wee ſee in diuers places of the holy Scripture, the Creatures are ſet before our eyes, to the end to eleuate our minds (as it were by degrees) to the Creator,

tor, and to the meditation of the holy myſteries of our Saluation, Ieſus Chriſt is called, the Sonne of Iuſtice; the Orient from on High; the Light of the World; and it is to this end, that the diligent ſcrutiny of the properties of the Light, and of the Sunne, ſhould make vs in ſome ſort comprehend the excellent benefits which we receiue from him. This Phiſiologie is worthy all Chriſtians, moſt profitable, and neceſſarie for Theologians, and in the Bookes of the ancient Doctors; namely, in *Chryſoſtome*, there are ſcattered fragments full of ſingular inſtruction.

It remaineth that ſome one take the paine to gather this Phiſiologie out of the bookes of the Prophets and Apoſtles, as alſo from other learned perſons that came after them, which may be fitly diſtinguiſhed into two parts, that is to ſay, Morall, and Chriſtian: the one gouerning our life vpon the earth; the other raiſing vs vp to the Heauen, and ioyning vs to God by Ieſus Chriſt our Lord. In briefe, this Phiſiologie ſhould be a faire *Anagogie* of the doctrine of the Law and of the Goſpell. But let vs content our ſelues for the preſent, with that which the Poet hath propoſed.

17. *Phœbe.*] This is the Moone, ſo called, becauſe that it is the brand of the life of thoſe creatures that are vnder her, becauſe of her moſt needfull humiditie, and becauſe ſhe is luminous, and reſplendent.

18. *Thetis.*] This word is taken for the Sea, as hath beene aboue-ſaid: See *N. de Comtes* in the ſecond Chapter of the eighth booke of his Mythologie: and *Giraldus* in the fifth booke, of *his Hiſtorie of the gods.*

19. *Palme.*] The nature of the Palme is deſcribed by *Pliny* in his 13. booke, Chapter 4.

20. *Cinamon.*] It is deſcribed by *Dioſcorides* in his firſt booke and twelfth Chapter: and by *Mathiolus*, who hath diſcourſed at large vpon the ſame. *Garcias ab Orto* Phiſician to the Vice-Roy of the Portugals in the Indies, hath written very amply theerof, in the fifteenth Chapter of *his Hiſtory of Spices which grow in India. Gomara* in the third booke of *his Generall Hiſtorie of the Indies*, Chapter 97. ſpeaketh of it likewiſe. *Theuet* in the twelfth booke of *his Coſmography*, Chapter 7. repreſenteth it in pictures, and ſheweth how it ſhould be gathered. There are diuerſities in their opinions, the iudgement whereof I leaue to the cenſurous Reader. It groweth in the Ile of *Zeilan*, and in the *Moluques*. *Pliny* expreſſeth that, which the Poet ſaith of the difficultie there is in the gathering it, in his twelfth booke, and nineteenth Chapter. *Gignitur in planis quidem, ſed denſiſsimis in vepribus rubetiſque difficilis collectu.*

21. *Clitia.*] *Ouid* in the fourth of his Metamorphoſis, ſaith, that *Clitia* was changed into a Flower, called the Marigold, yellow like fine gold; and addeth:

Vertitur ad ſolem, mutataque ſeruat amorem.

See *Dioſcorides* in the ſecond booke, and laſt chapter of the 4. booke: and *Pliny* in his 22. booke, chapter 21.

22. *Iris.*]

22. *Iris.*] *Pliny* maketh mention of this Stone in the ninth Chapter of his 37. booke, *Vocatur* (ſaith he) *ex argumento, Iris. Nam ſub tecto percuſſa ſol ſpecies & colores arcus cœleſtis in proximos parietes eiaculatur, ſubindè mutans, magnaque varietate admirationem ſui augens, &c.*

23. *Bees.*] Theſe are called Swarmes, in French *Eſſain*, of the Latine word, *Examen*: becauſe of their great number, which buſie themſelues inceſſantly, and trauell ordinarily, and therefore are they iuſtly ſo called. The Poet ſaith, that they giue a leſſon to ſubiects, in regard of their Prince: which is expreſſed by *Plutarch*, in his Treatiſe *de induſtria animalium*; by *Ariſtotle*, and *Pliny*; eſpecially in the 11. booke, of his Hiſtorie, chapter 5. 10. 17, &c. See alſo that which is written by *Virgil* (the Prince of Latine Poets) in the fourth booke of his *Georgiques*. I content my ſelfe to quote the places in the Authors: for to alledge them, were to abuſe the time, and the patience of the Reader, and the meaſure that I ought to hold in this *Index*.

24. *Hymette.*] *Stephanus* and *Suidas* ſay, that it is a Mountaine in the Region of *Athens*, where the Hearbe is alwaies greene, and proper for Bees, which make better Hony there, then in any other place. This *Pliny* ſaith in his eleuenth booke, Chapter 13. and *Horace* in the ſecond Satyre of his ſecond booke.

Sperne cibum vilem, niſi Himettia mella Falerno,
--- Ne biberis diluta, &c.

And another:

Paſcat & Hybla meas, paſcat Hymettus apes.

25. *Perſian.*] See *Zenophon* in the firſt booke of the *inſtitution of* Cyrus. *Stobæus* in his 149. diſcourſe, where hee intreateth of the Lawes and Cuſtomes of Nations: and *Seneca* in the third booke of his benefites, chapter 6. 7, &c.

26. *Eagle.*] See *Pliny* in his 10. booke, chapter 3.

27. *Turtle.*] See *Belon* in his 6. booke, chapter 20. and *Geſner* in *his booke of Birds*, where he ſpeaketh of the Turtle.

28. *Geeſe of Silicia.*] *Plutarch* in his diſcourſe, *de induſtria animalium.* The Geeſe of *Silicia* (ſaith he) fearing the Eagles that haue their Ayeries vpon the tops of the Mountaines, when they will paſſe the Mountaine *Taurus*, take each of them in their bils a ſtone of a pretty quantitie, to ſtop their mouthes, leſt by their gaggling and crying, as they fly, they ſhould awake the Eagles; and thus by this means they paſſe ouer the Mountaines ſecurely.

29. *Nichomachus.*] *Ariſtotle* (the ſonne of *Nicomachus*) amongſt other learned bookes, hath written his *Oeconomiques*, or houſhold bookes. The Poet ſaith, that wee neede not to reade *Ariſtotle* to learne our duty in our houſhold; conſidering that the Spider ſufficiently inſtructeth Man and Wife what their duties are.

30. *Muſe.*] *Zenophon* (a learned Philoſopher, and Hiſtorian, and a valiant Athenian Captaine) by reaſon of his eloquence and ſweetneſſe in ſpeech and diſcourſe, which are as yet to bee ſeene, written in Greeke,

Greeke, he was ſurnamed the Attike Muſe. *Cicero* ſaith, that his language was more ſweet then Hony: *Et Xenophontis voce Muſas quaſi locutus ferunt.* Hee is called the Attike Muſe (as *Diogenes Laërtius* ſaith in his booke of the Philoſophers) becauſe of his ſweetneſſe and facilitie.

31. *Spider.*] Hee ſheweth that the Spider teacheth Man and Wife how they are to gouerne their Families, without hauing neede to reade *Ariſtotle* the ſonne of *Nichomachus*, and *Xenophon* the moſt eloquent of the Greeke writers. See *Plutarch* in his Treatiſe *de induſtria animalium*. *Ariſtotle* in his 9. booke, *de animalibus*, chapter 39. and *Pliny* in the 11. chapter, 24. out of whom I will onely alledge theſe words, *Fœminam* (ſaith he) *putant eſſe quæ texat, marem quæ venatur: ita paria fieri merita coniugii.*

32. *Sabæa.* This is a portion of *Arabia Fœlix*, where Incenſe groweth, and Myrrh, Cinimon, Balme, and other Spices of price. *Strabo* in his 16. booke: *Ptolome* in his 6. *Pliny* in his 6. booke, chapter 28. *Mela* in his third booke, chapter 7. and other Geographers make mention thereof: as alſo doth *Virgil* in the firſt of his *Georgiques*.

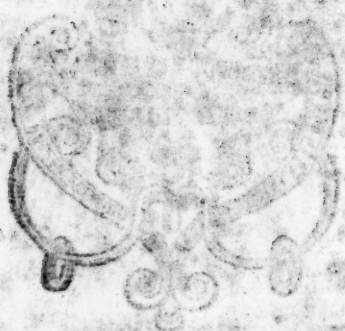
India mittit Ebur, molles ſua thura Sabæi.

As touching *Bandan* and *Peru*, we haue ſpoken of them in another place heretofore: as alſo of the Lyon, and other creatures.

The end of the ſeuenth Day of the firſt Weeke, of William *of* Saluſt *Lord of* Bartas.



THE



THE GENERALL ARGVMENT VPON THE TWO FIRST DAYES of the ſecond VVeeke of VVILLIAM of Saluſt, *Lord of* BARTAS.

MOSES ſaith, that in ſixe dayes the eternall God created the Heauens, the Sea, the Earth, and all things contained in them, & that he reſted the ſeuenth Day. All which the Poet hath declared at large in his firſt Weeke. Hauing thus begunne with ſo happy diligence, and indeuour, hee reſolueth, vnder Gods fauour, to proſecute a Worke ſo excellent, and in a ſecond Weeke, to repreſent the eſtate of the World from *Adam*, vntill the laſt Day, annexing alſo the deſcription of the eternall Sabbath. For the preſent he giueth vs the two firſt dayes, to each wherof he attributeth foure books. The firſt day may be called *Adam*, and repreſenteth the eſtate of the firſt Man, before and after ſinne, vntill his death; and of his off-ſpring vntill the Deluge. The ſecond Day may be called *Noah*, and containeth the eſtate of the World, from the Deluge to *Abrahams* time; ſo that we haue heere a learned and holy Paraphraſe, vpon one part of the firſt booke of *Moſes*, that is to ſay, from the midſt of the 2. Chapter of *Geneſis*, vntill about the end of the 11. Chapter of

the ſame booke. His Diſcourſes are inriched with all that which is requiſite in an accompliſhed Poeme, and worthy to be honoured by all men of good iudgement. Now let vs conſider the Summarie of the bookes of his two firſt dayes.

After his Prefaces, and proper Inductions, hee lodgeth the firſt Man in the Garden of *Eden*, deſcribeth the Garden, ſatisfieth diuers queſtions, which are ordinarily vrged vpon the ſame, intreateth of the Tree of Life, and of the excellence thereof; then of the Tree of Knowledge of good and euill: and to this purpoſe ſheweth what mans ſcience was before ſinne, why he was placed and put into the Garden, what his occupation was, and what felicitie he enioyed before his fall; in as much as he had familiar communication with God; whereunto the diſcourſe of Viſions, Ruptures and Reuelations, is properly annexed.

This done, he toucheth the inhibition that God made to *Adam*, that he ſhould not eat of the fruit of the Tree of the Knowledge of good and euill, the promiſe of our firſt Parent, the great pleaſures which he enioyed whileſt he obeyed God; and thereupon the beauties of this Garden are particularly deſcribed; yet in ſuch ſort, as the Poet containing and ſcantling himſelfe, interrupteth, & preuenteth many curious demands; and hauing reſolued certaine obiections, maketh an end of his firſt Booke.

Entring into the ſecond, he diſcouereth the entry and complot of the Diuell againſt man, why he tempted him exteriorly, what moued him to take vpon him a bodie, and not preſent himſelfe, or transfigure himſelfe into an Angell of Light, but vnder the figure of a Serpent: whereupon diuers opinions are propoſed: the concluſion whereof is, that the Serpent ſerued the Diuell for an inſtrument to ſeduce our firſt Mother. This induceth the Poet to ſpeake of the power of Satan: and re-inforcing his former diſcourſe, he diſcouereth the approches and aſſaults of the Enemy, who ruined *Eue* and *Adam* by her; whence pittious effects enſued; theſe miſerable ſinners being queſtioned, preſſed, and condemned, as well by the examination, and remorſe of their conſciences, as by the dreadfull voice of their Creator, who pronounced the ſentence againſt the Serpent, and againſt them: whereunto is added a firme and ample

ample anſwere to the murmures of prophane ſpirits, againſt that which the Scripture ſaith of the fall of Man. For concluſion of his booke, *Adam* and *Eue* are chaſed out of *Eden*; and a Seraphin deputed to keepe them from re-entring the ſame.

But the better to lay mans miſery open to the eye, and the confuſions which ſinne bringeth into the world: the Poet hauing repreſented in the beginning of his third booke the happie eſtate of the world, and the perfect vnion which was betweene all creatures, before the reuolt of *Adam*, the cauſe of their diſ-vnion; he there alledgeth diuers examples, induceth all Creatures to combate againſt man: then comming to diſcipher thoſe euils, which both inwardly and outwardly afflict this poore Criminall, he introduceth the Furies called out of Hell, to come and torment mankinde. Theſe then are the whips wherewith they chaſtiſe the bodie, that is to ſay, Famine, Warre, Sickneſſes of infinite ſorts, whereof the principall are ſpecified and diſpoſed into foure regiments; the firſt whereof aſſaileth the head; the ſecond, the vitall parts; the third, the naturall faculties; the fourth, man outwardly.

Theſe are diſtinguiſhed againe into ſickneſſes peculiar to certaine people, and climates, into infirmities proper to the ages of Man, ſpeciall to the ſeaſons of the yeere, contagions hereditarie, vnknowne, obſtinate, and incurable.

To exaggerate this miſery as yet farre more, he additiouſly proueth the aduantage, which other creatures haue ouer man in this behalfe.

Then entereth he into the conſideration of the moſt dangerous maladies, which are thoſe of the ſoule, diſtributed into foure principals, comprehending all the reſt; that is to ſay, Sorrow, Ioy, Feare, Deſire, with their Attendants, and their effects more dreadfull, without compariſon, then, the cruelleſt ſickneſſes of the body, which is verified by proper examples, to which the Poet (for concluſion) addeth a holy wiſh, and profitable exhortation to the French.

Thereupon hauing, vpon the entry of the fourth booke, ſaluted peace, and ſhewed the benefits that ſhe produceth, he readily entreth into his diſcourſe, and repreſenteth the pitifull condition of *Adam* and *Eue* out of the garden; the difficultie they had to liue, their nouriſhment, their garments, the indu-

ſtry of *Eue*, to weaue a garment for her Husband; their equipage againſt the cold, their lodging and firſt buildings, the inuention of Fire, the beginning of Families, and peopling of the Earth, the occupations of *Cain* and *Abel*, their ſacrifices, the wicked conſcience of *Cain* who ſlew his brother, and afterwards thinking to giue ſome truce to the torments of his ſoule, he builded a Citie, and began to tame Horſes: whereupon the Poet diſcourſeth very properly: and from this purpoſe, he entereth into another, touching the inuention and vſe of Iron, and of inſtruments of Muſique.

But whilſt *Cain* and his followers imployed themſelues in worldly affaires, *Adam* and his true Sonnes exerciſe themſelues in Piety and Iuſtice, and ſeeke out the ſecrets of Nature.

Amongſt others, *Seth* is introduced, queſtioning with his father, as touching the eſtate of the World from the beginning vnto the end thereof, wherein *Adam* excuſed himſelfe: but ſodainely being inſpired by the holy Spirit, hee ſpeaketh of all the ages of the World, and declareth that which ſhall come to paſſe after the Deluge, the apprehenſion whereof ſhutteth vp his heart, depriueth him of ſpeech, and maketh an end of the fourth booke, and conſequently of the firſt day. Hauing once againe inuocated God in the beginning of the firſt booke of the ſecond day, he entreth into the Arke, recounteth the holy exerciſes of *Noe* whom *Cham* contradicteth, and in diuers ſorts oppoſeth and impugneth Gods prouidence, but *Noe* refuteth him by diuers ſtrong reaſons: meane while the Deluge is apperſed, the Arke is ſtayed, the Crow and the Doue are let looſe. *Noe* iſſueth out of the Arke, the Capacity whereof is prooued in few words. To conclude, this good Patriarke, after he had ſacrificed, receiued diuers lawes and promiſes from God expreſly, that there ſhould bee no more vniuerſall Deluge; for confirmation whereof God formed the Rainebow in the Cloud. Then *Noe* addicted himſelfe to till the Earth, to plant the Vine; and ſurprized by Wine, remained aſleepe, and lay groueling on the ground after a ſhamefull faſhion; whereat *Cham* mocked, but *Sem* and *Iapheth* modeſtly couered their fathers ſhame, who awaking from his drunkenneſſe (grieuouſly deteſted) curſed *Cham* and his race. In this place the Poet ma-

maketh an end of his firſt booke, and to giue entry to the life of *Nimrod*, hee beginneth the ſecond, by the conſideration of the happineſſe of thoſe people that are gouerned by wiſe Princes, and the miſhap of thoſe that ſerue Tyrants, praying God to vouchſafe to auert ſuch confuſions, which he deſcribeth to the life, in diſcouering the pollicies of *Nimrod*, who to make himſelfe Maſter of men, exerciſed himſelfe from his infancy, diſcouereth his diſpoſition amongſt his Companions, ſpareth not his body, exerciſing and approouing himſelfe againſt ſauage Beaſts, and of theſe ſome in particular, by reaſon whereof, hee gained the hearts of the people, and made himſelfe Lord. Then diſcloſed hee himſelfe, and to maintaine himſelfe in his violence, hee counſailed the people to lay the foundation, and to build a City, and a mighty Tower, to warrant them againſt a ſecond Deluge, which is receiued by them with ſuch affection, that incontinently the people laid hand to the worke. But God being diſpleaſed with ſo audacious an enterpriſe, confoundeth the language of the builders, who are conſtrained to forſake their work, being vnable any more to vnderſtand one another, by reaſon of their diuers language, the welſpring of many incommodities, to which commodities are oppoſed. And thereupon the Poet commeth to diſcouer the originall of tongues, of the aduantage a man hath ouer all other creatures, prooueth by many arguments that the Hebrew tongue is the chiefeſt amongſt all others, and deſcending from *Adam* vntill *Nimrods* time, remained in the houſe of *Heber*.

As touching the other languages deuided into diuers parcels, mention is made of their changes, of their vigor, grounded vpon the vſe which hath ſet the Hebrew, Greeke, and Romane tongues in reputation. In this place the Poet reſuming breath, entreth into a new diſcourſe, where hee faineth a viſion, in which the Houſe and Image of Eloquence appeared vnto him, and round about this Image, the Hebrew, Greeke, Romane, Tuſcan, Arabian, Alman, Spaniſh, Engliſh, and French tongues, with the names of ſome Perſonages which haue excelled in them, to whom hauing made reuerence, hee cloaſeth vp this Viſion, and concludeth his ſixt booke: Then reprehending in his third booke, the aſtoniſhed builders of *Babel*, after he hath yeelded a reaſon, why God would not that they

they ſhould make their aboade in the plaine of *Senaar*; he leadeth the ſucceſſors of *Sem* towards the Eaſt, thoſe of *Cham* to the South, thoſe of *Iapheth* towards the North and Weſt. But he liketh better to abridge his diſcourſe, then to enter into the obſcure ſecrets of Antiquity, and ſheweth how much they abuſe themſelues, that ſearch too farre into it, deſcribeth diuers migrations of diuers people, as the Brittons, Lombards, Gothes and Vandalls, reciteth the cauſes of ſuch changes, and tranſmigrations, and leauing apart the incertaine courſes of ſome nations, he entreateth of the voiages of ſome warlike nations: Eſpecially of the *Lombards*, *Gothes*, and *French*. Staying himſelfe there, he briefely relateth againe, that the ſucceſſors of *Noahs* three ſonnes, peopled the world not all together, but by little and little, and as it were from yeere to yeere, by multiplication of children: which was the occaſion likewiſe why the firſt Monarchie was erected in *Aſſyria*, more neere to *Senaar* then other Countries, which were not peopled ſo ſoone as that quarter was.

The Hebrewes likewiſe, and other neighbouring Nations haue had the Sciences, Riches, and delights, before the Weſterne, and Northerne knew what the world was. Proſecuting this firſt, the peoplings of *Sem* in the Eaſt, are ſet downe: afterwards, thoſe of *Iapheth* in the Weſt, and of *Cham* in the South. It remaineth to ſpeake of the New-World diſcouered in our time.

The Poet ſheweth thereupon, how ſo great a Country hath beene peopled, why not ſo ſoone as the other three Countries of the world, and whereby it may be coniectured that it hath beene inhabited long time.

Hereupon he propoſeth his coniectures as touching the peopling of the New-World: and nameth diuers Countries, reconnteth ſome wonders of the ſame: then pertinently anſwereth to an obiection, how it is poſſible that *Noahs*, and his ſonnes haue thus augmented, and increaſed; and taketh occaſion thereby, to enter into an excellent diſcourſe of Gods wonders, in the diuers temperatures and complexions of peoples, ſhewing the differences betwixt Northerne and Southerne men; the notable diuerſities betwixt the people of *Europe*, eſpecially of the French, the Alman, the Italian, and Spaniard.

Con-

Conſequently, he expreſſeth the reaſon why God would that the children of *Noah* ſhould bee thus diſperſed thorow the whole world, which is compared vnto a great Citie, whereas one traffiqueth with the other, and refuteth the Atheiſts, prouing to their confuſion, that that which they ſuppoſe to haue been created in vaine, and to ſerue to no vſe, is very oftentimes that which aideth vs moſt: witneſſe the Deſerts, the Mountaines, and the Sea.

But wearied with ſo long a Nauigation, he taketh Hauen in France; the praiſes whereof he eloquently ſingeth, concluding that ſhe is poſſeſſed of all things, except of firme peace, which he craueth at his hands who can giue it, and whom he intreateth againe in the beginning of the fourth and laſt booke: pretending to enter into the deduction of a new matter, high and moſt difficult to comprehend, that is to ſay, the Mathematiques. The better to expreſſe his intention, he bringeth in *Phaleg*, who hauing found two ancient Pillars, inquireth of his father *Heber* what they ſignifie; whereunto *Heber* yeeldeth him ſatisfaction, and afterwards openeth the gate of one of the Columes, and ſheweth his ſonne foure images incloſed therein: the firſt whereof is called Arithmetique, deſcribed with her ornaments, and number. The ſecond is Geometry, repreſented with his inſtrumments, workes, and excellent artifices, particularly ſpecified. The third is Aſtronomie, holding a terreſtriall globe in her right hand, where are pourtraied the Earth, the Sea, and the ten celeſtiall Circles; then in her left hand the celeſtiall globe, adorned with imagined figures, to deſſeigne the principall Starres which are ſeene vnder the two Poles. There is ſet down the reaſon of the names giuen to the twelue ſignes of the Zodiaque, and the ſame *Heber* is introduced, maintaining that the principall Starres of the two Poles, numbered by him, containe diuers myſteries of the Church: which endeuouring to proue, the Poet addeth a notable correction, and continueth the diſcouerie of the ſecrets of Aſtronomie, deriued from the Hebrewes to the Chaldees; from them to the Egyptians: conſequently to the Grecians, Arabians, Italians, and Almans: For concluſion of which diſcourſe, he praiſeth the learned Aſtronomers; and hauing declared the profits of their doctrine, hee commeth to conſider the fourth Image,

Image, which is Muſique, the which hee liuely repreſenteth with her ornaments, ſheweth her perfection and efficacie, in regard of Beaſts, of Fooles, of wiſe men, and in reſpect of God himſelfe. Which done, whilſt *Geber* would purſue his diſcourſe, *Canaan* interrupteth the ſame, by reaſon whereof, the Poet giueth ouer writing, and finiſheth the ſecond Day of his ſecond Weeke. It remaineth to ſpeake a word as touching the explications intermixed in the Text.

Hauing theſe yeeres paſt, by the conſent of the Author, and with the approbation of good men, publiſhed ſome ſhort Annotations vpon the firſt Weeke, and knowing that the ſame had profited, I haue beene bold, vnder no leſſe ſucceſſe, to doe the like in this Worke, which I eſteeme by reaſon of his learning, and rich varietie, to merit farre more. And hereby I haue indeuoured to awaken by theſe aſſayes, any one whatſoeuer that will and can, to do his beſt, and to exemplifie it more manifeſtly. My deſire is, that the Reader will accept of this my indeuour and collections in this behalfe, and that likewiſe with a fauourable eye he will ouer-reade them, as I preſent them with a ſincere affection. I know well (neither will I euer torment my ſelfe to confeſſe the ſame) that there is more ignorance in me, in regard of the ſecrets of God, and Nature, incloſed in theſe two Weekes of the Lord of *Bartas*, then there are Sciences in all the men of the world.

But this thought could not extinguiſh the affection in me in ſome ſort, to doe other men ſeruice, by theſe ſhort Annotations, which if God permit, ſhall bee changed into Commentaries, which ſhal containe an ample declaration of thoſe things, which I haue onely touched at randome, and as it were paſſing by.

THE

THE SVMMARY OF THE FIRST DAY OF THE SECOND VVEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.

THe Poet hauing in his firſt Weeke expounded at large the firſt & ſecond Chapters of the firſt Booke of Moſes, and declared the birth of the great and leſſer world, entereth more into the conſideration of the behauiour of the firſt Man and Woman. And becauſe that this containeth diuers conſiderations; hee diſcourſeth therein at large in an excellent order, and manner, whereof the Summary enſueth.

After that Adam and Eue were created and married, God lodgeth them in an habitation agreeable to their excellent condition, that is to ſay, in the Garden of Eden; the beauty whereof hauing beene deſcribed in generall, hee intreateth of the place where this Garden might be; and after the reſolution of ſome difficulties vpon this point, he repreſenteth the two principall Trees which the Eternall had giuen to Man, that is to ſay, the Tree of Life, and the Tree of the knowledge of good and euill. Whereupon hee diſcourſeth vpon the Science of Adam, as alſo of his trauell before and after ſinne.

This done, he conſidereth two ſorts of perfect contentments, which

Man had before his fall; the one, in regard of the body. He then familiarly communicated with his God (but after a fashion at this time vnknowne vnto vs) by diuine Visions, and Intelligences, accommodated to the happy estate wherein he was at that time in the world, being in the rest disposed to follow the will of his Soueraigne Lord, who forbiddeth him to taste of the fruit of the Tree of the science of good and euill.

As touching his body, all his sences entered with an vnspeakeable pleasure into this magnificent Garden, described by the Poet, who hauing disanulled many curious obseruations, & searches vpon this point, maketh it appeare how Adam *and* Eue, *and their posteritie had beene without their disobedience, proceeding from their election, which being depraued by sinne, in regard of good, they and theirs after this reuolt haue been subiect to the first and second death, from which they are deliuered by the second* Adam, *the intire accomplishment of this deliuerance, reserued to the day of the last Resurrection of the flesh.*



THE

THE FIRST DAY OF THE SECOND VVEEKE OF WILLIAM OF Saluſt, *Lord of* BARTAS.

EDEN.



Nfold his Cradle.] The Poet calleth this ſecond Worke the infancy of the World, becauſe that in the ſame hee deſcribeth the beginnings of mankinde, as well in reſpect of the generation, and habitation, as of the inuention of things appertaining to this life.

But he deſireth in this his ſecond Weeke, the aſsiſtance and fauour of God, and life to intreat of the eſtate of the firſt Man, before and after his fall; of his reſtoring of the eſtate of the Church, vnder the Law and the Goſpell of the Sauiour of the ſame, and to conduct the worke of the wiſedome of God vnto the end of the world, and eternall life. For the preſent, and in theſe two firſt dayes of his ſecond Weeke, he only intreateth of the infancy of the World vnder *Adam*. For in compariſon of that which hath hapned ſithence, namely, vnder *Noah*, and others, vntill *Abraham* and his children: this may bee called the age of the pubertie of the world. Beſides, this word of infancy hath relation alſo to the firſt Weeke, where the birth of the world is deſcribed; infancy being the age moſt neere vnto birth.

2. *Baniſh't both Eden.*] Hauing deſcribed the eſtate of Man before his fall, he conſidereth him in that place of pleaſure where God had placed him after hee had formed him, as *Moſes* expreſſely ſaith, in the ſecond Chapter of *Geneſis*, verſe 8. that the Eternall had planted a Garden in *Eden* to the Eaſtward, and had placed Man whom he had created therein. Some ſuppoſe that the word, *Eden*, commeth from an Hebrew word, which ſignifieth to delight, and diſport. Howſoeuer it be, it importeth

as much as if a man ſhould ſay, pleaſure, delights, volupty, whence the Greeke word *Edonè*, which ſignifieth Volupty, ſeemeth to be deriued.

The Seuenty, and other Interpreters that ſucceeded them, haue tranſlated that which *Moſes* nameth, the Garden of *Eden*, Paradiſe in *Eden*, and the Latines, Paradiſe of pleaſure. *Paradiſe* ſignifieth a Parke or Orchard, and by reaſon of this excellent place, where the firſt man conuerſed in the eſtate of Innocence: this word hath afterwards beene attributed by Ieſus Chriſt, ſpeaking to the Thiefe that was crucified, to the place where the ſoules of Gods elect are retired, when they depart from their bodies. The Poet maketh mention of two *Edens*, from whence *Adam* and his Race haue beene baniſhed.

The firſt, is the Orchard and garden of pleaſure, where firſt of all hee was lodged, and of which we will ſpeake heereafter.

Secondly, it is the true place of delight, and the *Eden* which in the *Apocalypſe*, the ſeuen and twentieth Chapter, is called, *The Paradiſe of God*, into which, Saint *Paul* ſaith, that he was rauiſhed, and calleth it the third Heauen, 2. *Corinthians* 12. 2,4. For *Adam* and his Race are by their tranſgreſsion baniſhed both from this place of pleaſure and felicity, if the Gate were not opened to them, by him who is the Gate, the Way, the Life, that is to ſay, Ieſus Chriſt our Lord.

In this firſt *Eden*, the current of foure liuing waters did flow, that is, foure flouds, proceeding from that which iſſued out of *Eden*, to water the Garden, named by *Moſes*, *Geneſis* 2. 10, &c. *Moſes* calleth a Garden, *Gan*, and addeth the word *Eden*: the Poet hath taken the laſt in the ſence I haue touched.

3. *The Balme from Heauen.*] The eternall Sonne of God the Father, hauing abaſed himſelfe ſo farre, as to take vpon him humane Fleſh, in the wombe of the Virgin *Mary*, hath brought vs from Heauen, in the time ordained by God his Father, and foretold by the Prophets, the expected Antidote, that is to ſay, the Redemption hoped for, expected and apprehended by faith, by the Fathers vnder the Law. The Poet diſcouereth his intention in ſixe verſes, which requireth diuers bookes, where he hoped to make vs ſee the Hiſtory of the Church vnder the old and new Law, vntill the end of the world, to wit, from the firſt repoſe of our Lord, vntill that eternall repoſe, which the Elect ſhall inioy in body and ſoule with their Sauiour. But God hath not permitted it, by reaſon of our ſinnes, that his ſeruant, this ſacred Poet, ſhould finiſh this ſo great a proiect, but hath retired him not many yeeres ſince into his celeſtiall *Eden*.

4. *Thou ſacred Lilly bud.*] Addreſsing this his worke to *Henry* of *Burbon*, the Sonne of *Anthony* of *Burbon*, and of *Iane* of *Albert*, ſuch a Prince as both his friends and enemies admire, hee requireth that the authority Royall ſhould aſsiſt the flight of his Pen, which had taken the Aire of ſo high a ſubiect, whereas he calleth this Prince, King of *Nauarre*, A Bloſſome of the Lilly, that is Prince of the bloud of *France*, and at this day King of both the Realmes, demandeth no expoſition, hauing beene verefied by our Chronicles: and he that would know that the houſe of *Burbon* is the iſſue of *Robert* Earle of *Clermount*, the youngeſt Sonne of Saint *Lewis*,

ie, the King, let him reade I. *de Tillet*, Regiſter or Pregnotary of the Parlaiment, in his ſtory of the Kings of *France*, imprinted at *Paris* by *I. de Puys*, 1580. leafe 113. and he ſhall ſee all thoſe that are deſcended, vntill *Henry* of *Burbon*, now raigning.

Touching the Poets wiſh, concerning the Crowne of the King of *Nauarre*, he that will know by what fleights *Ferdinand* King of *Caſtile*, and *Aragon*, ſeyſed vpon the Citty of *Pampilone*, the chiefe City of *Nauarre*; and finally, of the reſt which his ſucceſſors haue retained vnto this day, let him reade *Du Bellay*, in the firſt booke of his memories, and *N. Vignere* in the third part of his Hiſtoricall Library, imprinted at *Paris*, in the yeere 1587. leaues 982. 781. 789, &c. Likewiſe *Stephen Garuap*, and others, who haue written the Spaniſh Hiſtory.

5. *Choſe him for a happy ſeate.*] It ſufficed not, that man and woman had beene created in an eſtate ſo excellent, that is to ſay, according to the Image of God, and to haue dominion ouer all other creatures. It was furthermore neceſſary, that they ſhould haue an habitation anſwerable to their greatneſſe and felicity.

The Lord then prouided them, according as the Poet maketh mention in this place, expounding in eleuen Verſes, that which *Moſes* comprehendeth in very few words, in the 2. Chap. of *Geneſis*, ſaying, That the Eternal had planted a Garden in *Eden*, and had made euery Tree that was delightfull and fit to eate, to ſpring, and the Tree of Life in the middeſt of the Gatden, and the Tree of the knowledge of good and euill. Although the whole Land were very delightfull in euery part, it is not to be doubted but that this Garden of *Eden* or Paradiſe, that is to ſay, Orchard and terreſtriall Parke, where *Adam* and *Eue* had their firſt habitation, was not a Circuite or extent of Country adorned with beauty and ſingular commodity, aboue all other Countries which our Author more ſignificantly deſcribeth alſo: And in effect, the quarter of *Aſyria*, where they firſt inhabited, hath bin likewiſe ſince ſin, one of the beſt of the world. How farre more beautifull was it, before the Earth was curſed, by reaſon of the ſinne of man? See the Poem intituled, *Phœnix*, at the end of the Latine workes of *Lactantius*, beginning,

Eſt locus in primo felix Oriente remotus,
Quo patet æterni ianua celſa poli, &c.

6. *Your fabled praiſes of* Eliſium.] By the Orchard of *Eliſe*, he vnderſtandeth the Eliſian Fields, mentioned ſo many times in prophane Poets. The *Pagans* ſuppoſed that the ſoules of the vertuous men being departed from their bodies, after they had beene purged of thoſe ſinnes wherewith they were ſo much foyled in certaine lothſome places, paſſed afterwards faire Fields, Medowes, and Orchards wonderfully delightfull, where they did nought elſe, but paſſe their time in all ſorts of pleaſure, and enioy all that wherin the dead were moſt delighted in this world. Some imagined theſe Eliſian Fields to be about the Suburbes of Hell: others contrariwiſe conſidered them neere to the Starry Heauen: Others, on the earth, about the end of Spayne, neere to *Hercules* Pillars: Others in the fortu-

nate

nate Iles, whereof *Plutarch* diſcourſeth very elegantly in the life of *Sertorius*.

Theſe opinions proceeded from the heare-ſay of the Garden of *Eden*, which paſsing from eare to eare, and finally comming to the knowledge of the Idolaters, tooke their foundation after this manner.

The Turkes with their Mahometane Paradiſe, imagine at this day things no leſſe ridiculous, and more deteſtable. *Virgil* in the firſt of his *Georgiques*:

Quamuis Eliſios miretur Græcia campos,
Although that *Greece* admires th'Eliſian Fields.

The ſame man ſpeaking of theſe Eliſian fieldes in the 6. of his *Æneas*, and of the ſoules tranſported thither, ſaith,

Deuenere locos lætos & amæna vireta,
Fortunatorum nemorum, ſedeſque beatas,
Largior hic campos æther & lumine veſtit,
Purpureo ſolemque ſuum ſua ſydera norunt.

After this, he deſcribeth the diſports of theſe ſoules, as alſo other Poets doe. See that which the Lord of *Pimpont* hath marked vpon this place of *Virgil*, likewiſe *Caelius Rhodogine* in his ancient leſſons; the firſt booke, the fourth Chapter; the 18. booke, the two and twentieth Chapter: more *N. de Comtes*, Venetian, in the third booke of his *Mithologie*, the nineteenth Chapter, and *Peucer* in the fourth booke of Diuinations, entituled *La Theomance*, Chapter 8. in the beginning.

7. *That now in* Candia *decks* Cerathus *brinke.*] This is a Riuer, that as *Strabo* in his tenth booke ſaith, watereth the Iland *Creete*, at this day called *Candy*, fertill in that renoumed Wine which we call *Maluoiſie*, as *Theuet* diſcourſeth in the 7. book of his Coſmography, the ſeuenth Chapter. The Poet ſaith, that before ſinne, the water of the Garden of *Eden* was more ſauory then that *Maluoiſie* that groweth in *Candy*, along the Riuer *Cerathe*.

8. *Of amarous Mirtles.*] The deſcription of the Mirtle is in *Pliny*, in his fifteenth book, the nine and twentieth Chapter, where he yeeldeth a reaſon why it may be ſurnamed Amarous, hauing beene dedicated to *Venus*. The names and properties of the Mirtle, or Mulbery, may be ſeene in the firſt book of *Dioſcorides*, Chapter 128. in *R. Dodonæus*, in the ſecond booke of his ſecond *Semptade*, and in the great Herball of *Dalechamps* ſecond booke, Chapter 56. where he diſcourſeth at large: *Virgil* in his 7. Eglogue:

Populus Alcidæ gratiſſima vitis Iacchoe,
Formoſæ Myrtus Veneri, &c.

In

In the 2. of the *Georgiques*, hee ſurnameth it *Paphien*, which is as much to ſay, as Amarous.

9. *Immortall Bayes.*] Trees well knowne, deſcribed by *Pliny* in the laſt Chapter of his fifth booke, and by other Authors who haue written ſince him, as *Dioſcorides*, *Ruel*, *Dodonæus*, *Cluſius*, *Dalechamps*, and others, *Virgil* in his ſeuenth Eclogue, and *Pliny* in the eleuenth Chapter of his twelfth booke ſay, that they haue beene ſacred to *Apollo*, eſteemed by the Pagans, to be the God of diuination, by reaſon whereof, the Poet ſurnamed them Prophets, that is to ſay, Foretellers: the cuſtome being, that the Pagan men and women Prieſts, when they would pronounce their Oracles, did eate of the Lawrell, by reaſon whereof they were ſurnamed, ἀπὸ φάγοι, that is to ſay, March Lawrels. And the Latine Poets call the Lawrell, *Parnaſtan Propheteſſe*, that is to ſay, Foreteller. From thence ariſeth the Latine Prouerbe, *Laurum mordere*, whereof *Iuuenal* ſpeaketh in his 7. Satyre, and that which *Caſſander* ſaith in *Tibullus*:

Vera cano: ſit vſque ſacras innoxia lauros,
---Veſcor, &c.

And in the ſecond Edition of *Paris*, in ſtead of Prophets, they call them immortall, becauſe they are alwayes greene, and full of leaues, and in concluſion ſaith, that the Bay Trees of the Garden of *Eden* neuer loſt their leaues.

10. *Palme Tree ſprayes.*] He ſurnameth them generous, by reaſon that theſe Trees ſhew themſelues more ſtrong, the more they are preſſed and charged, and bow vnder their burthen, as *Pliny* ſaith in his ſixeteenth booke, the two and fortieth Chapter. See the Prouerbe *Palmam ferre*, and *Alciate* in his ſixe and thirtieth Embleme. *Horace* ſurnameth the Palme, *Nobilis*, in his firſt Ode.

11. *The Thracian Orpheus.*] Theſe foure ſurnamed by the Poet, are renoumed amongſt all the Authors, Greeke and Latine, for hauing beene excellent Poets & Muſicians, or rather as ſome ſuppoſe and iudge, namely, of *Orpheus*, *Amphion*, and *Linus*, that they were moſt ſage and politike men, who by their good aduice haue reformed diuers States, and builded Cities, which afterward hath beene ſhadowed vnder the ſweeteneſſe of Poeticall inuentions, and fabulous deſcriptions. Our Author (following the common opinion) ſaith, that the Nightingals of the Garden of *Eden* ſung as ſweetely, as the moſt excellent Muſicians and players on Inſtruments, that haue euer beene in the world.

12. *Th' Aeres daughter eccho.*] *Ouid* in the third booke of his Metamorphoſis, pleaſantly deſcribeth this fiction of Eccho; and in Latine Verſes deliuereth that which our Author elegantly expreſſeth. *Alexander Aphrodiſeus* (in the firſt booke of his *Problemes*) recounteth the fictions of Eccho, which is as much to ſay, as a reciprocall ſound or reuerberation of the Aire, which we heare in thick Forreſts, profound Vallies, hollow Rocks, & other places proper to receiue a voice. See *Pliny* his in ſixe and thirtieth booke, the fifteenth Chapter. Shee is ſurnamed, *Forreſter, and Daughter of the Aire*, becauſe in the Woods this reſounding is heard, and

wee

wee ſee nothing, neither is there but one ſound which is cauſed, which vaniſheth in the Aire: *Ouid* ingeniouſly ſaith,

Ingeminat voces, auditaque verba reportat.

13. *Southerne Winde.*] Theſe are the Windes of Midday, ordinarily hot, which aſtoniſh and oppreſſe men, to which the Northerne are oppoſed, which are cold, and make the body ſtiffe and vnactiue. *Adam* before his fall, had no feeling of the rigour of cold Windes, nor the damage of ſlifling Weather.

14. *Say 'twas the tipe of th'vpper Paradiſe.*] The Garden of *Eden* (or terreſtriall Paradiſe) was the portrait of the celeſtiall Paradiſe. Man tranſgreſsing the ordinance of God, was exempted both from the one and the other, and depriued of the grace which was preſented him, as he reentred not afterwards into the Garden of *Eden*, ſo alſo could he neuer enter into the true Paradiſe. But the ſecond *Adam*, Ieſus Chriſt, by his death, and by the Key of his Croſſe openeth vnto vs the gates of the celeſtiall *Eden*, reſtoring vnto his Church, not onely the goods that were loſt in *Adam*, but alſo giuing himſelfe vnto her, and eternall goods in ioy and incomprehenſible felicity. And as *Adam* was in the firſt Garden, hauing communication with God and the Angels, for ſeruitors, and aſſociats: So in the ſecond Garden (where the preeious bloud of Ieſus Chriſt giueth vs acceſſe) we ſhall ſee God face to face, and with his holy Angels, and elected Saints ſhall bleſſe his holy name. For as wee haue the earneſt and beginnings of this vnſpeakeable happineſſe in his militant Church in this world, ſo the perfection ſhall bee in the triumphant in Heauen aboue.

15. *Yet ouer-curious.*] Hee propoſeth foure ſeuerall opinions, touching the ſituation of the Garden of *Eden*. Firſt, there are ſome that haue planted it vpon a high Mountaine, neighbouring the Hornes, that is to ſay, the ſphere of the Moone. *Philo* the Iew in his diſcourſe of the creation of the World, and diuers others which haue beene of this opinion, haue beene refuted by the ancient Doctors namely, and in expreſſe termes, as by Saint *Ierome*, *Chryſoſtome*, and by *Epiphanius*, as *A. Eugubinus*, ſheweth at large in his Commentaries vpon the ſecond Chapter of *Geneſis*, and *Ioachim Vadian* likewiſe, in *his Treatiſe of Paradiſe*. Not many yeeres ſince *Andrew Maſius* hath publiſhed a booke of a certaine Biſhop of *Syria*, named *Moſes Barcepha*, intituled *Commentarius de Paradiſo*, where from the beginning, that is to ſay, in the firſt Chapter of the firſt part, the Authour maintaineth, that the Garden of *Eden* was terreſtriall and celeſtiall, which he expreſſeth at large afterwards. He vnderſtandeth by the celeſtiall, the viſions and contemplations of the ſoule of *Adam*. But in reſpect of the place, he accordeth that it hath beene on the Earth, and not neere the Heauen of the Moone, or in the Aire, this opinion being wholly abſurd and contemptible.

2. The ſecond, is of thoſe that place this Garden vnder the Æquator, againſt the expreſſe words of *Moſes*, who placeth it in the Eaſt, and the Riuers that flow from them, permit not that a man ſhould conſider them vnder the Aequator. The Maſter of the Sentences, in his ſecond booke, diſ-

distinction 17. and 27. maketh mention of this opinion which hath no better foundation then the first.

The third opinion is, of those that situate the Garden neere to *Babylon*. It is disputable, and by the word *neere*, is vnderstood the countries neere adioyning: but since this word requireth a larger discourse then these our short Annotations permit, let vs reserue it to a Commentary.

Fourthly, the last is of those that prefix this place in the East, which againe is exposed by some, far towards the East, by others on the East side, by others in the East; where there ariseth a new question, both how to know what extent this Parke and Orchard had, and how farre we ought to consider the course of the foure Riuers, trauersing this Garden, which was of great bigneſſe for the pleasure of *Adam* and *Eue*. Vpon this the Poet discouereth his opinion, which is, that this Parke was an especiall place watered, by *Gion*, *Phison*, *Tigris* or *Hiddekel*, and *Euphrates*, which sweetely stealeth by this building of the faire Daughter of Bell, that is to say, that floweth and runneth along the walls of *Babylon*, builded by *Semiramis*, *Ninus* wife, the sonne of *Iupiter Belus*. See *Nicholas Vignier* in the first part of his Historicall Library, leafe 29.

16. *Include not all within this close confin'd.*] He proposeth a new opinion of some, that supposed that the whole Earth, and the Garden of *Eden* was but one. In truth, all the Earth was an excellent Orchard. But yet by speciall fauour *Adam* and *Eue* had a speciall abode, more pleasant then any other part of the Earth, and bounded with certaine and conuenient limits. The Poet (following the words of *Moses*) saith that this Garden was a certaine place, which at this day can hardly be exactly obserued, wherein *Adam* and *Eue* dwelled before their fall, and were afterwards driuen thence, not daring to returne thither, because the Almighty (whom he properly surnameth, Dart-thunder, a word expressing farre more then *Altitonans* of the Latines, and that which the Grecians call their *Iupiter*, ἐριούνιος, and ὑψιμέδων, droue them thence, and placed Cherubins towards the East of the Garden of *Eden*, with a naked Sword, turning himselfe on this and that side, to keepe the way of the Tree of Life, as *Moses* saith in the 3. Chapter of *Genesis*, verse 24.

17. *A mistique tale of fained Paradise.*] I haue said heeretofore, that *Philo* the Iew, and some other Ancients supposed, that this Garden of *Eden* was spirituall and allegoricall. The Poet (following the more mature opinion) refuteth their errour, and prooueth that this Garden was terrestriall: otherwise, *Adam* should haue beene an Imaginary man, his meate, his temptation, his fault, his condemnation should haue beene Imaginary things. But the Text of *Moses* is expreesse to the contrary. And long agone, *Epiphanius*, Saint *Ierome*, and others haue censured this allegoricall sence, wherewith ignorant men and hereticall shadow themselues, and by such cunning call in question the certainety of holy Histories, and the creation of the World.

As touching the vse of Allegories, it requireth a seuerall discourse. It sufficeth that *Moses* hath spoken of a Garden planted in *Eden*, on the East side, where *Adam* and *Eue* were placed, and really fed of the fruite of the forbidden Tree.

18. *Think'ſt thou the wreakfull Nature drowning Flood?*] A man may coniecture (ſaith the Poet) that the Deluge in *Noahs* time deſtroyed the Garden of *Eden*, as it did other pleaſant places of the Earth; and that ſo long an aboade of immeaſurable Waters vpon the face of the world, changed the courſe of the foure Riuers, which iſſued from the midſt of the Garden: ſo that the names which were afterwards giuen them, and their trauerſe thorow diuers Countries hath felt ſome alteration, yea, that *Adam* and *Eue* driuen out of this habitation, and ouerwhelmed with diuers paſsions, and cares, haue in ſuch ſort diſcouered to their ſucceſſors the place of their firſt aboad, that notwithſtanding by little and little, the things haue beene buried in obliuion: This coniecture is authorized by diuers ancient and Moderne Diuines.

There are coniectures to the contrary, and the diligent Geographers agreeing with the conference of the paſſages of *Ptolome*, *Pliny*, *Strabo* and others who ſpeake of the foure Riuers; the proprietie of the Hebrew words maintaine, although that *Moſes* hath long time after *Adam* and the Deluge obſerued the things that it hath beene as it were from hand to hand, that they haue beene propoſed: And that by the Text of *Moſes* (well vnderſtood with the report of the Geographers) a man may as yet at this day in a Map, ſet downe and obſerue the place in the quarters of Meſopotamia, Aſſyria, and the Countries there, about this Garden where the firſt Man was placed. *Vadian*, and *Moſes Bar-cepha* in their Treatiſes of Paradiſe haue diſputed in diuers ſorts. This requireth a Commentarie. Hee that would Philoſophie thereupon, let him conſider the fourth table of Aſia, of *W. Mercator* reſtorer of *Ptolome*.

A learned Diuine of our time (writing vpon the 4. verſe of the 12. Chapter of the ſecond Epiſtle to the *Corinthians*) ſaith, that the Grecians haue by excellency called this Garden planted in *Eden*, *Paradiſe*. Of the ſituation whereof (addeth he) ſome diſpute as yet at this day, but very impertinently; ſince it is moſt certaine, that the whole earth hath been deſtroyed by the Deluge.

19. *Now of the Trees wherewith th'immortall power.*] Hauing diſcourſed vpon the ſituation and beauty of the Garden of *Eden*; hee now entereth into the conſideration of the particular pleaſures of the ſame: Intreating in the firſt place of the two principall, expreſſely ſet downe by *Moſes*, in the ſixth verſe of the ſecond Chapter of *Geneſis*, where hauing ſaid in generall, That God had made the earth to bring forth euery Tree delightfull to be ſeene, and good to eate, addeth: *And the Tree of Life in the midſt of the Garden, and the tree of the knowledge of good and euill.* The Poet ſaith, that all the fruits of the other Trees ſuſtained the body, but that theſe two ſuſtained the ſoule: that is to ſay, ſerued Man and Woman for a Sacrament of their immortalitie, if they continued in the Obedience of God, and for their chaſtiſement if they were rebellious.

As touching the firſt, which is the name of the Tree of Life, it had this effect, ſaith the Poet, to entertaine a man in perpetuall vigour. To which he addeth that which followeth for expoſition. *Theodoret* an ancient Doctor (alleaged by *A. Eugubin*, in his Comment vpon the ſecond Chapter of

of *Geneſis*) demandeth whether wee ought to vnderſtand by theſe two trees, ſomething myſticall, and ſpirituall, or viſible, and ſenſible; To which he anſwereth, that the Scripture (namely, *Moſes* in the place alledged) witneſſeth that they were created of the earth, by meanes whereof they haue had the ſame nature which the other Trees had. For euen as the wood of the Croſſe is wood, and we call it profitable, hauing regard vnto the faith of thoſe that ſeeke and finde ſaluation in Ieſus Chriſt crucified: In like ſort, theſe Trees were in Roote, Barke, Trunke, Branches, Leaues, and Fruit; terreſtriall, ſenſible and good to eate: but in vertue, by the ordinance of God, the one was called the Tree of Life; the other, of the knowledge of good and euill: of life, becauſe it was prepoſed for reward to man, in obſeruing the Commandements of God: of the knowledge of good and euill, becauſe that eating of the fruit of the ſame, the knowledge of ſinne inſued. Behold what *Theodoret* ſaith in the queſtions vpon *Geneſis* 5. *Auguſtine* in the 13. *Booke of the Citie of God*, Chapter 20. *Adam* and *Eue* (ſaith hee) were nouriſhed with the fruit of other Trees, in ſuch ſort as they had no ſence either of hunger, or thirſt, neither that diſguſt and difficultie that afterwards befell them. But as touching the fruit of the Tree of Life, they eate thereof, as of a preſeruatiue againſt death, and age, in ſuch ſort, as the other fruits ſerued them for aliment, this for Sacrament. And a man may ſay that the Tree of Life hath been in the terreſtriall Paradiſe, that which in the celeſtiall Paradiſe, the wiſedome wherof *Salomon* ſaith, that it is the Tree of Life to thoſe that cheriſh the ſame. Theſe are the words of S. *Auguſtine*. And to this re-occurrent of the Tree celeſtiall, and terreſtriall, a man may apply that which is ſaid by the Holy Ghoſt, in the ſecond Chapter of the *Apocalyps*; verſe 7. *I will giue vnto him that ſhall ouercome, to eate of the Tree of Life which is in the midſt of the Paradiſe of God.* And in the two and twentieth Chapter, *verſe* 2. *And in the midſt of the place of the celeſtiall Ieruſalem, and on both ſides of the Riuer, is the Tree of Life, bearing twelue fruits, euery moneth yeelding his fruit, and the leaues of the Tree are for the health of the Gentiles.* Let the Reader ſuck the ſweetneſſe incloſed vnder the barke of theſe diuine words: for I preſent no Sermons heere, but Annotations, which grow ouer-long vnder the Tract of my Pen.

Beda vpon this place of *Geneſis* (alleadged by the Maſter of the Sentences in the ſecond booke; diſtinction 17. where there are many diſcourſes vpon this matter) followeth the opinion of Saint *Auguſtine*, which our Poet hath happily expreſſed in 20. Verſes.

I will adde yet (with the fauour of the Readers) the ſentence of a learned Theologian to this purpoſe. *The Tree of Life* (ſaith he) *was ſo called by God, not that it gaue life vnto man, who liued already before; but to the end that it might be a Sacrament, and memoriall of the life receiued by God.* This is no new thing (witneſſe the ſacred ſignes of holy Baptiſme, and of the Table of our Lord) that God teſtifieth vnto vs his grace, by exterior and viſible ſignes, where he is not incloſed actually, but by them he reacheth vnto vs his hand, becauſe that if he aſſiſted vs not in this ſort, wee could not mount vnto him. His pleaſure then was, that as often as *Adam* and *Eue* ſhould eate of the fruit of this Tree, they ſhould remember from

whence they drew their life, and ſhould acknowledge that it was by the puiſſant bounty of God onely, and not by any proper vertue ſubſiſting in themſelues. In briefe, that this good was not incloſed, neither in the Tree, nor in them, but proceeded from God onely.

To conclude, in this Tree was contained the viſible teſtimonie of the ſentence afterwards pronounced by Saint *Paul*, *Acts* 17. *That we are and haue our life and motion in God.* In concluſion, I approue (ſaith he) that which the ancient Fathers, and namely, Saint *Auguſtine* and *Encherius* haue written, that the Tree of Life was the figure of Ieſus Chriſt, in that he is the Word of the Eternall Father: as in truth this Tree cannot be the Sacrament of life: but inſomuch as it repreſented Ieſus Chriſt. For wee ought to remember the ſaying of Saint *Iohn* in his firſt Chapter, that in this Word was incloſed the life of all things, eſpecially of men, who haue a life conioined with reaſon, and intelligence. Therefore *Adam* was admoniſhed, in beholding and eating the fruit of this Tree, that hee ſhould not attribute any thing properly to himſelfe, but entirely to depend vpon the Sonne of God, and not to ſeeke his life otherwiſe but in him. But if *Adam* before his fall, hath had not life, but in the Word of God, and could not conſerue this life no longer then hee obſerued this Word of God, which is the Sonne; whence, or from what other may wee now recouer this life, from whence wee are ſo miſerably falne by ſinne? Let vs then know that there remaineth nothing for vs, but death, as ſoone as we are eſtranged from Ieſus Chriſt. I know that there are ſome that wreſt that to the corporall life, which is ſaid of the Tree of Life. They thinke that the Tree had this propertie, and vertue, to entertaine the body in ſuch vigour, that they ſhould not waxe old, neither be infeebled; but I ſay, that they leaue behinde them the principall of life, to wit, the gift of intelligence. For we ought alwayes to conſider why man hath beene created, and what order he hath held in his life.

It hath not onely beene to haue a ſtrange, a well compoſed, and diſpoſed body, but alſo a ſoule endued with all ſorts of vertues. But vpon this point, let this ſuffice to haue been ſaid.

There remaineth another, vpon which our Author debateth, demanding what this Tree of life might be: whereupon hee maketh an excellent deſcription of the moſt rare gifts ſought out in nature, for the conſeruation of mans body, namely, Mommy, and other ſingularities, whereof it behoooueth vs to ſpeake ſomewhat.

20. *Strange reſtoratiue.*] *P. Belon* in the ſecond booke of *his ſingularities*, Chapter 47. The Egyptians (ſaith he) attending the Reſurrection of the dead, ſuppoſed it to be a great miſdeed, to cauſe the bodie of man to conſume in any ſort: and therefore they cauſed him to be enbalmed, that he might be the better preſerued from wormes. *Pomponius Mela* likewiſe ſpeaking of the enbalmed bodies of Egypt, calleth them *Funera medicata*, and *Pliny*, *Seruata corpora*. They ſeared them vp ſo well, that yet at this day men find their bodies whole. This is that which we call *Mummy*, or *Mommy*, of great vſe to maintaine liuing bodies, and which (as it is reported) the great King *Francis* vſed often.

Theſe bodies are found in the Plaines of *Caire*: The manner how to take

take them out, and the eſtate wherein they are found in the Sepulture, is deſcribed by *Theuet*, in the ſecond booke of his Coſmography, Chapter 5. and 6. where hee mocketh at the *Mommy* of theſe parts, and refuteth with *Belon*, the Fables that are forged thereupon. The faſhion to enbalme the bodies with a drugge, called *Cedria*, is touched by the way by *Belon*, who alleadgeth diuers Ancients; but he addeth not the reſt.

The entrailes were taken out of the bodies, in ſtead whereof, diuers little Statues of baked earth were put in, hauing the repreſentation of a woman, with *Hieroglyphick* Letters, as I haue one which was giuen me by a friend of mine, who for his pleaſure had viſited the *Piramides* of Egypt, and ſeene the *Mommies*.

21. *Or Elixir.*] By this word is vnderſtood the *Philoſophers Stone*: vpon which diuers Ancient and Moderne Writers haue diſcourſed, and others haue aſſayed to finde it blowing ſo ſtrongly, that their breath hath failed them, and they multiplyed all to nothing.

Some haue beene ſo bold to ſay, that this ſecret hath beene diſcouered in ancient time, and in theſe our dayes likewiſe, but by two or three onely: *Quos Iupiter æquus amauit*. See the deſcription of *Alchimie*, which is amongſt the Politique and Militarie diſcourſes of the Lord of *Noüe*. *Thomas Eraſtus*, (a learned *Alman* Phyſician) in a Treatiſe *De Metallis*, writeth that which enſueth, which I haue turned into French.

The end of the *Chimick* Art is, to teach how to make a thing, which they expreſſe by ſo many barbarous words, and ſuch as no wayes agreeth with the intention of their Maſters, whereas neither they or their Diſciples know what they ſay, whereat we are not to maruell. For intending to giue a name to that which neuer was, nor euer ſhall be, they which named it, may rightly bee reputed to be ignorant of that they ſaid, and thoſe who haue heard ſpeake thereof, doe no wayes vnderſtand what it meaneth.

They then call their Philoſophers Stone, mans Bloud, water of Life, Dragon, Crow, Elixir; the Mercury of the Philoſophers, the wood of Life, liuing Water, the remedy againſt all Sickneſſes, the gold of the Philoſophers, the dry Water, the multiplying ſpirit, the ſeede of gold.

The ordinarie name thereof is the *Philoſophers Stone*, that is, the *Alchimiſts*. They ſay that the properties of this Stone (which the Poet after them calleth the great Worke: for they giue it this name in way of excellence, preferring the ſame aboue all other creatures, except Angels and Men) are, that if a man mixeth a part amidſt a thouſand parts, nay, more, ten thouſand parts of Quickeſiluer, Tinne, Leade, Iron or Copper, well prepared, they ſhall be incontinently, and in an inſtant, conuerted into pure Gold, finer and of better aſſay, then any naturall or Minerall gold.

Moreouer, that this Stone is of that vertue, that in an inſtant it healeth all ſickneſſes, preuenteth thoſe that would come, and prolongeth life, yea, in ſuch ſort, that hee that would vſe this Gold, ſhall liue diuers hundreth yeeres, as the Patriarkes did: in briefe, that it hath the vertue of the Tree of Life: and likewiſe that the Tree (propoſed to *Adam*)

was

was no other thing then this Philoſophers Stone.

I will heere make a digreſſion touching *Alchimie*, according to ſome learned men of our time. Men call *Chimicks*, thoſe (who by the vertue of fire, know how to ſeparate the Heteregeniall and diſagreeing bodies, and ioyne the *Homogeniall* or agreeing) men proper to repreſent the ſecrets of naturall Philoſophy vnto others.

The Poets, (who for want of pure vnderſtanding of the doctrine of *Moſes* as touching the Creation) haue included the Phyſique within certain inuented names, which neither they nor their Diſciples haue exactly comprehended, although their old Maſters vnderſtood the ſubſtance better, to repreſent the admirable effects of this light created the firſt day (which they haue called celeſtiall fire) haue fained that *Vulcan* (who as he is reputed, ſignifieth fire) forged certaine Treuets which turned of themſelues, that is, the diuers impreſſions, and hote exhalations of the middle Region of the Aire: likewiſe the Thunderbolts of *Iupiter*, that is, the Lightning and Thunders which God darteth from Heauen vpon the earth: Then the Arrowes of *Apollo*, that is, the beames of the Sunne: Moreouer, *Cupids* Bow, that is, the vertue of ingendring giuen to all creatures, and haue added other things, which haue Relation to the poeticall deſcription of the maruellous and excellent vſes of this firſt fire, ſpred thorow the whole frame of the world, and notably in the celeſtiall fires.

In like ſort the Art of *Vulcan* (which ſome call *Pyrotechnia*,) which by the benefit of fire counterfetteth and followeth naturall action, and in ſome ſort ſurmounteth it) extendeth it ſelfe euery wayes throughout all humane actions.

In regard of the ſubiect about which it is occupied, we may diſtinguiſh it into Metalline, Lapidarie, Vegitable, and Animall. And in regard of the end, it ſeemeth to ſerue thoſe honourably, and neceſſarily, vvho deale with metals, to accommodate them to the lawfull vſe of mans life; as to Goldſmiths, Founders, Glaſſe-makers, and eſpecially Phyſicians: after theſe, to diuers handy-crafts men, comprehended for the moſt part vnder the name of Forgers. Notwithſtanding (ſince that fire is the principall inſtrument of *Chimick*) wee place it, and that vpon iuſt grounds, in the ranke of thoſe profeſſions which make vſe of fire, becauſe they ought to imploy their hands very carefully. Although, if we conſider the Theoric and ſpeculation, it is one of the nobleſt Sciences, diſciple of hidden naturall Philoſophy, accuſtomed to vaile her Maieſty with a venerable ſilence, in which ſhe admireth her ſecrets; in ſuch ſort, as they that corrupt the ſame, merit to be named Sacrilegers, who prophane the ſame, and publiſh things which they no wayes vnderſtand: the report whereof ſerueth to no other end, but to confound, torment, and ruinate thoſe that giue eare vnto them.

She hath beene called *Chimia* ἀπὸ τοῦ χύμου, by reaſon of Iuices which are extracted from things by fire, whether they be Plants, Minerals, or Animals. But *Suidas*, and *Cedrenus* name it *Chimia*, without telling whence this word is deriued. *Plutarch* in his booke of *Iſis* and *Oſyris* ſaith; that in the language of the Prieſts of Egypt, the Country was called *Chimea*:

It

(It may be by reaſon of *Cham*, whoſe off-ſpring peopled there) which maketh me thinke that this Science was familiar amongſt the Egyptian prieſts, ſince the time of *Mercury*, ſirnamed *Triſmegiſtus*: and for a perpetuall remembrance of his origine was called *Chimea*, that is, Egyptian. Since that time the Arabians (hauing receiued it from the Egyptians) made it famous, and with the *Peripatetique* Philoſophy and Phyſicke ſent it to thoſe of Europe, vnder the name of *Alchimie*, hauing annexed thereto their Article *Al*, which hath relation to our French *La*: *Theophraſtus Paracelſus* (a Switzer by Nation) the moſt famous *Alchimiſt* of his time, called this Science afterwards *Spargirique*, it may bee properly enough, conſidering that it is wholly occupied, ἐν τῷ πυκνοῦν καὶ ἀραιοῦν, that is to ſay, to extract or ſeparate, and to coagulate and aſſemble.

Furthermore, *Chimick* is conſidered in two ſorts, becauſe that one part of *Chimick* is naturall, the other ſupernaturall.

The naturall hath the beginning of his motion from Nature, and therefore it is eſſentiall in nature. But the workemans hand is not naturall, neither of it ſelfe helpeth nature, but by accident, diſpoſing of the matter which Nature hath framed to bring ſooner and more eaſily his worke vnto perfection, and end.

This worke cannot bee aduanced, or extended, beyond the limits of Nature, which is called perfection of the thing. Whereby it appeareth that this part of *Chimick* is naturall, and of it ſelfe: but in as much as it is aſſiſted by the Workemans hand, it is Mechanicall by accident; and in regard of the ſpirit that diſcourſeth thereupon, it is naturall, and not Mechanicke.

As touching the other part of *Chimick*, called ſupernaturall, ſhe is eſteemed to haue her principles from Heauen, but in a matter naturall, made fruitfull by a celeſtiall vertue, which the Maſters of that profeſſion call Quinteſſence. But when there is a queſtion to diſpute of this Principle, of this efficacie of the celeſtiall bodies, and of their influences vpon earthly things; either the *Chimiſt* will put to his hand to extract, ſeparate, or aſſemble: then as many heads as there are, ſo many are there opinions, and the moſt able of them, with all their diſcourſes, are puzzled and vaniſh in the Aire.

As touching the vulgar Chimicks, who neither know the principles, nor the cauſes of things, neither by certaine Science, the meanes that they ought to vſe to prepare them, but my reading of diuers bookes buſie themſelues in building Furnaces, gathering of Pots and Bottles, ſpending of Coales, looſing their time, miſerably conſuming their owne, and other mens goods; in briefe, multiplying all to nothing: they are poore and ridiculous bellow-blowers, vnworthy to be ranked amongſt the baſeſt Artiſans, men pernicious to publike ſocietie, of whom diuers in the end become either falſe coyners, or elſe Magicians. The Poet likewiſe properly ſaith afterwards, that theſe inuentions are nothing but dreames, *Chimeraes* in the Aire, fables and lies.

22. *Rich preſeruatiue.*] This (according to ſome men) is the Philoſophers Stone, or rather one of the names thereof, which ſignifieth force, as *Scaliger* ſaith in his 327. Exerciſe againſt *Cardan*. Some take it for the *Chi-*

Chimick powder of proiection. See *Eraſtus* in his Treatiſe, *De metallis*: and in the ſecond part of his diſputes againſt *Paracelſus*, and *Fallopius* in his Treatiſe, *de metallis & foſſilibus*, chapter 11.

23. *Strange reſtoratiue.*] The Poet demandeth whether the Tree of Life is not as great a reſtoratiue, as that which *Medea* vſed to make *Æſon*, *Iaſons* Father, yong againe. The diſcourſe is in *Ouid* in the ſeuenth booke of his Metamorphoſis; to which the Reader may annex that which *N. de Comtes*, Venetian, recounteth of *Medea* and *Iaſon*, in the ſeuenth and eighth chapters of the ſeuenteenth booke of his Mythologie. The Poets vnder theſe fables of *Medea*, haue partly repreſented the vertues of Hearbs, and Medicine, as alſo of Philoſophy and eloquence. But that there hath beene either Man or Woman, that by medicines hath reſtored life and infancy to an old man, after they had taken his bloud from him: theſe are meere fantaſies, no leſſe fabulous then friuolous. The Poets intent onely was to ſhew, that all that which may be imagined excellent in this world, to yeeld or entertaine health, is nothing in regard of the worth of the fruit of the Tree of Life, bee it that ſuch remedies where the bookes make mention bee fabulous, or probable, or Mytholigiques, or true.

24. *Or holy Nectar.*] *Homer* in the fourth booke of his *Iliade*, and in the fifth of his *Odiſſee*; and after him diuers others haue fained, that *Hebe* (the daughter of *Iuno*) was Cup-bearer to the gods, whoſe drinke is *Nectar*. The Poet diſcouereth heere in a few words the verity of this fiction, namely, that *Hebe*, a word ſignifying Youth, ſtinketh eternally in Heauen: the *Nectar*, which is her ſelfe, that is to ſay, that the Eternity is alwayes yong and vigorous, and neuer waxeth old.

He compareth this to the Tree of Life, which was the Sacrament of Life, and perpetuall vigour in the firſt Man. See *N. de Comtes*, in the fifth Chapter of the ſecond booke of his Mythologie. *L. Geraldus* in the end of the 10. booke *of his Hiſtorie of the gods*. *Ouid* concurreth with them in this, in the firſt of his booke *de triſtibus*.

Nectar & Ambroſiam latices epulaſq; Deorum
Det mihi formoſa gnaua inuenta manu.

A. Engubin vpon the ſecond Chapter of *Geneſis*, ſaith, that ſome are of opinion that *Adam* had not dyed, if he had continued to eate of the Tree of Life; ſo alſo ſome haue giuen this name of life, to the Wine of *Nectar*, either becauſe it is a *Nectar*, that is to ſay, a drinke that maketh them yong againe that drinke thereof, or becauſe that few men drinke thereof.

It is likewiſe deriued of νὴ and ἀπίνω, words ſignifying, *I kill thee not*, as if a man would ſay, that ſuch drinke ſuffereth not thoſe that vſe it to die. For mine owne part I hold, that the deſcendants of *Noah* (that haue not retained the True Religion, planted in the houſe of *Sem*) either haue not inſtructed their poſteritie in that which they had reported by their Anceſtors of the Tree of Life, elſe haue by little and little turned all this into ſuperſtition, and finally into impiety, wholly inſupportable, in ſuch ſort,

as

as they haue inuented the *Nectar* and *Ambrosia*, and such other fantasies, wherewith the bookes of the Greeke and Latine Poets are full stuft, as that which remaineth here to be spoken, confirmeth more and more.

25. *Or blest Ambrosia.*] *Eugubin* in the place before alledged saith, that *Ambrosia* hath an Etimologie and signification hidden vnder that which is said of the Tree of Life, for it is so named, as if a man should say, *Abrosie*, that is, without death: For the Grecians call that which is mortall, *Brotos*. The Poets haue fained that it was the meate of the immortall Gods. The meate signifieth immortality. Moreouer, the Reader seeth heere that this fiction of *Ambrosia* is deriued and gathered from that which the successors of the Patriarks by succession of time haue corrupted, in regard of that which their fathers had taught them of the Tree of Life.

Wherupon I desire that they who are curious to search and sound out these secrets more neerely then these Annotations permit, to reade *Peucer* in the 32. Chap. of the 3. book of his work, intituled, *The Diuine*, or *Commentaries of the principal sorts of Diuinations*, becaus that this, & that which is contained in these Chapters, will giue them entrance to the knowledge and vnderstanding of many ancient fictions, an occasion more circumspectly to obserue the truth and sacred authority of the History of *Moses*.

26. *The Garden rare.*] Hee pretendeth to speake of the Orchard of *Ægia*, *Arethusa*, *and Hesperusa*, daughters to *Hesperus*, brother to *Atlas* King of *Mauritania*, in which there was a Tree laden with Apples of gold, kept by a Dragon whom *Hercules* slew, and afterwards bare away the Apples to *Euristheus*. See *N. de Comtes* in the first and seuenth Chapter of the seuenth booke of his *Mithologie*, and *Giraldus* in the life of *Hercules*. The Tree of life was not this fruite of the Garden of the *Hesperides*, which Garden seemeth to haue beene patterned out by the spirit of error, in the braines of the *Pagan* Poets, to obscure the verity of the sacred History, and annihilate the glory of God shining in the estate of the first man before sin, and after his restauration.

27. *Or precious Moly.*] *Homer* in the tenth booke of his *Odissea*, saith, that *Mercury* (the Embassador of the gods) brought an Herbe, called *Moly*, to wise *Vlisses*, (Prince of *Ithaca*) for a counterpoison against the charmes of *Circes*, the famous Sorceresse. This is a poeticall fiction, shewing that the wiseman is endowed by the grace of God with prudence to beware, and defence himselfe from the inchantments of voluptuousnesse, and allurements of the world. Moreouer, this fable hath been forged in course of time, by those who had heard the report of the fruits of the Garden of *Eden*, but confused in their thoughts, haue soyled all in an infinity of sorts, as the ancient Doctors, and amongst others *Clemens Alexandrine*, *Tertullian*, *Arnobius*, *Lactantius*, *Tatian*, and others haue shewed in their writings against the Pagans.

28. *Or else Nepenthe.*] This is a kinde of Herbe, which mixed with Wine, dissipateth all sadnesse by the drinking thereof, and reioyceth the Spirit. It is thought that it is so named, by reason of the effects thereof. For *Nepenthe* is as much to say, as without sorrow. *Pliny* in his one and twentieth booke, the one and twentieth Chapter, saith, *Attribuant & hilaritatis vim eidem potæ in vino* (hee speaketh of the Herbe, called *Helenium*)

eumque quem habuerit Nepenthes illud prædicatum ab Homere, quo triſtitia omnis aboliatur. See that which he ſaith in his fiue and twentieth Booke, the ſecond Chapter. And *Cælius Rhodiginus*, in the nineteenth booke of his ancient leſſons, the third Chapter. This hath the ſame report which the precedent fictions had.

Furthermore, in the ſecond edition of this Weeke I find, that the Poet hath left theſe verſes (making mention of *Nepenthe*) and after the 208. Verſe, addeth theſe,

No, none of theſe: theſe are but forgeries,
But toyes, but tales, but dreames, deceits, and lyes,
But thou art true: although our ſhallow ſence
May honour more, then ſound thine excellence.

I haue retained the Verſes of the firſt edition in this place, leauing the choiſe to the Reader. Beſides, to returne to the Tree of life, the Sacrament of immortality to our firſt Father and Mother; I will as yet adde a word of Saint *Auguſtine*, in his firſt booke againſt the *Pelagians*, the third Chapter. Before (ſaith he) that *Adam* was driuen out of the Garden for his diſobedience, the fruits of the Trees furniſhed him with refection, to the end it ſhould not faile him, and the Tree of life entertained him in youth and perpetuall vigour. If any one demand why at this day there is not any fruite or remedy found againſt corporall death; the anſwere is, Since it is ordained that all men muſt dye, the Tree of life hath no more place, or force as it had in the time of *Adam* and his Race, if ſinne (which hath engendred death) had not entered into the World.

In concluſion, *Iohn Goropius* a Flemming, a man full of admirable ſpeculations, and moſt ſcrutinous in moſt deepe matters, ſpeculations, and to the aduantage of his Nation, in the fifth booke of a worke of his, intituled, *Gallica*, hath diſcourſed at large vpon the Tree of life, which hee eſteemeth to be the Oke. His principall reaſon is, that this Tree was the figure of the Croſſe of Ieſus Chriſt, and he holdeth that the wood of the Croſſe was of Oake. Let the Reader conſider if this be well argued. The Tree of life was truely the figure of Ieſus Chriſt. To ſubtilize beyond this, I leaue it to *Goropius*, and ſuch as hee is. See now that which the Poet ſaith of the ſecond Tree.

29. *The Tree of Knowledge, th'other Tree behight.*] *Moſes* reciteth *Geneſis* 2. 17. That God ſaid vnto man, *As touching the Tree of the knowledge of Good and Euill, thou ſhalt not eate therof, for at ſuch time as thou ſhalt taſte it, thou ſhalt dye the death.* Whereupon Saint *Auguſtine* in his foureteenth Sermon vpon Saint *Luke* ſaith, Man being ranked vnder the obedience of God, heard his Lord ſaying vnto him, Touch not this Tree. If thou replyeſt, VVhat Tree is this? if the fruite be good, why didſt thou forbid it? if it be euill, to what vſe is it in Paradiſe? I anſwere thee, that it is in Paradiſe, becauſe it is good, but I will not haue thee touch it. And why? Becauſe I am thy Lord, and thou art my ſubiect, I wil that thou be obedient, and not rebellious. *Eugubin* vpon the ſecond of *Geneſis* ſaith, that this Tree was ſo called for three reſpects.

Firſt, Becauſe that by the meanes thereof, it might appeare whether a man

man were good, obedient and conſtant; or euill, diſobedient, and inconſtant.

Secondly, becauſe that in taſting the fruite thereof, man might know what loſſe hee had had, from what felicity he was falne, ſeeing all euils and miſeries aſſaile, and violently to be ruſhing in vpon him, contrariwiſe, all goods and bleſsings retire from him, the euils accompanied with death and malediction, as the goods were enuironed with thrice-happy immortality.

Thirdly, becauſe that after they had taſted thereof, *Adam* and *Eue* ſhould know their fault, and be aſhamed thereat, and beginne to know that they were ſinners, rebels, and worthy of all ſorts of diſgraces, reproofes, and puniſhments. An ancient father hath ſpoken well to this purpoſe, that this Tree hath beene called, The Tree of the knowledge of good and euill; by reaſon of the euent and effect that enſued the ſame, becauſe that in eating the fruite thereof, man had the knowledge what diſtance there is betweene the good of obedience, and the euill of diſobedience. I forbeare to ſet downe in this place many notable places in Saint *Auguſtine*, *Chryſoſtome*, *Theodoret* and others vpon this point, fearing leſt my Annotations ſhould proue ouer-long. I will epitomize that which is worthieſt of obſeruation vpon this matter, taken from a learned Interpreter vpon this place of *Moſes*. We ought to thinke (ſaith he) that God forbad not *Adam* and *Eue* to eate of the fruit of the Tree of the knowledge of good and euill, as if he intended that man ſhould wander and feede after the manner of beaſts, without iudgement and diſcretion of things; but his intention was by this inhibition, to aduertiſe man not to couet to know more then was neceſſary for him, for feare leaſt relying vpon his owne proper ſence, he ſhould come to ſhake off the yoke of God, and ſhould make himſelfe Iudge of good and euill. Tranſgreſsion hath his originall from an euill conſcience, whereby it followeth, that God had giuen him a iudgement, by meanes whereof, he might diſcerne the good from the euill. Otherwiſe that which *Moſes* ſaith, ſhould not be firme, that man was created according to the Image of God, for this word comprehendeth in it the knowledge of that which is the ſoueraigne good. They then haue vtterly loſt their ſence, who imagine that wee are eſtabliſhed in the eſtate of Innocence, if it be lawfull for euery one to gouerne himſelfe according to his owne fantaſie. Wee know now what this inhibition importeth, not to touch the Tree of the ſcience of good and euil, that is, that it was forbidden *Adam*, to make proofe whether he were prudent, but it was cõmanded him to content himſelfe with the obedience of God, and not to pretend any knowledge, except in ſuch meaſure as it pleaſed him to informe him. And therefore the word Science is taken for a miſerable experience, and an vnhappy knowledge which man obtained, as ſoone as hee was eſtranged from the only ſource of perfect wiſedome.

Hee that would lengthen this Diſcourſe, ought to demand what this Tree was? why God had ſpecially forbidden it to *Adam* and *Eue*, when he had ſuffered them to eate of all the reſt? what is this Science of good and euill? whether ſuch a Science is conuenient for man? whether it be neceſſary or no? why God ſaid not, Thou ſhalt not affect the ſcience of good

and euill, but that thou ſhalt not eate of the Tree, &c? See *Moſes Bar-cepha* in his Book of *Paradiſe*, the firſt part, and nineteenth Chapter, and the expoſitions of the ancient and moderne Theologians vpon this place of *Geneſis*. I. *Goropius* of whom I haue ſpoken heretofore in the fifth booke of his worke, which he intituleth, *Origines Antuerpianæ*, page 485. &c. enforceth himſelfe to make vs beleeue, that the Tree of the Science of good & euill, is the Fig-tree of India, which hath large leaues like a buckler, and a Fruit very ſmall, no greater then a Wall-nut, round like an Apple: whereupon he diſcourſeth at large, drawing from *Theophraſtus*, *Pliny*, *Strabo*, and others, all that he can, not to maintaine his ſcrutiny. Since this was declared vnto you by *Moſes*, I will not lengthen out this diſcourſe, but with the very words of Saint *Chryſoſtome*, in the firſt volume, *folio* 476. *Non in arboris fructu, ſed in hominis contemptu, mors ipſa pendebat.* It was (ſaith he) in the diſobedience of man, and not in the Fruit of the Tree that tyed vs to death. See alſo Saint *Auguſtine* in the fourteenth booke *Of the City of God*, the twelfth Chapter.

In concluſion, the Poet ſpeaking of this knowledge, firſt of all ſaith, that the Tree had not in it ſelfe the power to ſharpen mans vnderſtanding, but that it was a teſtimony of the difference that there is betwixt good and euill.

Secondly, that man, before ſinne, had the vſe of reaſon (yet without the knowledge of euill, for he had it not) and was a thouſand times more learned then any man can be at this day, conſidering that he had not his vnderſtanding obſcured by ignorance.

In the third place he know good, becauſe he enioyed it, and we at this day know almoſt nothing except by heareſay.

As touching euill, he knew nothing of it by experience. Whereupon the examples of the Prophets and *Hypocrates*, are alleaged to the purpoſe, but euer ſince ſinne was, Science holdeth on it his tenour, and ſo is obſcure, tedious, laborious, and accompanied with multitudes of miſeries, whereas before ſinne, it was pure, pleaſant, infuſed, and happy. The following Annotations wil ſerue to elucubrate this Theame or Argument.

30. *With miſt made th' Athenian Sage ſuppoſe.*] By the learned *Athenian*, he vnderſtandeth the Philoſopher *Socrates*, called by the Oracle of *Apollo*, the wiſeſt amongſt all the Grecians, whoſe life, actions, and notable ſayings are read in *Plato* and *Xenophon* his Diſciples, in *Diogenes Laertius*, in his firſt booke, in *Stobæus* Collections, and diuers other Authors. Seeing that the Sophiſters of his time vaunted themſelues of their knowledge, and to this effect gaue themſelues proud titles: to abate their vaine glory, and to teach his Diſciples to be modeſt and temperate, hee oftentimes had this Apophthegme in his mouth: *Hoc ſcio quòd nihil ſcio*; that is, *I know one thing*, which is, *that I know nothing*. It likewiſe was his cuſtome in his ordinary diſcourſes, by his inductions, ſubtilties, and pleaſant diſcourſes, to bring thoſe vnto this point (who ſuppoſed themſelues to be the ableſt men) that they had not as yet begunne well, to ſee the ſurface of things in true mentall apprehenſion, before they had firſt ſounded euen vnto the bottome; Theeo were reaſon enough to Philoſophize vpon this Apophthegme, as *Cal. Minos*, Commenter vpon *Alciate*, hath

hath made the way open, vpon the 69. Embleme, But let vs leaue this to the Reader. I will only adde this word, that a man left to his owne naturall diſpoſition, and guided by his owne Spirit, in confeſsing ſhall know nothing, neither ſhall interm it to nouriſh in his heart, ſo much as the opinion and true loue of himſelfe. It is the ſolid knowledge of the true God (ſignified by his word) which maketh a regenerate man ſay, I know but one thing, which is Ieſus Chriſt, and him crucified for me. As touching all other Sciences (except this) they are as little as nothing.

31. Pyrrhons *wauering fantaſies.*] This man (a Grecian by Nation) found out a new opinion, maruellous fantaſtique and ſelfe-conceited: for he maintained againſt his oppoſites, that wee ought not to reſolue vpon any thing, and that there was not any thing which was comprehenſible, confounding that which is villanous and diſhoneſt, iuſt and vniuſt, that things are not but in appearance, that all that which men doe is onely founded on cuſtome, and on the will of this or that man: In brieſe, that one thing is not more excellent then another, except in beliefe and opinion without ground.

He liued after the ſame manner, and ſtept not out of the way when he walked, whoſoeuer chance to meete him: aſtoniſhed at neither griefe, or danger whatſoeuer, doing his vttermoſt to aboliſh all ſence in euery apprehenſion, to giue way vnto his Sect, which by reaſon of ſuch abſurdities was blazoned by diuers names.

The iuſt Iudge of the world would, that this fantaſtick Cenſurer ſhould whip the arrogance of others, who call themſelues Sages; and notwithſtanding puzzled themſelues in diſcourſes, extinguiſhing the celeſtiall Light, and making men miſerable, fooliſh, and madly braine-ſicke.

The Diſciples of *Pyrrhon*, were called *Sceptiques*, becauſe they alwaies ſought, and neuer found: *Ephectiques*, by reaſon of the ſucceſſe, becauſe that after they haue well ſought out, and examined, they are in greater doubt then before; *Aporetiques*, becauſe they doubt alwaies. The other Philoſophers materially confuted them. That which the Poet ſaith, may haue relation to that which is aboue ſaid, which is, that this *Pyrrhon* ſaid that he knew not what ignorance was, no more then Science; becauſe he doubted of all things, mocked at other men who doubted in nothing. *D. Laërtius* hath written his life, and the ſumme of his opinions in his ninth booke. But he that would ſee the ſpeculations of the *Pyrrhoniques* at large, let him reade the ſubtill worke of the Philoſopher *Sextus* (eſteemed by ſome the ſonne of *Plutarch*) intituled *Pyrrhoniane hypotypoſes*, tranſlated out of the Greeke, and diſtinguiſhed in two Latine bookes, by *H. Eſtienne.*

32. *And th' Abderite.*] This is the Philoſopher *Democritus*, borne in *Abdera*, renowmed amongſt the Ancients, and ſirnamed by *Laërtius* (who hath written his life in his ninth booke) *Pentathlus*; becauſe hee was excellently approued in fiue things: that is to ſay, in naturall Philoſophy, in Morall, in the Mathematiques, and in the ſearch of inuentions and artifices in all things. *Hyppocrates* (the Prince of Phyſicians) had him in ſingular admiration, and reuerence.

Amongſt other memorable diſcourſes, hee was wont to ſay, that the truth

truth of things was hidden in the bottome of a Pit, and in a moſt deepe Abiſme, giuing men ſecretly to vnderſtand, that in the eſtate wherein they now are, it is (as it were) impoſsible for them exactly to ſound things which they know not but ſuperficially: ſo that iuſtly it hath been ſaid, that man onely is ignorant of more things then all the reſt know. The Lord of *Pibrac* hath hinted vpon this in his 77. *quatrani*. But *Lactantius* in his booke *de falſa ſapientia*, which is the third, reiecting theſe quillets of the Pagan Philoſophers, ſaith in the 27. chapter. Democritus, *quaſi in puteo quodam ſic alto, vt fundus ſit nullus, veritatem iacere demerſam queritur nimium ſtultè vt cætera: Non enim tantum in puteo demerſa eſt veritas, quo vel deſcendere, vel etiam cadere illi licebat: ſed tanquam in ſummo montis excelſi vertice, vel potius in cælo, quod eſt veriſsimum.* See the reſt, and that which he ſaith againſt *Socrates*, and the *Academiques*, who glorifie themſelues in their ignorance. Both the one and the other haue ſaid very truely. A man conſidered in himſelfe, is ignorance it ſelfe, in Ieſus Chriſt hee knoweth one thing, which is that onely which he ought to know.

33. *Great Hipocrates.*] Hee ſaith that man knew euill without any ſenſe thereof, neither more nor leſſe then wiſe *Hipocrates* borne in the Iland of *Co*, Prince of the Phyſicians, and of whom wee reade at this day diuers excellent Tracts, who liued twenty *Luſtres*, and foure yeeres, that is to ſay, one hundred and foure yeeres (for a *luſtre* amongſt the *Romanes* was the ſpace of the reuolution of fiue yeeres; in the end whereof they made their reuiew (called *Luſtrum*) without hauing any ſence of ſickneſſe, or paine, either inwardly, or outwardly in the body, whereof the Poet ſpecifyeth three kinds, for the ornament of his diſcourſe. This long life in ſo vigorous health is wonderfull. See the 7. chapter of the 5. part of the diuers readings of *Meſsia*.

34. *Or like the pure Heauens prompted Prophet rather.*] The ſoule of the world (which is the Spirit of God) impreſſed in the Spirit of the Prophets the holy Character, that is, the liuely apprehenſion, and aſſured knowledge of the ſecrets wholly diſtant from humane coniecture, as their reuelations teſtifie, in which we ſee him ſpeaking of times to come, as cleerely as if it had beene before their eyes; witneſſe that which *Ieremy*, *Ezekiel*, *Daniel*, and others ſpeake of Ieſus Chriſt, of the eſtate of the Church vntill the end of the world; of the ruine of Empires and principalities, of the deſtruction of certaine peoples, of certaine Cities, &c. as the effect hath certainly verified from point to point.

Thus the Science of *Adam* in his integritie was pure; not clouded with ignorance, or any peccant paſſion, and conſequently, truely deſerued this name of Science, and Knowledge, wherewith (notwithſtanding) hee would not content himſelfe: but ſearching to know that which he ought voluntarily to be ignorant of, he loſt the knowledge and ſenſe of felicitie: in briefe (behauing himſelfe like the Dogge, who ſuffered that to fall into the water, which he held in his mouth, to ſwallow the ſhadow which deceiued him) he found himſelfe void of all Science, and filled with folly and confuſion.

35. *But our now knowledge.*] Experience ſufficiently confirmeth, that which the Poet ſaith of mans Science after ſinne. All the bookes of the Learned,

Learned, the complaints of the misery of man in the contemplatiue, and actiue life: the errours conceiued, couered, concealed, admired, maintained by the ignorant, audacious, and malicious Impostures in diuers vocations: the cares, vexations, trauels, torments, and continuall miseries of those that bite their nailes, that split their Pens, that lose repast, and repose, and finally life to make themselues something, in nothing, and that will know, to the end that men might know they know, and after the manner of that Smell-feast (who spat vpon the meate, to distaste others, and afterwards eate it himselfe alone) condemne and censure euery one, to put themselues out of censure: and finally, to carry away for all their labours a handfull of ill winde, which presently vanisheth away with the breath of a short life: Th' Auarice, Ambition, the Enuie, Furie, the vanitie of others, who neither reade nor write, neither occupy themselues in any thing whatsoeuer, except to become more wicked: all this say I (which meriteth an ample Commentarie, whereof the principall parts are proposed by *Salomon* in his *Ecclesiastes*) sufficiently verifieth the notable saying of the Poet in his foure Verses of the Science of the children of *Adam*, ignorant and euill in ouer many kindes.

For conclusion of this point, we will put the Reader in memory of the true Science, to the end he may exercise himselfe if he loueth God, and hath a care of his owne saluation. This is the eternall life, to know one onely True God, and him whom he hath sent, *Iesus Christ*, Saint *Ioh.* 17. 3. Let vs returne to our Poet.

36. *Thought good that man.*] *Moses* reciteth, *Genesis* 2. verse 7. 8. and 15. that God hauing *formed man of the dust of the earth, and breathed into his nosthrils the breath of life, tooke and placed him afterwards in the Garden of Eden, to trim and keepe the same.* This it is, which our Author expoundeth: & adding two other Articles, which follow the two precedent, that is, that *Adam* was thus transported into the Garden, to the end he should acknowledge that it was by the grace of our Lord, that he was put into possession of a place so pleasant, likewise that hee should containe himselfe more carefully in the obedience of God, vvho shewed him the Tree of the knowledge of good and euill, with inhibition to touch the same, as *Moses* declareth.

37. *For idlenesse pure innocence subuerts.*] These foure Verses against Idlenesse, and intemperance, are notable; both in regard of the grauity of the Sentences, as for that they represent the miserable estate of these later times, reduced vnto an extreme desolation by these two vices, amidst diuers others. I annex not for the present the sentences of good Authors both Greeke and Latine, to confirme the Poets saying. This shall be more proper in a Commentarie, then amidst these Annotations.

38. *But that first trauell had no simpathy.*] By foure comparisons, whereof the first and second taken from the Dancer and Hunter (the exercises of which being represented in termes most significant and proper) seeme vnproper: the other are elegant, and holy. He sheweth the happy occupation of *Adam* in the Garden before sinne, and the difference of his trauell from that which afterwards hath been accompanied vvith sweat, misery, toyling of the body, and Spirit, and ordained for a punishment vnto all men,

men; but ſweetned and conuerted into good to the children of God, adopted in Ieſus Chriſt, as the Prophet ſpeaketh in the *Pſalme* 128. and Saint *Paul*, in the 7. of the 1. to the *Corinthians*.

39. *For Froſts keenely cold.*] Before ſinne there vvas an excellent accord amongſt all creatures, ſo that the earth felt not the rigour of cold; the Heauen was (as it were) married to her, and it neither thundred nor lightened therein: But after *Adams* diſobedience, the earth (the place of his habitation) hauing bin curſed, there was a diuorce among the creatures; ſo as euer ſince, the Heauen hath ſhewed it ſelfe, as if it vvere diſpleaſed vvith the earth, and hath forſaken the ſame, by reaſon of Man, who rebelled againſt his Maker.

40. *Our wealthy Paris.*] To expreſſe the amazement and wonder of the firſt Man, at ſuch time as he firſt conſidered the beauties of the earth, and afterwards the pleaſures of the Garden of *Eden*; hee compareth him to a Shepheard, who hauing ſeene nothing but Beaſts, Vineyards, and Woods, his cottage and the poore commodities about it, ſuppoſeth that he hath ſeene great things: But if he haply chanceth to enter into the goodly Citie of *Paris* (the capitall Citie of France) hee thinketh himſelfe in a new World, ſeeing ſo many ſpacious and high erected Temples, vvhich are named after the manner enſuing, that is; *Our Lady of the Fields*, Saint *Marſian*: *Our Lady of Paris*, builded vpon Piles, although it be one of the greateſt Churches in France; Saint *Geniniefne*, Saint *Dennis*, Saint *Ladre*, Saint *Leu*, Saint *Giles*, Saint *Iohn in Greue*, Saint *Geman de pres*, Saint *Iames*, Saint *Magloire*, Saint *German de Lauxerrois*, Saint *Nicholas de champs*, Saint *Thomas du Louure*, Saint *Victor Mountmarbre*, *the white Cloakes*, *the Carmes*, *The Auguſtines*, *the Bernardines*, *the Iacobins*, *the Cordeliers*, *the Bons hommes*, *the Capuchins*, Saint *Paul*, Saint *Anthony*, Saint *Bartholomy*, Saint *Andrew des artes*, Saint *Honorè*, Saint *Stephan du mont*, Saint *Benit*, *the Saint Chapel*, *the Chartreux*, Saint *Croix*, Saint *Oportune*, Saint *Geruais*, Saint *Seuerine*, Saint *Mathurines*, *Les Quinze Vnights*, *the Temple*, *the Billettes*, Saint *Sauueur*, Saint *Iohn de Latran*, Saint *Sepulcher*, *the Celeſtines*, Saint *Innocent*, *Les Filles repenties*, *Les Infantes rouges*, *the Trinitie*, S. *Peter*, Saint *Laurence*, S. *Suplice*, and S. *Medard*. There are alſo ſome others, but I haue ſet downe thoſe that firſt came to my memory, and which are both within the Citie, the Suburbs, or thereabouts, whereof ſome are Pariſhes, other ſome Religious Houſes. The Poet addeth the diuers Languages, and the great multitude of people of all ſorts, that frequent or inhabite that City, which is incredible to thoſe who haue not ſeene the ſtreets that leade toward the principall Palace, and the Allies, Hals (whereof the greateſt hath wel-nigh 300. foote in length, and 110. in bredth, and the Chambers of the ſame ordinarily full of men, all ſorts of Nations incountring in this *Paris*. In the third place are the Merchants ſhops, the ſtreets of Saint *Martin*, Saint *Denis*, *Pont au Change*, *Pont Noſtre Dame*, *Pont Saint Michael*, Saint *Iacques*, and infinite other places.

As touching the occupations, there are of all ſorts in an maruailous number. The noiſe is continuall there, & the traffiques ineſtimable. The *Seine* bringeth thither a great part of the commodities of this life, in Boats

Boats of burthen. The *Louure*, the Palace-Royall is at this day maruellous magnificent; the Bridges aboue mentioned more rich, and more peopled then many great Cities. I forget the Colledges, to wit, of *Sorbone*, *Nauarre*, of the *Bernardines*, of *Clugny*, of *Promonſtre*, of *Cholets*, *du Cardinall le Moine*, of *Mountaigu*, of *Pleſsis*, of *Marmonſtier*, of *Bourgongne*, of *Antun*, of *Tours*, of *Beauuais*, of *Preſles*, of *Dainville*, of *Fortret*, *de la Marche*, of *Liſieux*, of *Rheims*, of Saint *Barbe*, of *Mans*, of *Harcourt*, of *Boncourt*, of *Inſtice*, of *Caluey*, of *Laon*, *De bons Enfants*, of *Tornay*, of *Lombards*, *de Boiſ*[illegible] of *Bayeux*, *Coqueret*, of the *Threſorers*, of *Narbon*, *Mignon*, of *Saint Denis*, of Maſter *Geruais*, of *Saint Michel*, *de la Mercy*, *des trois Eueſques*, or of *Cambray*, where the Kings profeſſors reade their publique Lectures. It is thought that there are wel-nigh fiue hundreth ſtreets great and little in this Citie, and ſome ſtreets haue more then fiue hundreth houſes. At this day it is more ſpacious and peopled then euer. The number of the inhabitants is diuers millions; in briefe, it is another vvorld, or rather (as ſome one hath in times paſt ſaid of *Rome*) the Epitome of the world.

41. *Was th'often haunt, and holy conuerſation.*] He entereth into the conſideration of this great happineſſe, which the firſt Man enioyed in *Eden*, that is to ſay, that after a particular faſhion, and as it were proper to himſelfe onely (of which hereafter is further ſpoken in the Verſe 395. 396. &c.) he communicated with God, whoſe glory appeared there after a ſpeciall faſhion. We may gather this by *Moſes* words, when he maketh mention of Gods bleſſing vpon Man and Woman, after hee had created them, of the excellent priuiledges, which he granted them, of the exhibition of the Tree of Life; of the prohibition of the Tree of Knowledge of good and euill; of the marriage of Man and Woman. And ſince they were pure and perfect, (that is, created according to Gods Image) I hold for certaine, that our Lord tooke pleaſure in them, and the delights of the eternall wiſedome were to conuerſe with *Adam* and *Eue*. By meanes whereof the Poet ſpeaketh well to the purpoſe, that *Eden* was not only the Paradiſe of Man, but alſo the Paradiſe of God, becauſe that God is there in his glory, where they be who hold of him, as *Adam* and *Eue* then did.

42. *For ſpirits by faith religiouſly refin'd.*] To giue an entry to the diſcourſe which inſueth, where he excellently intreateth of diuine viſions, he layeth this foundation, that the Spirit, which is as much to ſay, as the ſoule of man, purified by liuely Faith, ſubmitted to the verity of God, although it be not as the Eſſence Diuine, yet notwithſtanding is and hath, I know not what more then humane, becauſe that raiſed vp aboue the whole world, although created and finite, ſhee ioyneth her ſelfe with the Creator, and by her capacitie comprehendeth that, which is infinite, that is to ſay, God, and the admirable ſecrets hee communicateth vvith her. He ſheweth in the Verſes following how this ſhould be vnderſtood.

43. *Sometimes by you, O you all-faining Dreames.*] The naturall Philoſophers diſcourſe at large in their bookes vpon ſleepe, which is a repoſe, not of the whole ſoule, but of the ſences onely in liuing creatures. The Summary whereof may be ſeene in the ſecond of *Viues de anima*. Sleepe groweth from the vapour of the meate, which the body receiueth; for the Spi-

The French Poet hath *Morphe*.

rits which inuiron the Nerues, thicken themſelues in ſuch ſort as the functions of the ſences ceaſe. This vapour mounteth vnto the braine, where hauing found a nature moiſt and cold, it is moyſtned and thickned, as yet farre more, and then ſpreadeth it ſelfe like a cloud thorow all the members. At that time, according to the temperament of bodies, dreames are ingendred.

But as the heate of the braine (being thus moiſtened) waxeth feeble; contrariwiſe that of the heart, and the parts that enuiron the ſame, reinforce themſelues by the concourſe of heate, which repaireth thither from diuers parts and places. For the members vvhich increaſe by nouriſhment, and the heart it ſelfe haue neede of the greater heate, to the end to concoct the meate more exactly, and the better to prepare for the heart the matter of the vitall ſpirits. For as we ſee that the heat of the Sun by vertue whereof, the corporall faculties are maruellouſly moued, augmented and fortified, and the exerciſes being well taken and gouerned, ſerue dayly for the Kitchin of mans body; ſo may we ſay, that Nature by night recompenceth and ſupplyeth this defect, aſſembling, gathering, and encloſing, as it were, within a glaſſe, or cup, the heate about the Heart, and the noble parts that are about or vnder the ſame. The cold humiditie of the night enfeebleth as yet farre more the refrigerated heat of the braine, that humiditie being drawne by reſpiration, and penetrating the braine by the pores; beſides which, ſhe maketh an Antipariſtaſis in all the reſt of the body, repelling the heat of the exterior members inwardly. The natural heat cõming to re-inforce it ſelfe about the Heart, in the Stomake, and Ventricle (as I haue ſaid) draweth from the nouriture many pleaſing vapours, which conducted and tranſported to the braine, thicken themſelues into liquors, by the cooling or refrigeration which the domination of heate hath cauſed.

Theſe liquors ſweetly bedew the braine, & ſpreading themſelues into the roots of the Nerues, there ſtay, filling them vp, & by a pleaſant reflux repell and abate the heate which preſenteth it ſelfe, not permitting it to mount higher: as we feele, when we haue drunken or eaten more then ordinarie, great interruptions in our ſleepe; as likewiſe in our ſickneſſes and paſsions of the Heart.

But this humiditie is not extraordinarie thicke, nor clammy, nor abounding, nor in exceſsiue qualitie, vvhen the body is in good health: but is moderate, ſweet, and fluent. It draineth lightly, and inſinuateth it ſelfe properly by the pores of the braine, aud of the Nerues. If then the braine be not at that time troubled, clouded, or wholly drowned by ouer-great abundance of crude vapours; or if by ouer-great laſsitude, and euacuation of the ſpirits it hath beene diſpoiled, and depriued of all force, it ingendreth dreames.

This is that which this vvord *Morpheus* ſignifieth, which the Poet vſeth, and ſurnaming him, *All-faining*, which name he giueth him, vnderſtanding thereby the braine, which giueth an infinitie of formes: for *Morpheus* is as much as to ſay, giuing forme, and commeth of a Greeke word, *Morphe*, ſignifying forme; vvhich the Poet *Ouid* hath ingeniouſly expreſſed in the eleuenth of his Metamorphoſis; where hauing

uing introduced *Iuno* (vvhich is the humiditie of the Aire) commanding ſleepe to figure certaine viſions, in the ſpirit of *Alcione* hee addeth:

At Pater (that is to ſay, ſleepe) *è populo natorum mille ſuorum*
Excitat artificem, ſimulatoremque figuræ
Morphœa: non illo iuſſos ſolertiùs alter
Exprimit inceſſus, vultumque ſonumque loquendi,
Adiicit & veſtes, & conſuetiſſima quæque
Verba, &c.

The cauſe why the braine engendreth theſe dreames, proceedeth from this: becauſe it is ſtirred vp, and prouoked by the Images that ſtirre vp and downe in it by a firme impreſsion, thought, and imagination reflected oftentimes, or by things ſeene and heard in the day, which remaine in the interior ſences, from whence they mount vnto the ſource of the Nerues, either by vapours ſent from the heart, confuſed by ſome paſsion, or by new Images, proceeding from the members, carried to the braine by the intercourſe of Nerues, or by their naturall, or accidentarie affections; as from the heart, from the membranes of the Braine, the Stomake, the Liuer, the Spleene, the Seminarie veſſels; or by certaine humours abounding thorow all the body, or in ſome part thereof, or by the temperature of the vvhole body, ſome of theſe humours altering the Nerues, the other in forme of vapours, mouing and ſtirring the braine; ſo as it feeleth ſomething which before-time touched it not, beginning by ſuch degrees, and aduancing it ſelfe, as if a man had beene awake. With the ſame efficacie, that is to ſay, by his temperature, or by his motion, either naturall, or more vehement, all the inſtruments in the meane while being more feeble, or leſſe intended, hee beginneth to faſhion one dreame after another in order, or rather hee confuſeth, and confoundeth all together. *G. Peucer* an excellent man, in the tenth Booke of his Commentarie, *de diuinationibus*, the ſeuenth Chapter, ſuppoſeth that it may bee that the nature of the braine, and of the whole perſon, ſhall be indowed by ſpeciall Conſtitution of the celeſtiall bodie, with the vertue to preſage things to come, both publique and priuate; and that at ſuch a time the braine touched with this ſecret fore-ſight of nature, which ſtirreth and diſpoſeth it ſelfe to foretell a thing that is neere, formeth dreames correſpondent to this ſence, that is, grafted in him by the influentiall power of theſe celeſtiall bodies vvhich conduct and rule the action of the braine; that ſometimes theſe dreames doe openly diſcouer euents, ſometimes, and almoſt ordinarily couertly and vvithout figure: For as by Nature ſome diſcouer better, and attaine the end of a difficultie more ſpeedily then others; ſo the vertue of preſaging that vvhich is to come, ingendreth dreames ſimple or compound, in one and the other, and cauſeth diuers Images to turne, and to be toſſed thus in diuers braines, which either incontinently vaniſh, or elſe become confuſed, and diſtracted.

But vvithout ſtaying our ſelues vpon the diſcuſsion of this opinion: let vs conſider that which the Poet ſaith; where he maketh diuers ſorts of dreames.

1. The naturall.
2. The Diueliſh.
3. The extraordinarie.
4. The Diuine.

1. As touching the naturall; he deſcribeth them in two ſorts. The one extraordinarie, by reaſon of the abundance of vapours, which immoderate feeding exhaleth, wherewith the braine being ſtuffed, formeth infinite Monſters, and ſtrange *Chimeraes*, whereof the great eaters & drinkers may well tell the newes. The other are ordinarie, and gouerned, partly by the temperature of the body, and partly by the humour which aboundeth moſt in them, to which we ought to ioyne the apprehenſions wh..h haue preceded the day before. This very thing diſcouereth it ſelfe in ſome ſort in other creatures; as in Hounds which bay and barke in ſleeping: and as the Poet *Claudian* ſaith:

Gracious repoſe doth ſweetly repreſent,
Whil'ſt body ſleepes, to our intendiment,
All that which we haue thought the day before,
The ſleeping Hunts-man through Hill, Dale, and Shore,
And ſpacious Forreſts breakes to finde his game.

And *Lucrece* in his fourth booke:

The greateſt warriors dreame vpon their fight,
And Saylers how to ſhunne the windes deſpight.

As touching dreames, proceeding from the humors, & the temperature, or diſtemper of the body; we ſee that they in whom the cholerike humor is predominant (which the Poet calleth yellow-choller) dreame of burnings, combates, yellow colours, and ſuch like as they affect. The flegmatique, ſee waters, baths, ſaile vpon the Sea, and diue into the water. The melancholy thinke that they ſee thicke fumes, dreame that they toyle in obſcuritie thorow Deſarts, where they meet with fantaſies & hideous faces, and other fearefull things. The ſanguine are (as it ſeemeth vnto them) at merry feaſts, dances, and dalliances, & ſee all things ſhine about them. They that haue the hinder part of their braine ſtopped with clammy humors (a malady called *Ephialtes Incubus*, or as we call it the Mare) imagine in dreaming that they are ſtifled. They that haue the orifice of their ſtomake charged with malignant humours, are affrighted with ſtrange viſions, by reaſon of thoſe venemous vapours that mount vnto the brain and diſtemper it. Ordinary experience cõfirmeth all that which is aboueſaid.

The two principall Poets, namely, *Homer* in the nineteenth booke of his *Odiſſea*, about the end, and *Virgil* in the end of his ſixth booke of *Æneas*, briefely intreate of theſe naturall and extraordinary dreames, to whom for a Commentary wee may adde *Macrobius* in his firſt booke vpon the dreame of *Scipio*, the third Chapter, and *Iohn Francis Picus*, Prince of *Mirandula*, in his ſixth booke *de rerum prænotione*, the ſeuenth Chapter,

ter, and that which followeth. But amongſt all other, *Peucer* h ath exactly intreated vpon this matter in the Commentary aboue menti oned, the tenth booke, from the beginning to the end. And it is from him that I haue taken the moſt part of theſe Annotations vpon this preſſe at paſſage.

As touching Diabolicall dreames, the Poet ſaith, that Satan the deceiuing Spirit intermixeth himſelfe with humane Spirits, and by his illuſions troubleth their braines. There are two ſorts of theſe dreames, the one which are called curious or requiſitory, to which are referred the dreames ſought out, demanded, and obteyned by wicked vowes, and prophane ſacrifices amongſt the ancient Pagans, agitated by diſquietneſſe & ſollicitude. The diuell appearing to them, who afterwards having been ſolemnely purified, lay in the Chappels, and neere to the Altars of the Idols to receiue theſe dreames, whereof *Peucer* diſcourſeth amply in his booke of Oracles, which is the third of his Commentary, *De diuinationibus*. This is practized as yet in diuers places of the world, by a horrible vengeance of God vpon the impiety of prophane men.

The other ſort of dreams is vnexpected, that is to ſay, when the dreams come contrary to a mans hope and expectation, without hauing beene ſearched for or demanded, the Diuell intruding himſelfe betweene, to aduertize of this or of that. There are diuers examples in the Hiſtories of the Pagans, and we ought to referre to this kinde the moſt part, or rather all the wicked and deteſtable dreames of the *Manachees*, *Eutaſians*, *Anabaptiſts*, and other ſuch mad men.

Some of theſe dreames are ſignificatiue, and aduertize ſome thing that is to come. The other ſignifie nothing, and are deuiſed by the Deuill to delude his ſlaues: as when the Sorcerers dreame that they mount into Heauen, and are in the preſence of Angels and Saints, or that they are in gorgeous Chambers, betwixt the armes of their Miſtreſſe, or at the Table to make good cheere, or in other places where they plentifully enioy all their moſt deſired pleaſures. Be it that the ſignificatiue be diſcouered or enigmatical, they are very ſeldome true, but haue alwayes ſome ambiguity, perplexity, & doubt mixed with them, & at ſuch time as they ſeeme the moſt certaine, there is alwayes ſome ſuperſtition, wickedneſſe, or impiety mixed with them; as the Authors of the booke intituled, *Malleus Maleficatorum*: I. *Wier* in his bookes of the impoſtures of the Diuels, *Bodin* in his *Demonomanie*, and others who haue diſcouered theſe ſubtilties of the Diuell doe declare. See alſo *Thomas* of *Aquine*, in his Summe, in the ſixt Article of his nine and fiftieth queſtion, in the ſecond of his ſecond.

As touching the promptitude and agility of the ſpirit of error, who inſinuateth himſelfe thus into mens ſpirits, this commeth from the ſubtilty and vanity of his nature, though corrupted, and through the great knowledge which he hath of things, and of the iuſt permiſsion of God. All which require an ample Commentary. The Theologians, eſpecially the Schoole-Diuines, who haue curiouſly ſearched into theſe things, intreating of the Angels, may ſatisfie any man, whoſoeuer deſireth to know further then this little which I haue intended to touch.

§. I

5. I call thoſe extraordinary dreames, which repreſent by night thoſe things which the Imagination hath liuingly repreſented by day. For although they be naturall in ſome ſort, yet ſucceed they vpon things which we ought to acknowledge to haue paſt a little time before, as *Calphurnia*, the wife of *Iulius Cæſar*, which hauing ſome apprehenſion, that ſome intended treaſon againſt her husband, dreamed the night before his death, that ſome one had killed him, and that ſhe held him dead betweene her armes. And the Phyſician of *Auguſtus Cæſar* dreamed before the battaile of *Philippi*, that his Maſters Campe was pillaged, which had no leſſe ſucceſſe then that of *Calphurnia*. And in our dayes a Queene hauing dreamed that one had grieuouſly wounded her husband, the effect followed preſently after, and hee dyed. I could recite many memorable examples, both ancient and moderne: but becauſe I write not an Hiſtory, but Annotations, yet ouer-long, this ſhall ſuffice for the preſent, to know that the incomprehenſible wiſedome of God doth wonders in our ſleeping and waking, as well for the manifeſtation of his generall and particular Iudgements, as of his ſupport towards great and little, making vſe to this effect of our proper Spirits, when it ſeemeth good vnto him. There are infinite perſons found, that from day to day haue maruellous ſtrong apprehenſions, and as it were wholly engraued in the thought, whereof notwithſtanding in their ſleepe they neuer haue any taſte or conceit. Others on the contrary haue a thought grounded and ſo ſurely lodged in their braine, that preſently after in their dreames they are troubled and afflicted maruellouſly. Others dreame not at all, or incontinently after their waking forget their dreames, and cannot afterwards remember them. Theſe are things which giue an occaſion to admire His greatneſſe, who in ſo little ſpace, that is to ſay, in the turning of our heads, hath encloſed the ſubiect of ſo many repreſentations, and made our braine a *Morpheus* fayning all things.

6. It remaineth to ſpeake of diuine dreames, which the Poet hath ſo happily expreſſed, that it is almoſt impoſsible to repreſent thoſe things more neatly. Hee diſtinguiſheth them into three bands: that is, into Enigmaticall and diſcouered viſions, as thoſe of diuers Patriarkes and Prophets, yea, of ſome Infidels likewiſe, witneſſe *Pharao* and *Nebuchadnezzar*. After theſe, there are *Reuelations*, yet more ſpeciall and more high, (if I dare ſo ſpeake) as of *Eſay*, *Ezechiel*, *Daniel*, and Saint *Iohn* in his *Apocalyps*, who beheld the glory of God, and vnderſtood ſuch ſecrets as are wholly eſtranged from mans apprehenſion, although they haue vnderſtood ſome one not in nocturnall viſion, but by an other meanes.

Thirdly, there are Extaſies and rauiſhments, as that of Saint *Paul* in the third Heauen, and that of *Moſes* with God, which are the higheſt viſions of man ſince ſinne, and during his abode in this terreſtriall Tabernacle.

As touching the viſions of *Adam*, I will incontinently ſpeake a word thereof, that is, vpon the 395. verſe.

To conclude this Annotation: If the viſions (at ſuch time as the Spirit repoſeth) be anſwerable to the doctrine of the Prophets and Apoſtles, if they eſtabliſh nothing that is new; neither contrary to things propoſed and

and ordained by the immutable Law, and by the doctrine of the Goſpell, as the viſions of diuers holy perſonages in the diuine Scripture, which yeeld manifeſt teſtimony to the glory of God, and to the good of his Church, as the dreames of *Ioſeph*, *Pharao*, and *Nabuchadnezzar*, they are of God. If vnder appearance of Religion they require things contrary to the Law and Goſpell, we muſt pronounce againſt them the ſentence which God hath publiſhed in his VVord, *Deuteronomy*, 13.5.

44. *O ſacred flight (ſweete Rape) Loues ſoueraine bliſſe.*] Hee praiſeth this ſort of diuine Viſions aboue mentioned, by deſcriptions very elegant, and termes moſt proper. Which cannot bee better vnderſtood, then by the conſideration of the examples of *Moſes*, the Prophets, and Saint *Paul*, who haue beene thus rauiſhed and tranſported neere vnto the glory of God, to behold to their vnſpeakeable content, hauing beene vnited for a time to this ſoueraigne good, and inflamed in ſuch ſort with his loue, that they had forgotten all loue and remembrance of terreſtriall things, as the Hiſtory of Saint *Peter*, in the tranſfiguration of Ieſus Chriſt doth make manifeſt.

Furthermore, he ſheweth that the difference of the eſtate of the ſoule (thus rauiſhed to God) differeth not from the felicity which ſhee ſhall enioy, in being ſeparated from the body, and receiued into Heauen, but in the continuance of time, that is to ſay: That theſe great ſeruants of God, thus rauiſhed in the contemplation of his glory for a time, inioy the ſame happineſſe which the moſt happy ſpirits participate at this preſent in Heauen. It hath ſo pleaſed God to giue a taſte of this eternall felicity, and of this drinke of delights to his children in this world, to aſſure them the more of that which is ſo much eſtranged from humane ſence, and in them to encourage others that are more weake, to haue hope, and vpon the wings of a liuing Faith, ſtrong hope, and inflamed charity to raiſe themſelues to this light and bleſſed viſion, the beames whereof do ſparkle in the holy Scripture.

45. *Now I beleeue that in this latter guiſe.*] The Poets opinion is, that *Adam* in the Garden conferred with our Lord, as *Moſes* did afterwards, and ſaw his glory inuironed with holy Angels. This requireth ſome explication, the which I will handle with all poſſible breuity. In the firſt place the Theologians hold, that the Nature and Eſſence of God is incomprehenble and inuiſible, and conſequently *Adam* could not ſee with his corporall eyes, neither comprehend him in his thought, except as much as man without ſin ſhall comprehend him in the eternall life. And that which is ſaid, that wee ſhall ſee God face to face, hath not relation to his Eſſence: for if wee ſee, wee comprehend what hee is, and comprehending, either hee ſhould not be God, or we ſhould be gods. But this hath relation to Ieſus Chriſt the Sonne of God, manifeſted in the fleſh, whom we ſhall ſee with our eyes, and all the glory of the Father, the Son, and the holy Ghoſt ſhall enuiron vs, yet ſo, as wee ſhall not bee dazeled, becauſe that our very bodies ſhall bee incorruptible, and perfectly glorified. If any one conceiue, that before ſinne the Sonne of God, which is the eternall Word of his Father communicated before time with *Adam*, and likewiſe ſhewed himſelfe vnto him, as he in like ſort hath done after-

afterwards to *Abraham*, *Iacob*, and diuers others; this is approoued by diuers learned Theologians. For to imagine in the diuine Eſſence a body, or as it were a body, or any thing that approacheth it, is the errour of the *Antropomorphites*, from whence our Poet is totally eſtranged.

Some other ancient and moderne Doctors, ſpeaking of the Patriarkes and Prophets, to whom God and his Angels haue appeared, hold, that in regard of exteriour ſence, theſe perſons haue beheld a body taken for a time; by the Organs whereof our Lord and his Angels made themſelues knowne to thoſe to whom they appeared. But as touching the preſence of God and his Angels, this was not comprehended, but by the vnderſtanding according as it is comprehended. By meanes whereof, the *Chaldean Paraphraſte* (in expounding the words of *Moſes* in *Exodus*, that God came to the mount of *Sinay*) ſaith, that the glory of God came: as if hee would giue vs to vnderſtand, that a man ſaw there the magnificent teſtimonies of the preſence of him who is inuiſible.

But we muſt ſpeake of the viſions of the Patriarkes and Prophets, who had no ſuch perfection as *Adam* had before his fall. This firſt Father, in regard of his ſoule, hath had extaſies, viſions, hearings, communications, and familliar diſcourſes, which (as I ſuppoſe) cannot be now expreſſed by any of his off-ſpring; ſo high and diuine was this communication, and conſequently to vs incomprehenſible and vnſpeakeable.

As touching his body, becauſe it was the caſe and couer of ſo faire a ſoule, I hold that it hath beene adorned, enuironed, and honoured with the eſpeciall preſence of the glory of God, in ſuch ſort, as all his ſences were rauiſhed, in the conſideration of the felicity that inuironed him on euery ſide; true Image of that ſoueraigne celeſtiall good, after which wee aſpire, walking from from faith to faith, and deſiring to be entirely cloathed therewith. Let this, gentle Reader, be to you a little taſte of this ſource of life, to make your affection increaſe to runne towards the Fountaine it ſelfe; the ſprings whereof are deriued from the writings of the Prophets and Apoſtles. There it is where God the Father ſpeaketh, and ſheweth himſelfe vnto vs in his Son, as the Apoſtle ſaith in the firſt Chapter of the Epiſtle to the Hebrewes.

46. *Enter ſacred Race.*] *Moſes* writeth and reciteth, that God ſet and eſtabliſhed man in the Garden, that is to ſay (as the Poet expoundeth it in proper termes, and according to the forme of Law) giuing him ſeazure, and putting him in full poſſeſsion of his inheritance, binding him, in homage of his holy Maieſty, and vnder this right, not to touch the Tree of the knowledge of good and euill, as expreſly the Text importeth, that he was threatned, that he ſhould dye the death, that is, to dye aſſuredly, and without remiſſion, to be ſubiect vnto death himſelfe, his Wife, and conſequently their Race, if they taſted of the forbidden fruit. *Adam* knew that the goods which he receiued, were for him and his. For God had ſaid vnto him and *Eue*, *Increaſe and multiply*: which could not bee ſpoken in vaine; and therefore likewiſe the Poet very properly ſaith, that *Adam* was exhorted, that if hee reſpected not the greatneſſe of his God, at leaſtwiſe he ſhould haue a regard of himſelfe, and his poſterity, which maketh his re-

uolt, and *Euaes*, the more deteſtable, that they haue (as much as in them lay) ruined not onely themſelues, but alſo all mankind euerlaſtingly.

47. *Moſt mighty Lord, quoth* Adam, *heere I tender.*] The Schoole Doctors, and namely, *Thomas* in his firſt part, from the threeſcore and fifteenth queſtion, vnto the 103. doe amply intreat vpon the condition of the firſt man before ſinne, which wee record heere for the Readers better ſatisfaction. It is a thing moſt aſſured beſides, and which may bee ſufficiently gathered from the admirable and ſufficient breuity of *Moſes* Text; that as *Adam* and *Eue* before ſinne were wholly affectioned to glorifie God, that alſo hauing expreſly, really, and with all their whole ſences, both exteriour and interiour, heard, vnderſtood, and comprehended, the cleere and expreſſe will and inhibition of God, they did wholly, and with a holy accord together acknowledge & declare, that it was reaſon to ſubiect themſelues vnto their Soueraigne, hauing vowed, promiſed, and ſolemnely ſworne to follow his iuſt will. For ſince they were created according to Gods Image, and conſequently had a moſt godly and ſtrict alliance, and intelligence with him, it was no neede that *Moſes* ſhould inſert in the Text, that which the man and woman ſaid at ſuch time as our Lord bleſſed them, and inſtructed them after ſo many ſorts. It behooueth vs neceſſarily to preſuppoſe, that in their thoughts, words and countenances, they had a continuall thankſgiuing, & that a mutuall exhortation was betweene them to performe their deuoyres. That which we may likewiſe eaſily gather by the anſwere which *Eue* made vnto the Serpent, *Geneſis* the 3. Chap. Verſe 2. and 3. for it expreſſeth that both ſhe and her husband deuiſed vpon the excellent priuiledges which God had granted them, & of the expreſſe inhibition he had giuen them, not to touch the forbidden Fruit, and that they exhorted one another to abſtaine from the ſame. It is then for this cauſe that the Poet hath properly written the ſolemne promiſe of *Adam*, with whom *Eue* who aſſiſted him, is compriſed.

48. *Much leſſe with lippes the Fruit forbad ſo much.*] *Moſes* expreſſeth not the name of the Fruit that was forbidden to *Adam* and *Eue*, by means whereof a man can giue no certaine reſolution. But this being of no ſuch conſequence as that which rightly concerneth our Faith, ſome there are that of long time conie&tured, that it was an Apple. And becauſe there are diuers ſorts of them, ſo alſo the reſolution of the queſtion hath beene diuers. Some likewiſe haue eſteemed, that by this word Apple, is vnderſtood that which we call Fruit, and maintaine that the Greek word *Millon* ſignifieth no leſſe, as alſo when one taketh it to ſignifie Sheep, it may be vnderſtood of all ſorts of foure-footed beaſts.

And in our common language, if wee command our ſeruants to bring vs Fruit, wee vnderſtand this word of diuers Fruits, according to the ſeaſon. The beauty, odour, and taſte of the Apple is alſo more various then of all other Fruits, and *Moſes* ſaith in the 3. Chapter, the 6. verſe, that the woman ſaw that the Fruit was good to eate, that is to ſay, ſhe felt the odour, and that it was pleaſant to behold. But theſe are conie&tures. The principall is to recognize, that it was a certaine Fruit that *Adam* and *Eue* knew very well, and abſtained moſt willingly from the

ſame, becauſe that all their pleaſure was to obey God, and were not mooued with any deſire to taſte the ſame, nor beheld it to couet it, except after that Satan (by the Serpent) came to enkindle the womans heart. *Moſes Bar-cepha* in the 19. Chapter of his Commentary, *De Paradiſo*, reciteth diuers opinions touching the quality of this Tree, and concludeth that it was a Fig-tree. I. *Goropius* hath followed his opinion in the 5. booke of *Origins*, and in another booke intituled *Vertumnus*, page 76. and 77. hee calleth the Tree, the Fig-tree of *India*, and the Fruit and Apples by a general name, as it hath bin ſaid. The fig-tree of *India* hath very large leaues, and the fruit very little, as our new *Herbaliſts* teſtifie, but in things ſo vncertaine, opinion impreſſeth not our thought.

49. *Enioying all the goods th'almighty giues.*] The Poet writeth after a goodly order, and repreſenteth as it were naturally the liuing beauties of this pleaſant Garden, and the commodities which man enioyed before his fall. It is the explication of *Moſes* words, *that God had planted a Garden in* Eden, *and cauſed the earth to bring forth all Trees pleaſant to ſee, & good to eate.* This Orchard then could not bee but faire in all perfection, being husbanded by the hand of the all wiſe, & Almighty. And as the trees were pleaſant & good, and the place wondrouſly delightfull, it is certaine that the Herbs, Riuers, Rocks, Caues, Brooks, Retraits, & ſingularities of all ſorts, appeared excellently faire, both to the contentment and vſe of man, to whom all liuing creatures, the Heauens, and Earth were ſubiected. So then, the Poet hath fitly ſhewed his excellence in the deſcription of ſuch a Garden, as the like is not now to be found in the world, which tendeth to declare more & more, the iuſt condemnation of *Adam* & *Eue*, who honored with ſo many goods, did afterwards ſo villanouſly diſhonour their Creator, Father, Benefactor, & ſoueraigne Lord, forſaking him, to follow his, & their enemy.

50. *Or louing Palmes.*] That which he ſaith of the loue of the ſemall Palms towards the Males, is in imitation of *Pliny* in the 4. Chap. of his 13. booke.

51. *Then now at Tiuoli.*] This is a pleaſant City in the quarter of *Italy*, which at this day is called *Campagna di Roma*, neere to which many antiquities are to be ſeen. In times paſt, it was called *Tibur*. In this, the Cardinal of *Ferrara* hath a pleaſant place (for it is not farre off of *Rome*) where the waters runne by Wheeles and Engines, made in ſuch ſort, that the noiſe thereof maketh an agreeable ſort of Muſike. The *Hidranique* Engines are ſuch, as the water turneth without the aſsiſtance of man. See *Vitruuius* in his 11. booke, Chap. 9. 10. &c. The waters of *Eden* made a noiſe more ſweete then the modern inuentions, although worthy obſeruatiõ as ſome know, that in all times the great Lords of *Italy* haue bin curious of ſuch deuices aboue all others, as their Palaces, & magnificent Gardens as yet do teſtifie.

52. *Or Cteſibes rare engines.*] This was a very ingenious perſon, as *Pliny* teſtifieth, in his ſeuenth booke, the ſeuen and thirtieth Chapter, and *Vitruuius* in his tenth booke, the twelfth Chapter, who inuented the *Hidranique* machins or Engines to draw water. By the Land where they make a *Iupiter* of *Ibis*, is vnderſtood the Iland of *Creete*, at this day *Candy* (where *Iupiter* had beene brought vp from his child-hood, and afterwards reuerenced as a God, although hee were buried there, and that ſome ſhew his ſepulcher) or rather, I knew not, he intendeth to ſpeake of

Egypt,

Egypt, or of ſome other place whence this *Ibis* iſſued, which afterwards hath beene called *Iupiter*. Let the Readers, as they are addicted, bee reſpectiue thereof. The Engines and Wheeles of *Cteſibus*, had not in all their artifice, the grace of the ſprings of the Garden of *Eden*. In effect alſo, the beauty of a nature ſo perfect as that was, might not in any ſort be repreſented by humane artifice, much leſſe could they equall it.

53. *And right, wrong errors of an endleſſe Maze.*] This was an ingenious Architectiſt, who erected the Labyrinth in the Iland of *Creete*, with ſuch cunning and ſo many by-wayes, that they who entered into it, could not get out. Since when, ſome haue called theſe inuentions, *Dedals*, be it that they be made of Planets cunningly ranged, or of Shrubs, or of Palliſadoes, or of other matter, wherof there are a great number found heere and there. The Land by reaſon of theſe diuers turnings, and pleaſant varieties, is ſurnamed *Dedala*, by the Poets. See *Ouid* in the eighth of his *Metamorphoſis*. The Poet playing vpon this inuention, applyeth it with ſingular dexterity to the faire diſpoſition of the Plants of the Garden of *Eden*, ſhewing that all the cunning beds and curious knots of the Gardens and Orchards that haue bin made ſithence, are but dead things, in compariſon of the liuing Ornaments of this Garden. For whereas the *Dedals* made by mens hands, or builded of Roſemary and other Herbes, in ſuch ſort diſpoſed and ſet, that men ſee the figures of diuers creatures, but theſe are but repreſentations which haue no ſoule. Theſe were of Animall Plants, which the Grecians call *Zoophitas*, whereof there are diuers ſorts both on the Land, and in the Sea: but theſe true *Zoophites*, and that in all ſorts, merit this name, being true and liuing Animals planted in the earth, and nouriſhed with Herbes, are maruellous in euery ſort. Therefore we ought to conſider of them.

54. *Such as thoſe Bonarets.*] *Sigiſmond*, Baron of *Herbeſtein* (Embaſſador for diuers Emperours, into diuers Kingdomes) in his Commentaries of *Moſcouy*, page 99. and 100. reciteth that which followeth, which I haue tranſlated at large, becauſe this miracle of nature deſerueth no leſſe.

About the Caſpian Sea (ſaith he) betweene the Riuers Vuolgue, *and the* Iaick, *there inhabiteth a certaine people of the Tartars, in whoſe Country there is found an admirable & almoſt incredible ſingularity, wherof* Demetrius Daniel, *a perſon of great authority, & very credible amongſt the* Moſcouites, *hath made this report vnto vs, which followeth: which is, that his father being one time ſent in Ambaſſage by the great Duke of* Moſcouy, *to the King of* Zauvolh *(who gouerneth in the Country aboue mentioned) during the time he ſoiourned there, he ſaw and obſerued (amongſt all other things) certaine ſeede, like to that of the Mellon, but a little greater and rounder, of which planted in the earth, there ſpringeth vp a plant, reſembling a Lambe, and groweth to the height of two foote, or thereabout, and it is called in the Centry Language,* Bonarate, *which is as much to ſay, as a little Lambe. And not without cauſe hath this Animall Plant this name; for it hath a head, eyes, and eares, and all other parts proportionably, as a Lambe hath that is new yeaned: More-ouer, it hath a very thin and tender skinne, which diuers in that Country make vſe of, for linnen for their head-tire: ſundry ſorts of people haue aſſured me, that they haue ſeene of*

theſe skinnes. Furthermore (he ſaith) that this Animall Plant hath bloud, and no fleſh, but in ſtead of fleſh, there is a certaine matter which reſembleth the fleſh of Creuices: moreouer, it hath hornes (which are not of horne, as thoſe of the Lambe) but made of certaine ſprigs and haires of an Herbe, and faſhioned like the forked feete of a liuing Lambe. The roote thereof is in the Nauill, or midſt of the belly. He browzeth vpon the Herbes or Graſſe that are about him, and liueth as long as they endure, but when they faile and wither, the Root dyeth and dryeth. It is a wonderfull ſoft plant, and very much ſought after by Wolues, and other rauenous creatures. This Baron addeth further: *For mine own part, although that other-whiles I reputed it for a fable, whatſoeuer was ſpoken of the* Bonaretz, *yet hauing vnderſtood by men worthy of credit, I haue deſcribed it here, yea and the rather, becauſe I haue heard* William Poſtel *ſay (who was a man that knew much) that he had vnderſtood by a certain man (called* Michel, *the Turkiſh Ambaſſadors Interpreter at Venice, & who ſpake good* Arabike) *that he had ſeene certaine ſoft skins, brought from about* Sarmacum (*a City of* Tartaria) *& other countries bordring vpon the* Caſpian *Sea towards the North, as far as* Calibontide, *of a certain plant which groweth in that country, which ſome* Muſſulmans *make vſe of, in ſtead of Furres to line their little Caps, wherewith they couer their ſhauen heads, and to weare vpon their breſts. He ſaid that this Plant was called* Samarcandeos, *and that it was an Animall Plant, and the true* Zoophite. I haue recited theſe things the more at large, to the end, that the Reader may the better comprehend the Poets excellent Verſes, who hath moſt ingeniouſly expreſſed the ſaying of *Sigiſmond*, to the end to apply the whole glory to the Creator of ſo many maruels, to whom nothing is impoſsible. See *Scaliger* 181. exerciſe 1. againſt *Cardan*, ſect. 29. where he calleth this *Zoophite Borametz*, and recounteth wonders thereupon.

The French hath *Rhea.*

55. *Within the ground.*] The Pagans called the great Mother of gods & men by this name, meaning thereby the Earth, which they repreſented in the forme of a woman ſitting vpon a Chaire, drawne with Lyons, hauing vpon her head a murall Crowne, and bearing in her hand Cities, with other Ornaments, deſcribed by *Lucretius* in his ſecond booke, and the whole expounded very amply by *N. de Comtes*, *L. Girald*, and *Cartari*, in their *Mithologies*. This word then ſignifieth the fields, within the breſts and hollowes whereof, the *Boranetz* or *Borametz* do grow.

The French hath *Fauon.*

56. *Where thouſand Trees, wauing with gentle puffes.*] Entring into the diſcourſe of the Trees of the Garden of *Eden*, hee introduceth *Adam*, paſſing athwart a Forreſt, the Trees whereof ſalute him, of ſuch heighth, that they ſeemed to touch the Clouds, as there are ſome very high ones found in the Eaſt and Weſt Indies, which ſhake vnder the wind *Fauonius*, which bloweth from the Weſt Equinoctiall, oppoſite againſt another, named *Subſolanus*. *Pliny* in his 2. booke, chapter 47. It is ſo called, *à fouendo*, that is, becauſe it warmeth and nouriſheth all things. For which cauſe likewiſe it is called *Zephirus*: that is, bring-life. *Zozniperon.*

57. *Yet enuying all the maſsie Cerbas fame.*] The Author of the generall Hiſtory of the weſt Indies, intreating in the 204. Chapter of the fifth booke of the ſingularities of the Country of *Nicaragua*, ſaith theſe words: The Trees grow very high. There is one which they call *Cerbas*, that is of

ſo

ſo great grouth, that fifteene men cannot fadome it. There are others which grow after the maner of a croſſe; others whoſe leaues dry as ſoone as they are touched. See heere vvhat he ſaith: The later hold in ſome ſort of the nature of that vvhich the Poet afterwards calleth *Shame-fac'd*. In the 2. book of the ſame Hiſtory, Chap. 62. he maketh mention of another Tree, ſo high, that a man is not able to caſt a ſtone ouer it vvith all the force of his arme, and ſo bigge, that ſcarcely eight men holding hand in hand about it, can incompaſſe it. *Fernand Ouiede* in the ninth booke of the Hiſtory of the Indies, the eleuenth Chapter, maketh mention of *Cerbas*, and telleth that he vnderſtood by the Admirall *Iacques Colombe*, that he and fourteene other men holding hand in hand, and incompaſsing the ſame, could not imbrace one of them. The wood thereof is ſpungie, tender, and light, which ſerueth for nothing but a ſhadow, but very proper for that purpoſe amongſt all other: the moſt part of vvhich haue a ſhadow very noyſome, and venemous. The fruit is like a long Cod, as bigge as the middle finger, two fingers thicke, and filled vvith very ſoft Wooll. In the threeſcore and ninth Chapter of *the Summary of the Weſt Indies*, hee maketh mention of another Tree, vvhich hath three feete, hauing a trunke of the length of a Pike, and almoſt forty foote about.

58. *Whereof the rich Egyptian ſo endeares.*] He meaneth heereby balme, a Plant excellently precious for the liquor which was found in times paſt in *Iudæa*; and now in Egypt, as the moderne Geographers teſtifie. *N. Monardes* (a Phiſician of *Ciuill*) in his Treatiſe *of the ſingularities of the weſt Indies*, and *Gomara* in his firſt booke, Chapter 35. make mention of the balme of theſe Indies. *Monardes* eſteemeth it very highly, and deſcribeth the ſame at large. *Pliny* in his 12. booke, Chapter 35. repreſenteth that of *Iudæa*, and declareth at large that which our Author expreſſeth in a few Verſes. *Viti ſimilior eſt* (ſaith *Pliny*) *quàm Myrto, proceritas intra bina cubita, ſubſiſtit. Semen eius vino proximum guſtu, colore rufum, nec ſine pingui: peius grano quod leuè atq; viridè. Ramè craſsior quàm Myrto. Inciditur vitro, lapide, oſſeſve cultellis. Ferro læsi vitalia edit. Emoritur protinus. Eadem amputari ſuperuacua patiens, &c.* See *Dioſcorides*, and *Mathiolus* his Commenter, in the 18. Chapter of the ſecond booke of the deſcription of Balme, in the ſecond booke of *Belons ſingularities*, Chapter 39. which is too long to be tranſcribed in theſe Annotations. The Poet hath drawne out the eſſence.

59. *There liues the Sea-Oke.*] *Dioſcorides* in his fourth booke, Chapter 23. (ſpeaking of *Vermillion*, which the Diers vſe) ſaith, that in *Cilicia* there grow certaine Oakes, like little Snaile ſhels, which the women of the Country gather with their mouthes, and call it graine. I think ſometimes, that the Poet pretendeth to ſpeake thereof, making mention of this Sea-Oke which liueth in a ſhell. But conſidering his words more neerely, I know not whether his intention was to ſpeake of ſome other graine, which truely ſerueth the Dyers in their Crimſon: but be it other then the Vermillion of the Eaſt. See *Scaliger exercitat.* 181. *Sect.* 4. where he ſaith, that on the bankes neere to the place where the Viſtula diſchargeth it ſelfe, and falleth into the Ocean, there are certain clods of *Bitumen* found,

vpon

vpon which grew certaine ſhrubs a foote high for the moſt part. The greateſt are about foure foote high like vnto Oakes; and buſhes without rootes, like vnto Corall.

60. *There growes vntill'd the ruddy Couchenell.*] This is a graine firſt of all brought from the Eaſt: and I haue heard that certaine Caterpillers doe euery yeere caſt out the ſame in a certaine time, as the Silke-wormes doe: ſome likewiſe hold that it is a part of their bodies. The graine is like a ſmall Peaſe; and being kept (as wee ſee amongſt the Dyers) reſembleth a little graine of dryed Currants. Being grinded, it hath a purple browne colour, and ſerueth the Dyers likewiſe for Purple, which is betweene Red and Tawny; and is much in vſe at this day in Europe. The Poet ſurnameth it Red, becauſe it is found that it hath a more high colour, and that vvhich he addeth (that it groweth without tillage) may be vnderſtood according as I haue expounded; except a man will ſay, that there is another graine of that name vvhich commeth of it ſelfe: for I know not, vvhether the other proceeding from the bodie of a creature, may take roote and fructifie.

61. *And there the Chermes.*] *Mathiolus* writing vpon the 43. Chapter of the fourth booke of *Dioſcorides*, ſaith, that the *Chermes* of the *Arabians*, is the graine of Scarlet, and diſputeth againſt the Commenters of *Meſuè*, who haue ſuppoſed the contrary: and hold that it is the *Coccus Baphicus*, of the Latines; as likewiſe the Grecians name it ſo. It may bee that of this *Arabike* word; and the propertie of the graine (vvhich is amongſt the Apothecaries, the principall ingredient of that noble confection, called by them *Alchermes*) the name of Crimſon or *Chermoiſi*, proceedeth. But the Poet ſaith, that this graine, and the two precedent, produce that wherewith they dye their Lambs Wool, which ſhould be vnknowne to the ſheepe, if they ſaw their fleeces thus ſtained, with the colours which the Dyers giue them. *Cochinel*, and the Scarlet graine, are aboundantly found in *Languedoc*.

62. *There mounts the Melt.*] A Spaniard of the company of *Ferdinand Cortes*, (who ſurpriſed the great Citie of *Temiſtitan*, the capitall of the kingdome of *Mexico* in the Weſt Indies) publiſhed a diſcourſe, where he ſpeaketh of *Melt* (which he calleth *Magueis*) and is as it were a certaine kinde of Thiſtle, hauing thicke and wonderfull large Leaues, a cubit long. In the midſt of theſe Leaues iſſueth a ſtalke, as high as a man, and ſometimes double his height, and as great as the body of a child, that is ſixe yeeres old. In a certaine ſeaſon of the yeere, they goe and pierce it in the bottome vvith an Augur, from whence their iſſueth a liquor vvhich maketh men drunke. Beſides the Wine, they draw out Vineger, Hony, matter of cloathing, matter of cordage, Tiles to couer their houſes, and Needles to ſow with, &c. The Poet hath excellently expreſſed all this, and this Plant agreeth vvith the *Cocos* (an excellent fruit) vvhereof wee haue ſpoken in the firſt Weeke. See the fourth booke of the *naturall Hiſtorie of the Indies*, written by *I. Acoſta*, from the one and twentieth Chapter, to the 33. where hee deſcribeth the *Melt* or *Magurie*, and other maruellous Trees very exactly. I feare leſt I ſhould make this *Index* a Commentarie, if particularly I ſhould repreſent ſo many

many Plants, as the Hiſtorians and Geographers make mention of.

63. *Is call'd the ſhamefac'd.*] The Moderne Coſmographers ſay, that *Pudefetan* is a quarter of the Kingdom of *Narſingue*, renowmed amongſt thoſe of the Eaſt Indies. *Scaliger* in his 181. *exercit. Sect.* 28. deſcribeth this ſhamefac'd Tree, vvhich he calleth baſhfull. *Garſias Orta* (Phyſician to the Vice-Roy of Portugall) in the firſt Chapter of the ſecond booke of the *ſingularities of the Indies*, maketh mention of the ſaid Trèe, vvhich flouriſheth not but by night, and hideth his flowers by day. *N. Monardes* ſpeaketh of another the flame and ſmoke vvhereof maketh men feeble, and vnapt or vnable to performe the act of Venery. *Ouiedus, in his generall Hiſtory of the Indies*, deſcribeth diuers ſuch Trees, with wonderfull ſtrange properties, the Creator hauing ſhewed his glory, and the witneſſes of his Power, Wiſedome, and infinite bounty thorow all the whole vvorld, to make Idolaters and prophane men vnexcuſable, and for the inſtruction, and ſingular conſolation of thoſe that feare, and faithfully honour his holy Name.

64. *I meane the Tree, now in Inturna growing.*] This is Scotland towards the *Orchades*, which *Mela* in his third booke calleth *Inuerna*, where theſe birds heere mentioned are bred, vvhich are created of Leaues, or Wood, eſpecially of the Oake; and this Wood, or theſe Leaues, hapning to fall into the water, there iſſue certaine Fiſhes, and vpon the earth, Birds like little Geeſe. I ſuppoſe that they are thoſe vvhich the Scots at this day call *Bernaques*, or *Barnacles*: vvhereof vve haue ſpoken about the end of the ſixth Day of the firſt Weeke; and which are deſcribed by *Giraldus* in the eighth booke of his collection, added to the Hiſtorie of *Ireland*, vvritten by *Richard Stanihurſt*. His vvords are theſe: *Sunt & anes hic multæ, quæ Bernacæ vocantur, quas mirum in modum contra naturam natura producit. Anatibus quidem paluſtribus ſimilis, ſed minores. Ex ligni namque abiectinis per æquora deuolutis, primo quaſi gummi naſcuntur. De hinc tanquam ab alga ligno cohærente conchilibus, teſtis ad liberiorem formationem incluſæ, per roſtra dependent. Et ſic, quouſque proceſſu temporis, firmam plumarum veſtiturã indutæ vel in aquas decidunt, vel in aëris libertatem volatu ſe transferunt, &c.* As touching the cauſes of ſuch generation, they require a Commentarie. The Poet, in a word, referreth this to a ſecret vertue, and that fruitfull, which regardeth the power & vvill of the Creator, and the hidden propertie of the Water, of the Trees, and of the Earth.

65. *But ſeeſt thou not, deare Muſe.*] It is good and neceſſary to reſtraine the forwardneſſe of the Spirit, when it will preſſe ouer-farre into the ſearch of the hidden things; and it is a learned ignorance, not to know, or will to ſound and ſearch that, the knowledge whereof hath been taken from vs vpon moſt iuſt reaſons. There is no compariſon betweene the beauty of the earth, and the wonders thereof at this preſent, in regard of the beauty and wonders of the Garden of *Eden*, no more then betweene the greateſt and ſmalleſt creatures: Not that the ſingularities that appeare as yet at this day in ſo many places of the world, be not wonderfull as true markes of the wiſedome, and power of the Creator. But the Garden of *Eden* had a farre more preeminence, vvhich appearing no more at this day, it is a vaine trauell to vndertake to conſider it ſo exactly. *Moſes*

in

in a few vvords hath ſpoken that vvhich the Reader ſhould really content himſelfe withall.

56. *To ſeeke the place, and ſearch the very time.*] It is lawfull to know, prouided it be with temperate ſobrietie; for the too curious diuing into things, meriteth not the name of Science, but rather to be reputed *Matheologie*, and vanity of vnderſtanding. The Poet regarding this, hath wiſely forborne to reſolue many queſtions, which are handled by certain diſputants, touching the eſtate of *Adam* and *Eue*, and of their race, if ſinne had not entred into the world. Hee contenteth himſelfe to touch it by the way, and diſcouer the occaſions of the ſame, vvhich we will briefely note. And whoſo will ſatisfie his curioſitie, let him reade *Moſes Bar-cepha* in *his Commentarie of Paradiſe*, and the Schoole Doctors, who haue written vpon the ſecond booke of the Maſter of *Sentences*, which haue giuen them entry into this diſcourſe, vpon vvhich they haue ſpent much time afterwards.

1. The firſt queſtion then is, in vvhat day, in what houre, in what place, *Adam* and *Eue*, or one of them was taken, and carried into the Garden of *Eden*; Some adde by vvhom, and how, vvhether the Woman was created in *Eden*, and how long time after the Man: vvhether if men had contained themſelues in that ſimplicitie vvhich was commanded them, and in the carefull intelligence, and conſideration of the Text of *Moſes*, they had better vnderſtood theſe things, and had expounded them more properly, and more promptly.

2. Secondly, whether *Adam* and *Eue* remained long time in the Garden of *Eden*; for ſome ſay that they continued there a yeere, and others a moneth, and others a vveeke, and others a day, and others ſixe or eight houres onely.

3. Whether they had children; what they vvere, and how many: or if they had none at all?

4. Fourthly, how they ſhould haue had corporall commixture, if ſinne had not entred into the vvorld, if it ſhould haue been vvithout carnall copulation; or after the ordinary faſhion after ſinne.

5. Fiftly, vvhether their children, after their iſſuing out of the wombe, ſhould haue had the force which *Adam* had as ſoone as he was created; or if they ſhould be borne little Infants, in reſpect that *Eue* could not beare in her wombe a man of 30. yeeres of age.

6. Whether they had beene learned and repleniſhed vvith vnderſtanding from the firſt day; conſidering that at this day the very Lambe iſſuing from the Ewes belly, feareth the Woolfe, knoweth, and ſeeketh out his Dam, or vvhether they were borne ignorant, conſidering the feebleneſſe of their braine.

7. Whether *Adam* departed out of this vvorld before his children, and whether the one had ſucceeded the other; or if the fathers and children after ſome yeeres ſhould haue been taken vp into heauen.

Since ſinne hath entred, and that God by admirable meanes hath made way to the manifeſtation of his Iuſtice and infinit mercy: the Poet ſufficiently ſheweth that men needed not to trouble their ſpirits in the deciſion of ſuch queſtions. The Word of God, will it not ſatisfie our curioſitie:

rioſitie: it feedeth our faith, and may content vs to ſaluation.

67. *The many other doubts that doe ariſe.*] Hee ſuppoſeth that the ſolutions of ſo many doubts that haue beene propoſed vpon the conſideration of the eſtate of Man before ſinne (which is the ſcope of all theſe Theologicall diſcourſes) cauſeth no edification: but on the contrarie ſerue to puzzle the braine, and to diſtract the ſpirits of men from more principall and holy imploiments. I will touch heere ſome one of theſe points, to expreſſe wherein our vnderſtandings are confuſed, as ſoone as they ſtray and ſtart (neuer ſo little) from the ſimplicitie of the ſacred Text.

The queſtion then hath been in the Schooles, Whether *Adam* and *Eue* might haue liued without eating? Whether the body of *Adam* was paſſible? Whether in the cohabitation hee might haue loſt his Virginitie? Whether his children were born according to the Image of God? Whether a man may abuſe himſelf, or be deceiued? Whether he were created in grace? Whether all men had bin equall? Whether the one had gouerned the other? Whether all the children that were born, had been males? I omit diuers others: whereupon men do more, and more ſooner ground themſelues, then on thoſe which ſerue for the conſolation and inſtruction of conſciences. And therefore our Author is praiſe-worthy, in that he inſiſted not vpon a fruitleſſe trauell; nor would hee ſow that ſeed vvith difficulty, which produceth nothing but ſtraw: Pretending to ſay, that the reſolutions, and canuaſing of ſuch queſtions are as well, and better concealed, and cancelled, then recorded and debated.

68. *Alas, we know what Orion of griefe.*] The Poets faine that *Orion* was a great Hunter, who hauing committed ſome contumacious inſolence againſt the gods, and eſpecially againſt *Diana*, was wounded to death by a Scorpion, and afterwards put into the number of the Starres. *N. de Comtes*, in the 8. booke of his Mythologie, chapter 12. leaueth nothing vntouched, as touching this inuention. The Aſtronomers call this Starre, *Orion*; which is one of the principall of the Southerne Pole, and is ſirnamed, Rainy, by the Poets, by reaſon of his effects. Some hold, that this Greeke word commeth of the Verbe *Orim*, which ſignifieth to trouble and moue, in ſuch ſort, as the effects doe follow: becauſe that vpon the riſing of this Starre, the Winter waxeth out; the beginnings whereof are ſtormy, and rainy. The *Hebrewes* haue called it *Cheſil*: a word vvhich I finde in *Iob*, in the ninth Chapter, the ninth verſe. and in *Amos* in the fifth chapter, and eighth verſe: and is deriued from the word, *Chaſal*, which ſignifieth to be inconſtant: a quality agreeable to this Starre, by reaſon of the changes which it produceth. The Poet ſaith, that when ſinne entered into the world, an *Orion*, that is a wauage and deluge of miſchieuous euils are falne vpon the King of creatures, that is on man and his poſteritie.

69. *And Satan princedome of the earth had claim'd.*] This is a *Chaldey*, and a *Perſian* word, that is as much to ſay, as the Prince, and Gouernour, and afterwards it is paſt into Greece, and France, and to diuers others. Satan is ordinarily called in the Scripture, The Prince of the world. He hath obtained this dominion by ſinne; for by that meanes all humane kinde hath beeome ſubiect to him. And the Apoſtle in the ſecond Chapter of the Epiſtle to the *Hebrewes*, ſaith; that he hath the Empire of death. But

The French hath *Satrape.*

this domination extendeth not further then the Reprobates. The Elect of God in Ieſus Chriſt are deliuered.

70. *Where Dircian Oedipus his marke would miſſe.*] The Poet ſaith that the ſubtilleſt, and moſt pregnant ſpirit of the world ſhould loſe his skirmiſh, that is, ſhould not know what to ſay, if hee queſtioned how *Adam* and *Eue* liued before their tranſgreſsion. *Dircean Oedipus*, the ſonne of *Laius*, and of *Iocaſta*, renowmed amongſt the Pagans (as *Pliny*, *Diodorus*, *Sophocles*, *Strabo*, *Ælian*, *Plutarch*, and other make mention) hauing giuen a pertinent anſwere to *Sphinx* his Riddle: his ſufficiency was admirably afterwards renowmed: and when as any one propoſed a doubt to another, if he could not yeeld a reſolution, it ſufficed him to ſay, *I am no* Oedipus. A man may likewiſe anſwere theſe queſtioners, who demand Whether if that ſinne had not entered into the world, what ſhould become of this or that? Make *Oedipus* to liue againe, that hee may anſwere your Riddles. As touching the Mythologie of *Sphinx*: See *N. de Comtes* in the 18. chapter of his 9. booke; and the Commenter of *Alciate* vpon the 187. embleme. The Poet then giueth ouer this skirmiſh, and ſophiſtrie, and teacheth Chriſtians to ſeeke that which is to edification, as the Verſes following doe declare.

71. *Man had not dreaded deaths all-ſlaying might.*] The queſtion is, whether if *Adam* and *Eue* continuing in their former eſtate, might haue beene ſubiect to death? Our Author anſwereth, No: and addeth the Reaſons. The firſt, that as the fire warmeth the iron, in ſuch ſort, that in the end it ſeemeth to be no more Iron; but is in a manner, conuerted into fire: ſo God, who is life without end, had inſpired into man and woman, the effect of eternall life. The proofe of this reaſon is, that the Image of God remained in Man and Woman, who (being ignorant, and not feeling the cauſe of ſinne) could not alſo know, or feele the effect, that is to ſay, being without ſinne, could not be dead. For the reward of ſinne is death, and by ſinne death is entred into the world, as Saint *Paul* ſheweth in his Epiſtle to the *Romanes*. The ſecond, that the ſoule (as being a forme giuing eſſence, life, and motion to the body) would haue adorned him with her gifts, had made him immortal as her ſelfe. This anſwer is grounded vpon the conſideration of the nature of God, who being infinitely good, eternall, and euer-liuing, had communicated this good to *Adam* and *Eue*, whereof they could not be depriued, but by ſinne. Vpon this reſolution other queſtions ariſe, which I will touch in a word. The one, why man and woman were created good, with a mutable good? The Theologians anſwere, that there is nothing immutably good, but onely God, otherwiſe there ſhould be a pluralitie of gods, and that by the reuolt of *Adam* and *Eue*, he hath made vvay to his iudgements, and incomprehenſible mercies, and manifeſted his election, and eternall grace by Ieſus Chriſt. The other, why Gods elect (reformed to his Image) ſhould dye as theſe doe, who are left to their iuſt perdition. Some anſwere, firſt of all, that they are intirely exempt from eternall death, which is the true death, that is the ſeparation from God, who is the ſoueraigne Good. Secondly, that Ieſus Chriſt is not come to reſtore vs to terreſtriall Paradice, whence our Forefather was exiled, but to raiſe vs to celeſtiall immortalitie, which could

could not be done, except we depart out of this world. For which cauſe, although that the firſt death (namely, the ſeparation of the ſoule from the body) proceedeth from ſinne, whereof there is but ouermuch remaining in the leaſt imperfect, who are in the militant Church: yet if a man conſider the counſell of God, and the effect of the obedience, and merit of Ieſus Chriſt, this firſt death is not ſent by God to his Elect in iudgement of condemnation, neither to enter into eternall death, as to the Reprobates; but it is the gate of life, vvhich their mercifull Father hath opened them, in calling them to himſelfe by meanes, whereof alſo death diſmayeth not true Chriſtians, breedeth in them comfort and animoſitie, but by reaſon that they are wholly aſſured, that by the meanes thereof they ſhall enter into full and entire poſſeſſion of their felicitie, which ſhall be intirely accompliſhed in the day of the moſt happy reſurrection of the fleſh.

72. *Heare wot I well, ſome wranglers will preſume.*] There are ſome that oppoſe the precedent reſolution of the immortalitie of man and woman before ſinne, that the radicall humour (how vvell ſo euer it be conſerued in vs to this day) yet by little and little it conſumeth it ſelfe, as the Phyſicians and experience manifeſtly proue; and decrepit age, and death, confirme it. Furthermore, that the meate (how nouriſhing and good ſo euer it were) could not reſtore to *Adam* that which hee loſt of his being, becauſe that the aliment, or ſuſtenance, is an externall, and ſtrange thing, and by paſsing, and repaſsing; and being changed into ſo many diſgeſtions, loſeth very much of his force. That time likewiſe hath vndermined mans naturall forces, and that the humours combating, the one the other; it muſt needs be, that the body (which is the priſon of the ſoule) ſhould fall to the ground. The Poet anſwereth, in reſpect of *Adam*, that the fruit of the Tree of Life was a remedy for all this: and to yeeld a reaſon thereof; there is no other, but that God had giuen this Tree for a Pledge, Seale, and Sacrament of Immortalitie. The fruit was terreſtriall, but it really repreſented vnto man, that the life was hidden in God, and remained firme, as long as he ſhewed himſelfe obedient. He had not but the ſickneſſe of the Spirit, that is to ſay, the will to diſobey God, who made this remedy vnprofitable, the Lord hauing giuen the forbidden Tree, for a marke of infallible death, as ſoone as man ſhould taſte thereof. The Theologians debate vpon theſe things at large: for mine owne particular, I haue aſſayed to preſent them briefely, as theſe annotations require.

73. *Immortall then, and mortall man was made.*] Man is conſidered in three diuers times; the diſtinction whereof is wholly neceſſarie for the vnderſtanding of the holy Scriptures, in the principall points of Religion: as on the contrarie ſide, infinite errors haue proceeded from the ignorance of thoſe, who haue confounded theſe times. The firſt, is before ſin. The ſecond, vnder ſinne. The third, vnder grace and regeneration. Before ſinne, *Adam* was immortall, and mortall: Immortall, in regard of his being, and eſtate: but mortall, in the freedome of his will, which turned it ſelfe to euill, and rebellion againſt God, as the effect proued. And as he had receiued ſo many bleſsings for himſelfe, and his poſteritie; ſo vvas it

immortall, and mortall in him. Then at that time it was in his power to dye, and not to dye. He would dye, being falne from his originall, by his pure and free-will. And therefore after ſinne hee was ſubiect to death, he might die, and he cannot chooſe but die: that is, whatſoeuer affection he hath, whatſoeuer indeuour he vſeth, the ſinfull man cannot be immortall; but of neceſſitie he muſt die: vnder grace & regeneration, we ought to conſider a regenerate man in two places, that is to ſay, in this world, and in the eternall life. In the preſent life, the children of God cannot die eternally, that is, fall not wholly, and finally from grace, but are reſtored by repentance, and faith. They may, and will die the firſt death, which is the ſeparation of the ſoule from the body, to bee with Ieſus Chriſt. In the eternall life, they cannot die, and by this meanes ſhall recouer in Ieſus Chriſt, without compariſon, more then they haue loſt in *Adam*, who of iuſt and immortall, became a ſinner, and volunta-
rily mortall, and they of ſinners and mortall men (which they
are of neceſsitie and by nature) are by grace
become immutably, iuſt and
immortall.



THE

THE SVMMARY OF THE FIRST DAY OF THE SECOND VVEEKE OF WILLIAM of *Saluſt*, Lord of BARTAS.

MOSES *ſaith in the beginning of the third Chapter of* Geneſis, that the Serpent was more ſubtill, then all the beaſts of the field which God had made. *Then hee ſheweth that* Eue (*ſeduced by the Serpent*) did eate of the forbidden fruit, and gaue it to *Adam* alſo: whereupon their eyes were opened, *and knowing that they were naked, they hid their nakedneſſe. Anon after, God iudged the Serpent,* Eue, *and* Adam, *made promiſe of the Redeemer: then hee clad* Adam *and* Eue, *draue them out of the Garden of* Eden, *without hope euer more to re-enter.*

The Poet maketh in this Booke (*intituled the* Impoſture) *an excellent Commentarie vpon this third Chapter. Hee layeth in the firſt place this foundation; that the Diuell, enemy of God and Man, enuying the bliſſe of* Adam *and* Eue, *forethought and ſought the meanes to ruinate them; ſo that it was requiſite to diſcourſe vpon the execution, and to ſhew why he vndertooke to take vpon him a body, and in particular that of the Serpent: And becauſe ſecret, de-*

clared by Moſes, containeth many difficulties, our Author toucheth the principall marked in the Text; the concluſion whereof is, that the Serpent ſerued Satan for an inſtrument to ſeduce our firſt Mother; whereupon he ſpeaketh of the horrible effects of this wicked ſpirit, who taketh vpon him diuers formes, in ſeeking the ſubuerſion of mankinde. This being explicated, he entereth into the matter, and ſheweth why Satan by the Serpent addreſſed himſelfe to the Woman; his ſpeech, Eues anſwere, the audacious reply of the Tempter, the fall of the Woman and the Man, and that which they began to feele. In the third place, he repreſenteth the Soueraigne, and iuſt Iudge, who beginneth to call theſe backſliding Criminals into queſtion, and ſhewing a miſerable conſcience aboue all, in that they pretended to iuſtifie themſelues, and obliquely to excuſe God. The Proceſſe made, and perfected, God pronounced his definite ſentence againſt the Serpent, againſt the Woman, and againſt the Man. For the fourth point, the Poet propoſeth two obiections, made by humane wiſedome againſt the Iuſtice and Mercy of God. The firſt obiection is, ſince that God hath foreſeene, and conſequently diſpoſed of this fall; it ſeemeth that the Man ought not to be condemned. The ſecond, that God ſeemeth not to proceede iuſtly, when he puniſheth the ſinne of the father in his children. He anſwereth amply, and Theologically to theſe obiections, concluding that all mankinde is iuſtly condemned. All theſe diſcourſes are enriched with Poeticall ornaments, and in ſuch a phraſe or faſhion of ſpeech, and with ſuch inductions, as ſet things before the eyes. To conclude, he ſheweth by an excellent compariſon, the deſolate eſtate of Adam and Eue, ignominiouſly driuen out of the Garden: why and how the returne into the ſame was wholly forecloſed from them, by thoſe Watchmen and Gards, which eternall God had eſtabliſhed.

THE

THE FIRST DAY OF THE SECOND VVEEKE of VVILLIAM of *Saluſt*, Lord of BARTAS.

THE IMPOSTVRE.

1. *From Heauen to Hell.*] The matter intreated of in this diſcourſe of the *Impoſture*, (beeing of very great importance) it is not without cauſe, but with excellent Iudgement, that the Propoſition of the Poet is thus ample. In the ſame, from the beginning he diſcoueреth his intention. For ſinne hath made man to fall from Heauen (whither he was raiſed being conioyned with God) as farre as Hell, hauing treated an alliance with the Diuell; and againe, the grace of his Redeemer hath drawne him from Hell, to bring him backe to Heauen. Iuſtly therefore the Poet deſireth in one inſtant to conſider both the one and the other, liuingly to repreſent (as hee doth) the eſtate of Man.

2. *Of Mercy and Iuſtice.*] In the fall and condemnation of Man, appeareth the Iuſtice of God; his bounty in the grace which was offered him, and that raiſed him to the ſtarry *Eden*; that is to ſay, to the celeſtiall Paradiſe promiſed by Ieſus Chriſt to the Thiefe that vvas crucified with him, *Luke* 23.43. Touching the reſt, the deſcription of this iuſtice and bounty is elegant, and rippeth vp in a few vvords, the vvhole eſtate of the vvorld, from *Adam* vnto this preſent; and all that which ſhall happen hereafter.

3. *Ah thou my God, euen thou my ſoule refining.*] The prophane Poets, addreſſing themſelues to their Muſes, inuocated none other but them; by meanes whereof we are not to wonder, if their Poems ſauoured of the earth; although that ſometimes they made a bruite, to aſtoniſh ſuch as them-

themſelues were. But our Poet teacheth, and practiſeth in effect, that which one ſaid of them in times paſt, without ſcarce vnderſtanding what hee ſaid; *A lone principium, &c.* his wiſh to be raiſed aboue others, or at leaſt to haue this happineſſe, to ſhew them the true way to honour, is holy and conuenable.

4. *Hels prince, ſly Parent of reuolt, and lies.*] The holy Scripture, which ſtriues not to feede our curioſities, but to edifie our conſciences, ſpeaketh ſeldome of the reuolt of the father of lyes, vvhich is the Diuell; but that which it ſaith is ſufficient to reſolue vs. See *Iohn* 8. 44. 2. *Peter* 2. 4. and *Iude* the 6. In the firſt place Ieſus Chriſt declareth, that the Diuell hath beene a Murtherer from the beginning, and hath not perſeuered in veritie, that he is a lyer, and the Father of lyes.

This ſheweth that the Diuell, before his reuolt, vvas good: but he hath not perſeuered in this verity, that after his reuolt in the beginning of the world, and anon after the Creation he hath ſlaine man: for by his temptation, ſinne and death are entred into the world. The Poet ſurnameth this ſpirit ingenious, by reaſon of his infinite ſubtilties. As touching the creation, and reuolt of the Reprobate Angels, this requireth a more ample diſcourſe. It ſufficeth, that at ſuch time as *Adam* and *Eua* vvere tempted, theſe ſpirits were falne from their origine, and that their Monarch (named in the Goſpell the Prince of Diuels: where it is alſo ſaid, *Mat.* 15. that the damned ſhall be ſent to eternall fire, prepared for the Diuell and his Angels) vnder the figure of the Serpent, he deceiued the Woman. For his diſputes diſcouer an Apoſtate ſpirit, a Lyer, a Rebell, and Murtherer, a conſpiring and horrible enemy of the glory of God, an execrable mocker, and enuious of mans felicitie. And therefore the Poet liuely repreſenteth the furies of this malignant ſpirit, which is eaſily to be preſuppoſed, and gathered by the attempts hee hath made to ouerthrow *Adam*, and *Eue*, and their poſteritie.

5. *For th' hate he had to God, who hid him driuen.*] For vvhat cauſe hee was driuen from Heauen, with his angels, the Scripture declareth not. It onely ſaith, that they haue not perſeuered in that truth, that is to ſay, puritie, and happy excellence, in which they had beene created; that they haue ſinned (without telling how either by pride, or by enuy, or by calumny or by other enterprize againſt God) wherof the Schoole-Diuines haue notwithſtanding ſubtilly diſputed, that they haue not kept their origine, but haue forſaken their domicile. For which cauſe wee ought not to vndertake to know further. That which Saint *Iude* ſaith, that God hath reſerued them vnder obſcuritie in eternall bonds, vntill the Iudgement of the Great Day: and Saint *Peter*, that God hath tied them vp in chaines of obſcuritie, to be reſerued to Iudgement, is expounded in the 45. Verſe by the Poet. They are called in the Epiſtle to the *Epheſians*, Chapter 6. gouernours of the darkneſſe of this world, malicious ſpirits, which are in celeſtiall places, that is in the ayre; and in the ſecond chapter, Satan is called, The prince of the power of the aire.

6. *Though ſtill his brethren ſeruice be allow'd.*] Hee vnderſtandeth the euill angels, Germanse, that is to ſay, brothers of their Prince, being of the ſame eſſence, nature, and wicked will. They are of the retinew of Satan,

tan, that is tyed with the ſame chaines and bonds of obſcurity, in the ſame priſons, reſerued to the ſame iudgements and puniſhments.

As touching their degrees and occupations, they are deſcribed in the Bookes of thoſe, who haue vndertaken to intreat of their impoſtures, eſpecially in *I. Wierus*, and *Bodin* in their *Demonomanies*.

7. *Tis that old Python, that tho rough hundreth throates.*] *Homer* in the Hymne of *Apollo* ſaith, that *Apollo* was ſurnamed *Pythius*, becauſe that with his Arrowes he ſlew the Serpent *Python*, engendred of the rottenneſſe of the earth, after the deluge of *Deucalion*, as *Ouid* diſcourſeth in the firſt booke of his Metamorphoſis. *Python* is a word which ſeemeth to bee deriued of the Verbe πύθομαι, which ſignifieth, hee rotteth himſelfe. *Apollo* is the Sun, who by his beames as if he darted Arrowes, ſtifled that Serpent. The fables that are recounted by the Pagans, are the falſifications of the truth of things that hapned in the beginning. And the ſacred Text in diuers places, hauing reference to the Hiſtory of the Serpent, calleth him Satan, Dragon, and the old Serpent, eſpecially in the 12. 13. & 20. of the *Apocalyps*. Satan then is the very *Python* which hiſſeth with an infinity of horrible heads, hauing ſleights and deceits, as innumerable as ineuitable. This is the fury deſcribed by *Virgil* in the 7. of his *Aeneas*, of whom a man may truely ſay:

Tibi nomina mille, mille nocendi artes.
Thou haſt a thouſand names, a thouſand ſlights
To ruinate poore man.

The holy Scripture ſpeaketh often alſo of the *Pythonike* Spirit, that is, of the Diuell, and thoſe that ſerue him. See *Leuiticus* 20. and 27. *Eſay* 8. 19. and 19. 3. and 29. 4. and in the 1. of *Samuel*, 28. 7. and in the 16. of the *Acts*, 16. Verſe.

8. *A Hill of fury in his fell deſires.*] This is a Mountaine in *Sicily*, commonly called *Montgibell*: which (by reaſon of the veines of ſulphure, wherewith it aboundeth) caſteth out thick ſmokes, intermixed with flames of fire, to the great annoyance of the neighboring countries. *An Aetna of furies*, that is, a horrible fury, inceſſantly burning, without being able to be extinguiſhed. A liuely deſcription of Satans malice, infinitely animated and diſpleaſed both himſelfe and his followers, when they perceiued man and woman inueſted in ſo happy an eſtate in the Garden of *Eden*.

The French hath *Aetna*, whereupon this Annotation is grounded.

9. *In fained forme.*] The Poet (hauing obſerued the cruell conſpiracy of Satan) commeth now to deſcribe the meanes which he vſed to execute the ſame, and diſcourſeth it in two points. Firſt, why he tooke a body. Secondly, why he tooke vpon him the body of the Serpent. For foundation of the reſolution of this queſtion, the Theologians diſpute, ſince that Satan hath no power further then God permitteth him whence then commeth it to paſſe, that he hath vndertaken and affected ſuch a matter. Since the Poet hath not entered heere into the conſideration of this demand, but ſpeaketh of it in another place, we make omiſſion thereof for the preſent.

The French hath *Corps*.

Then as touching the firſt point, to wit, why he vndertooke a body, the Poet yeeldeth ſome reaſons.

Firſt, If he had tempted the ſoule of man by his illuſions, the chaſtity and ſanctity thereof was ſo firme, as his aſſault had beene in vaine.

Secondly, if he had not had the inſtrument of voice (which hee could not haue but by vndertaking a body) he could not eaſily haue ouerturned the foundation of *Adam* and *Eues* faith.

Thirdly, if hee had ſpoken, in forming a voice in the Aire, and without ſhewing a body, the man had not beene ſeduced, but had fled his counſaile.

Fourthly, contrariwiſe, if hee had transfigured himſelfe into an Angell of light, hee feared leſt that ſhould leſſen mans fall. So then like a thiefe (that ſeeketh diuers corners, before he traiterouſly killeth the Paſſenger in paſsing by) he layeth diuers plots in diuers creatures to effect his rage.

Touching the ſecond point, the Poet ſheweth why Satan entered into the body of the Serpent: It was, becauſe hee perceiued that the Serpent was wiſer then any other, as *Moſes* declareth in the beginning of the third Chapter of *Geneſis*. For which cauſe this ſubtill enemy concludeth, that the Serpent was a fit inſtrument for his enterpriſe, it being requiſite, that there ſhould be ſome ſympathy and accord, betweene the workeman and his inſtrument, wherewith hee is to affect his worke. And to the end, leſt any man ſhould ſuppoſe, that whatſoeuer *Moſes* ſpake, was different from truth; the Poet ſaith, that before ſinne, the Serpent ſlided not vpon his belly, neither was hatefull vnto man, as he hath beene ſithence, otherwiſe the woman had not harkened to him: and it is eaſie to gather by the words of *Moſes*, that the domination of *Adam* and *Eue* ouer all creatures, and the excellence of them both, kept *Eue* from wondring and harkening to the Serpents ſpeech. Vpon theſe two points (ſet downe by the Poet) diuers queſtions may be mooued, touched by the ancients and moderns; eſpecially by the Schoole-men, and expreſly by *Moſes Bar-cepha*, in the firſt part of his Comment vpon *Paradiſe*, Chapter 27. where amongſt other things he ſaith that which followeth, which I haue heere inſerted, to giue the Reader occaſion to meditate vpon theſe things, and to admire the more the incomprehenſible iudgements, and inſcrutable workes of God. Some there are that demand (ſaith this man, a Biſhop ſometimes in *Seleuſia*, in the country of the *Parthians*, about 700. yeeres agoe) whether the Serpent was a true viſible Serpent, hauing a body, or whether Satan hauing taken vpon him the forme of a body, ſpake vnto the woman, or whether being hidden in the Serpent, he made vſe of the Organs thereof to ſpeake? Saint *Ephrem* in a certaine Commentary of his ſaith, That it was a very Serpent which ſpake vnto the woman, and that Satan required of God that he would permit the Serpent to haue power to ſpeake, to the intent to tempt man: as alſo afterwards hee required, that *Iobs* goods might bee put into his hands, to the end he might aſſay what this mans patience was; whereupon it enſueth, that the vſe of ſpeech was giuen vnto this Serpent, as to *Balaams* Aſſe. Moreouer, Saint *Ephrem* main-

maintaineth, that beſides the gift of ſpeech, this Serpent likewiſe was endued with vnderſtanding, for that God ſpake vnto him, as to a creature capable of reaſon: ſaying, *Thou ſhalt feede vpon duſt, and creepe vpon the earth.* But *Cyril* in his third Oration againſt *Iulian* the *Apoſtata*, ſaith, That Satan transformed himſelfe into a Serpent, and in this eſtate deuiſed with *Eue*, by meanes whereof he was curſed vnder the figure of the Serpent. But others are of this opinion (and mine is no leſſe) that Satan inſinuated and ſtole himſelfe into the Serpent, and ſpake after this manner vnto the woman. See heere the words of this Biſhop, wee muſt further entreate of theſe things in the Verſes following.

10. *Sometimes mee ſeemes (troubling* Eues *ſpirit) the fiend.*] This word is found in diuers places of holy Scripture, as in the 1. Chapter of the booke of *Iob*, in the 3. of *Zachary*, oftentimes in the Goſpells, in Saint *Paul*, and in eight places of the *Apocalyps*. It is deriued of the word *Satan*, which ſignifieth to haue in hatred, to be hated, and to haue an enemy: For ſo Satan alſo is the true hainous aduerſary, and Arch-enemy of God and man, whom he hateth, and is hated of them. This name is ſometimes attributed vnto men, as in the firſt of the Kings, 5. 4. in the Pſalme 109. 6. and in the 16. of Saint *Mathew*, verſe 27. where Saint *Peter* is called Satan, becauſe he would diſſwade Ieſus Chriſt, from yeelding obedience vnto God his Father. All the wicked ſpirits or euill angels are Satans, but they are ordinarily conſidered as the body of an Army, and their Chiefetaine hath this eſpeciall name, becauſe he is an Apoſtate, who not only hath reuolted from God, but alſo hath made mankind to reuolt, and dayly continueth in this oppoſition. Some deduce this name from a *Chaldey* and *Syrian* name, which is *Set*; which ſignifieth to retire, and to diſſwade and diuert. But the other Etimologie is more allowed. This is that enemy, of whoſe principality, impoſtures, and of that which enſueth, we leaue the diſputes to the ſchoole-men: Hee hath diuers other names in the Scripture, as where hee is called the Diuell, the wicked ſpirit, the wicked lyer, vncleane, the ſpirit of palliardiſe and dulneſſe, the tempter, father of the incredulous, prince and god of the World, powerfull prince of the Aire, ancient ſerpent, great dragon, &c. The effect of all which names a man may find teſtified in the ſeducing of the woman, and the man in the Garden. And theſe diuers titles are recorded, to the end, that knowing him our enemy, and what he is, wee may more carefully lay hold on the armes, (to reſiſt him) which are preſented vs by the Apoſtles, *Epheſians 6. 1. Peter* 5. 1. *Iohn* 5.

The French hath *Satan*.

As touching that which may be ſpoken of good and euill Angels, the Poet hath intreated therof, about the end of the firſt day of the firſt week.

For the preſent we are to conſider the diuers opinions vpon the point of *Eues* temptation.

The firſt is, of thoſe who eſteeme that Satan (hauing troubled the ſpirit of *Eue*) made her apprehend the ſound of a voice, which in my opinion is impoſsible, by reaſon of the ſubtil agility of that ſpirit that eaſily ſtealeth into ſpirits. This opinion is not to bee allowed in my iudgement, conſidering the purity of *Eues* ſoule. For to ſay that Satan inſinuated himſelfe before he ſpake by the Serpent, is abſurd; and it were no leſſe

then to intermix light with darkeneſſe. Furthermore, this ſhould be contrary to *Moſes* words, who ſpeaketh of a viſible Serpent, and the malediction which was afterwards pronounced againſt him, becauſe he had beene the inſtrument of the infernall ſpirit, which confirmeth my opinion. But it ſufficeth in this place onely, to touch theſe things in a word.

The ſecond, reſembling in ſome ſort the firſt, is, that Satan charmed *Eues* eyes, as Iugglers by mixed flames delude and charme the ſight of thoſe that behold them, in ſuch ſort that one ſuppoſe that the other haue Horſes and Aſſes heads, and that the floores are conuerted into Eeles, which may likewiſe happen by the agility of theſe wicked ſpirits, which haue a light and aiery body, in ſuch ſort, that as ſometimes we ſee Clouds of ſtrange appearance in the Aire, ſo they alſo repreſent an infinity of formes, as the Magicians and Inchanters doe confeſſe. I approue not likewiſe this opinion true in it ſelfe, if a man conſider in generall the illuſions and impoſtures of Satan, but I reiect it in this particular act, by reaſon of *Moſes* Text.

The third is, that Satan made himſelfe the body of a Serpent, by an ability and induſtry of his owne. But the Diuels can create nothing, this honour appertaineth onely vnto God. And *Moſes* ſpeaketh of a very Serpent made, with thoſe of his kinde, before the temptation of man.

The fourth, which is the Authors opinion, and mine owne is, that it was a very Serpent, created by God, into whoſe body Satan inſinuateth himſelfe, to effect his purpoſe.

Vpon this opinion there ariſeth a queſtion, which is, whether Satan was in the body of the Serpent, or whether hee mooued him outwardly, as the Poet expreſſeth the ſame, by the compariſon of two Lutes. This ſeemeth not currant, neither that alſo which is ſaid againſt the Serpent, and againſt the great infernall Serpent, implyeth no leſſe then that they were together.

And therefore the Poet addeth for a finall opinion, that Satan was in the Serpent as the ſoule is in the body, that is, not as a body in roome and place, but as a forme. Or as he is in the bodies Demonikes, or thoſe that are poſſeſſed, who haue a ſoule, and by the meanes thereof, at one time or other haue knowledge and good iudgement, and afterwards being agitated by the wicked ſpirit, they ſay and doe wonderfull things; ſo the Serpent liued by the ſenſitiue ſoule that was in him, without hauing before that time diſcourſe in himſelfe, or vſe of words, but the wicked ſpirit ſtealing into him, ſpake.

Theſe queſtions, and other ſuch like, are touched by *Moſes Bar-cepha*, in the firſt part of his Commentary *De Paradiſo*, and by the Schoole-doctors. See moreouer the firſt Booke of *Iohn Wier*, touching the impoſtures of the Diuels, where he particularly ſetteth downe all the places of the ancient Doctors, who treate of the illuſions and apparitions of Satan: likewiſe I. *Bodin* in his *Demonomania*, and in his worke intituled, *Malleus maleficarum*, and other bookes annexed thereunto.

The French hath *Dæmons.*

11. *Or whether Diuels.*] It is a word deriued from the Greekes, which ſignifieth skilfull, as if a man ſhould ſay *Dæmons*, as *Plato* in *Cratilas* ſaith.

But

But the ſciences of the Diuell is without charity, and therefore agrauateth their condemnation. Otherwiſe (eſpecially amongſt the Pagans) this word was often taken in the better part, but amongſt the Chriſtians, it is attributed to the euill ſpirits, and is taken in euill part. The holy Scripture maketh mention thereof. See *Leuiticus* 17. 7. *Deuteronomy* 32. 17. 1. *Kings* 17. and 6. *Iob* 7. 20. 1. *Corinthians* 10. 20. *Thomas* in the firſt of his ſecond queſtion, 64. art 4. ſaith, that two places haue beene aſſigned the Diuels, Hell, in regard of their reuolt, and the Aire, to tempt and exerciſe vs. In this place we muſt bridle our curioſity. The Hiſtory of the *Gadarenians*, and of their Swine, recited in the eighth of the Goſpell of Saint *Luke*, and the 20. of the *Apocalyps* ſhew, that theſe malignant ſpirits are not alwayes in hell. Saint *Auguſtine* in his eighth booke *De Ciuitate Dei*, the two and twentieth Chapter ſaith, that they inhabite the Aire for the preſent, vntill the laſt day, as in a priſon. And in the third booke of *Geneſis*, according to the letter, the tenth Chapter ſaith, that before the ſinne of the firſt man, they were in a more pure Aire, but that afterwards they are in a troubled Aire. The places of Saint *Peter* in the ſecond Chap. of his ſecond Epiſtle, and of Saint *Iude*, and of Saint *Paul*, in the 2. and 6. of the *Epheſians*, in that they are badly vnderſtood, haue giuen entry to many ſpeculations: we muſt impute the fault to the curious and peruerſe ignorance of mans vnderſtanding.

As touching the power, ſcience, prediction, impoſture, and puniſhment of the Diuels, and euill ſpirits, this hath beene intreated of at large in our Commentary, about the end of the firſt day of the firſt Weeke.

12. *Who firſt of nothing made vaſt Amphitrite.*] The diuels can create nothing, this honour onely appertaineth to God Almighty, who hath made the vaſt *Amphitrite* of nothing, that is, the inconſtant Sea, called ordinarily by this name, by the Greeke and Latine Poets; who ſay, that it is *Neptunes* wife. The *Mithologiques* vnderſtand hereby the matter of all humidity, which enuironeth the earth, or that is mixed thorow it. So that which is ſaid of *Neptune* and *Amphitrite*, in the firſt Weeke. Some deriue this word from the Greeke, *Amphitritein*, which ſignifieth to rub about, becauſe the Sea rubbeth vpon, ſurroundeth, paſſeth and tranſperceth the earth in all parts.

13. *So Faiery trunkes within* Epirus *Groue.*] The Children of *Noah* being ſometimes ſcattered heere and there after the Deluge, his Grandchild *Dodanim* poſſeſſed *Albania*, or *Epire*, and planted his name there, for it appeareth (as *Stephanus* in his Hiſtory of Cities obſerueth) that in times paſt *Epire* was called *Dodone*. By ſucceſsion of time this country (where the little ſonne of the holy Patriarch had liued) was polluted with Idôlatry, and in ſtead of the ſeruice of God, the Diuell eſtabliſhed his Oracles there with ſtrange illuſions. For beſides the Temple where Satan ſpoke in the City of *Dodone*, there was neere vnto the City, a Forreſt of ſpeaking Fir-trees, which incontinently, or aſſoone as any man came to demand any queſtion, mooued themſelues, ſounded & vttered an intilligible anſwere. And therefore it is, that the Poet calleth the Trunks or Trees, fatal, that is, animated with the ſpirit of their *Iupiter*, which was the diuell,

who

who inſpired them. This Oracle (with that of *Iupiter Ammon*) was one of the moſt ancient and famous pilgrimages of the Pagans. *Homer* maketh mention thereof in the fourteenth of his *Odiſſee*. *Herodotus* in his ſecond booke. *Strabo* in his ſeuenth booke. *Plutarch* in the life of *Pyrrhus*. *Pauſanias* in his *Achaiques*, where he ſpeaketh of two ſpeaking Pigeons, which imitated mans voice, in that Forreſt. Fables forged vpon the Hiſtory of the Deluge, and in the meane while accompanied with no ſmall number of horrble errors, amongſt the Pagans. Moreouer, there are ſome that write, that in this Forreſt there was an Image, which with a rod of Iron beat vpon Caldrons of Braſſe, that in the compaſſe of certaine ſtrokes, gaue anſwere in articulate ſounds of things to come, to ſilly ſuperſtitious people which ranne and reſorted thither from all parts. The Grecians, of all other, were the moſt beſotted, and made brutiſh by ſuch impoſtures of Satan, as we may reade in *Plutarch*, in his booke of the ceſſation of Oracles, and in other places.

14. *So all inexcus'd, the pale Engaſtromyth.*] This is a Greeke compound word, ſignifying him that ſpeaketh in the belly. The Latines haue called ſuch *Ventriloqui*, and the Hebrewes haue vſed the name *Oboth*, which is as much to ſay, as Bottles, becauſe the *Engaſtromyths* ſeemed to ſpeake, as if it were in ſome Bottels, in grumbling out their Oracles: for the wicked ſpirit hauing ſeazed on them after an extraordinary faſhion, as appeareth by that which *Plutarch* reciteth: as touching the *Delphian Propheteſſe*, the people ſo poſſeſt, become pale, and affrighted, & with a hollow and trembling voice (as if it iſſued from ſome hollow Tun, and concaue Veſſel, they recited that which the wicked ſpirit could not expreſſe but by their tongues, and other Organs of the body, which they made vſe of in their diabolicall practices. *Ariſtophanes* in his Comedy of Waſpes, maketh mention of the *Engaſtromyth* of his time, named *Euricles*. Saint *Auguſtine* in his booke *De Doctrina Chriſtiana*, is of the opinion, that the *Pythoneſſe* (whereof it is ſpoken in the 16. of the *Acts*) was *Engaſtromyth*.

As touching this Propheteſſe of *Delphos*, the ancient Authors ſay, that ſhe ſpake not but when there was a queſtion, to giue anſwere to the demands of Pilgrims. For in the midſt of the Temple of *Delphos*, there was a very deepe Vault, made by an opening of the Earth, which cauity was kept couered for the moſt part. It was then diſcouered when the anſwere was to be giuen, and thereupon they ſet a *Tripos*, or Treuet, vpon which the Propheteſſe ſat after ſome Ceremonies, and remained diſcouered. Sodainely a ſharpe winde, violent and whiſtling, horribly iſſuing from out the Caue, ſeazed this Propheteſſe, which became furious, and wholly changed, ſometimes as if halfe dead, pronounced her anſwers for the moſt part in Greek Verſes, but ambiguous & very captious. This done, the wicked ſpirit retired himſelfe, and the Propheteſſe recouering her ſpirits, and returned into her former ſence, ſtayed her ſelfe, and became ſilent and ſtill. See *I. Wier* in his ſecond booke of the *Impoſture of the Diuels*, Chapter 1. and 14. *G. Peucer* in his third booke of *Diuinations*, the fifth and ſixth Chapters, and Saint *Auguſtine* in his booke *De diuinatione Dæmonum*, whereof certaine fragments are alledged in the decree of *Gratian*, Chapter 26. queſtion 3, 4. and in the 4. Chapter, 1. 2. &c.

15. *So*

15. *So doth the Phantike, lifting vp his thought.*] The ancient Latines (who inhabited *Italy*) adored certaine falſe gods, called *Fauues*, who in a viſion by night were wont to giue anſwers vnto thoſe that asked them, by reaſon whereof, ſince that time the places where ſuch Oracles were deliuered, were called *Fauna*, and by change of language, *Fanna*. Some hold that this word is deriued from *Fannus*, who was the firſt inuentor of this ſuperſtition. *Feſtus* is of opinion, that it is deriued *à fando*, that is to ſay, ſpeaking, becauſe that in dedication of Temples, the chiefe Prieſt pronounced certaine words, which ſerued for the dedicacy. Some write *Phanam*, and deriue it from the Greeke word *Phanaron*, which ſignifieth that which is manifeſt; becauſe that the anſwers giuen in theſe Temples were manifeſt; that is, publikely taken notice of. From thence the *Fanatiques*, and *Phanatiques*, Prieſts haue taken their name, who in the Temples were ſeazed with diabolicall fury, & tranſported without themſelues, as in their Extaſies and Raptures, they could wonder: whereof afterwards they had not any remembrance. They ſhaked their heads, and made ſtrange faces, when the euill ſpirit came to poſſeſſe them. This hath bin an inuention of the Deuill, to counterfeit the holy worke of the eternall God, in the viſions of his Prophets, and the excellent gifts communicated to his Church, in the time of his Apoſtles, as *Ioel* had foretold in his ſecond Chapter, and Saint *Paul* expoundeth in the ſecond of the Acts. See the eighth Chapter of the *Theomancy* of *G. Peucer*, which is the 4. book of his learned Commentary of the principall ſorts of Diuinations, where he amply diſputeth of ſuch Satanicall extaſies.

16. *Bloud-thirſty* Neroes *barbarous heart with rage.*] The Hiſtory of this prophane perſon (deſcribed by *Suetonius*, *Tacitus*, and others) is common. This was the firſt Emperour that openly perſecuted the Chriſtians, and made a cruell butchery in *Rome*, ſo that he neither wanted will, nor they who ſucceeded him, vtterly to exterminate and extinguſh all the Saints and true Chriſtians that were in the world. Satan ſhewed himſelfe a true Lyon in his furies of perſecution, where his ſeruitors and hangmen tooke a glory in diſpatching and deuouring the Children of God. *Nero* alſo is called a Lyon by the Apoſtle Saint *Paul*, the ſecond of *Timothy*, the 4. 17. Verſe. And *Euſebius* in the third booke of his Hiſtories, the thirtieth Chapter reciteth, that *Ignatius* compared thoſe ten men to Leopards, who led him to *Rome*, where he was expoſed to wild beaſts; the cuſtome being at that time to caſt out the Chriſtians to be deuoured of wild beaſts: as this cruell Lyon (that is to ſay) *Nero*, cauſed it likewiſe to be practiſed againſt them, with other cruelties, whereof I will alledge this place in *Tacitus*, in the 15. of his Chronicles. *Pereuntibus addita ludibria, vt ferarum tergis contecti, laniatu canum interirent, aut crucibus affixi, aut flammandi, atque vbi defeciſſet dies, in vſum nocturni luminis vrerentur*: whilſt the Chriſtians were deuoured, crucified, and burnt aliue in Gardens, *Nero*, this prophane beaſt, this enemy of God and all Religion (attired like a Coach-man) draue his Horſes, and ſported with the people of *Rome*. Whereupon *Tacitus* is conſtrained to confeſſe (although hee were a Pagan, and Chriſts great enemy) that Romans had compaſſion of the Chriſtians that were ſlaine ſo vnhappily, not for any good that ſhould redound

redound to the publike, but to satisfie the rage of one only, that is, of Satan, and *Nero* his instrument. *Miseratio* (saith he) *oriebatur, tanquam non vtilitate publica, sed in sæuitiam vnius, Christiani absumerentur.*

17. *Strict Lacedemon, to a soft society.*] The Poet intending to shew that Satan transformeth himselfe in diuers sorts, to ruinate the Children, as he hath done the Father and Mother, proposeth some notable Metamorphoses, which denote the Prouerbe *Hominem homini lupum.* For whereas in the first temptation, he could not make vse of man who was without sinne; after hee had seduced him, hee presently imployed him for his principall instrument. In persecutors he is a Lyon, in false prophets, a Dog that barkethagainst God, in the Epicures (who haue no other god but their belly) hee is a Hog; in Lawyers, that peruert right by their cunning discourses, he is like a Nightingale or a Swanne. He is a Fox in the soule of the Hypocrite. Thus then Satan continueth his first occupation, to murther and dissemble vnder diuers humane formes.

And as touching the Epicures, they make of *Lacedemon* (whence Gourmundize, Drunkennesse, Luxury, Dissolution, Auarice, Enuy, & Ambition, were banished, as *Plutarch* sheweth in the life of *Licurgus*) a disordered City, that is founded vpon pleasures, delights, and voluptuousnes of this world: to wit, when the euill spirit hath seazed on mens spirits, & especially the greatest, we see the publike estates, wherof the Inhabitants were in times past temperate, continent, and modest, become disordered full filled with all villanies, shameless, and strangely vicious and villanous.

18. *Yet this were little, if thy spight audacious.*] The summe of Satans execrable pride is, that he transformeth himselfe into an Angell of light: and to deceiue the wise men of the world, dare counterfeit the most holiest workes of God. Hee hath had his visions, prophets, sacrifices, temples, washings, satisfactions, and other inuentions, by which hee hath wholly endeuored, and at all times, to frustrate the truth of Gods Church. By diuers apparitions he hath introduced superstitions and abominable Idolatries, vnder colour of Religion, of Gods seruice, and the honour of God. The false prophets, the false apostles, the Heretikes counterfetting the Angels of light, but (seduced by Satan) haue dared to inuest themselues with the cloake of Gods Word, to introduce their Sects of perdition. The sacrificers of the Pagans haue taken faire pretexts. In briefe, when Satan would do more mischiefe, then is it that he endeuoreth to make vs beleeue that he would procure vs some great good.

19. *Namely poore woman, wauering, weake, vnwise.*] He declareth by an elegant comparison, taken from him that assaulteth a Fortresse in the weakest side, and least defensible: why the Dragon, that is, Satan (hidden within the Serpent) addressed himselfe to *Eue* rather then to *Adam.* The reason is, that hauing long time considered the first *Androgine*, (that is, man and woman) who were but one bodie, one flesh, and one bloud, and continually kept company, hee perceiued that the woman was more easie to be seduced then the man, where she is called indiscreete, light, &c. ought not to be vnderstood of our first mother before sinne: for she was wise, graue, constant, in briefe, created according to the Image of God, as *Adam* was; but she is considered after her fall, and because shee after-

afterwards gaue eare vnto Satan; indiſcretion, lightnes, & vanity began to forme themſelues in her heart. *Adam* was not ſeduced, ſaith the Apoſtle, 1. *Tim.* 2. 14. but the woman which was ſeduced, was the cauſe of tranſgreſſion. After ſinne, theſe Epithites agree both with man & woman, but more with the womā, being compared to a man, as *Eccleſiaſtes* about the end of it. As touching the diſputes of the Ancient and *Scholiſts*, vpon this point, and other precedent, and ſubſequent, it requireth a Commentarie to examine them particularly. Furthermore, *Moſes* hauing from the beginning of the third Chapter, expreſſed in a word, that the Serpent ſpake vnto the Woman without declaring any further; in preſuppoſing that hee hath begunne there, where he eſteemed that he might come more eaſily to the top of his deſſeignes. Let vs raiſe our ſelues higher, that is, as farre as the conſideration of the maruellous, incomprehenſible, and iuſt iudgements of God, and let vs adore his infinite mercies, who from ſo many confuſions (wherewith Satan hath intangled our firſt Father and Mother) hath (as from darkneſſe, in the beginning he made light to iſſue) drawne the matter of his great glory ſhining in the gratuitall redemption of his Elect, and in the iuſt condemnation of the Reprobates.

20. Eue, *ſecond honour of this vniuerſe.*] This is a Paraphraſe vpon that which *Moſes* reciteth, in the third Chapter of *Geneſis*, from the firſt Verſe till the ſixth, containing the firſt calumnie of the Diuell, making vſe of the body of the Serpent, to forme the ſpeech which hee addreſſed to the Woman. The anſwere of *Eue*, and the reply of the Diuell. His firſt temptation was to make her call in doubt the truth of God, as if he ſaid; Is it true, that God hath made this inhibition? The ſecond, to accuſe God of enuy, and hatred; as if he had forbidden *Adam* and *Eue*, to eate of euery fruit, to take occaſion by *Eues* anſwere, manifeſtly to contradict God, and to aboliſh his nature in the hearts of our firſt Father and Mother: and conſequently deface his Image. For the Woman hauing anſwered not firmely, but with modification of Gods inhibitions, and menaces; this curſed ſpirit anſwered audaciouſly: *You ſhall not dye at all, but God knoweth that at ſuch time as you ſhall eate, your eyes ſhall be opened, and you ſhall bee as God, knowing good and euill*: that is, you ſhall haue more knowledge, and cleerer vnderſtanding, whereas it ſeemeth that you are now blinde, not ſeeing but by another: for then ſhall you know the reaſon of all things, and how they ought to be gouerned. The diſcourſe of the Poet is enriched with a proper compariſon of a Ruffian, who by affected diſcourſes, would corrupt a Maid, or Woman. The Apoſtle hath vſed this compariſon in the 11. chapter of the ſecond Epiſtle to the *Corinthians*. I wil adde heere the notable ſaying of a Father; expounding theſe words, *You ſhall know good and euill.* In this place (ſaith hee) the Diuell vndertaketh two things: The one, that *Adam* and *Eue* ſhould haue remembrance of their good loſt, and experience of their euill found: in ſtead of highneſſe, wiſedome, and ſhame of conſcience; for plenitude of ſcience, ſence of miſery, for the glory of God, condemnation with the Diuell. And as the Oracle of *Delphos* ſpake alwayes a double ſence; ſo the Diuell playeth the Sophiſter in his temptation, ſpeaking of one thing, and intending another, that is to ſay, that their eyes ſhould be opened, but it ſhould be

to know their ſinne, and ſhame. Obſerue heere a deteſtable deceit, when as the Deceiuer getteth the maſtry, danting himſelfe that hee had ſpoken truth; and the deceiued hath no meanes to approue the Deceiuers lying, who then may accuſe Satan, the Seducer; and excuſe the man ſeduced? It is God who cõſidereth the intention of the Seducer, & the hope of the ſeduced. But might God without ſatisfaction excuſe the one, rather then the other? This had beene to renounce his iuſtice. Certainly, the Diuell, and Man, were become enemies to God. According to Law it behooued, that he who was ſeduced, ſhould be firſt of all reconciled; to the intent he might afterwards demand Iuſtice, for the horrible and cruell offence of the Seducer. Thus was it needfull that the Mediator betweene God, and Man, ſhould come, who had the onely power to make peace betwixt God and mankinde, and to manifeſt the fraud of Satan, and ouerthrow his workes.

21. *This parley ended, our ambitious Grandam.*] The holy Hiſtory, *Gen.* 3. 6. reciteth, that the Woman (ſeeing the Tree which was good to eate, and that it was delightfull to ſee, and deſireable, in that it gaue Science) tooke the fruit, and did eate it, &c. *Eue* before that had ſeene this Tree, which the Serpent had told her of; as *Eues* anſwere to the Serpent ſufficiently teſtifieth; when as then *Moſes* ſaith, that the Woman ſaw that the Tree was good, and faire, it is to ſhew, that before the approch of the ſerpent, ſhe had beheld that Tree, with another eye thẽ ſhe did afterwards. For before the temptatiõ, ſhe beheld the tree with a ſimple, & no couetous eye: but hauing begun to giue eare vnto the Serpent, ſhe ſaw that the Tree was good to eat, & deſireable to ſee, becauſe at that time her eie was inflamed with wicked couetouſneſſe to be like vnto God. The compariſon which the Poet propoſeth of the yong Thiefe, is proper to expreſſe the combate in *Eues* ſcience. Before ſinne, there was no ſuch matter, all was peaceable, her affection was wholly retired to God. But as ſoone as ſhee had giuen eare to the Serpent, this diſpute ſucceeded, and by the iuſt iudgement of God, and vpon the audaciouſneſſe of our firſt Mother, giuing credit to the Seducer, lying obtained the better part. Some demand why ſhe asked not counſell of her Husband; and whether her eyes were not opened, except that *Adam* had done accordingly as ſhe had. Although that *Moſes* words import that *Adam* vvas with her: yet diuers Theologians ſuppoſe that this vvord (*with*) ſignifieth not that hee vvas preſent at ſuch time as the Serpent ſpake; but that it is onely to expreſſe their amitie, and coniunction, which was the cauſe that *Adam* diſputed not againſt the Woman, but that comming thither at ſuch time as ſhee did eate of the fruit of Knowledge, ſhee perſwaded him to taſte thereof. And the cauſe why ſhe expected him not, expreſſeth this word (*to ſee*) which *Moſes* vſeth: Which is, that the couetouſneſſe of *Eue* was ſo much inflamed, that ſhe made her ſelfe beleeue, that in a moment ſhee ſhould become a goddeſſe, and ſhould haue the aduantage ouer her Husband, in counterchange of this, that hee had beene created before her. This is the opinion of *Moſes Bar-cepha* in the 28. Chapter of the firſt part of his Commentary, *De Paradiſo*. And as touching the other point, becauſe it ſeemeth that a man may gather by the words of *Moſes*, that there

was

was not much time, betweene the treſpaſſe of the Woman, and that of the Husband: the holy Hiſtorian is content to ſay in a word in the ſeuenth verſe, that then (that is to ſay) when *Adam* and *Eue* had both of them taſted, both their eyes were opened. *Eue* at the firſt was ſeduced by the Serpent; but *Adam* alſo was incontinently ſeduced by the Woman, and God (intending to pronounce his iuſt ſentence againſt their reuolt) in the ſame inſtant conceiued likewiſe that they were copartners in the ſame fault; yet in ſuch ſort, as the Serpent firſt of all, receiued the firſt ſtroke, *Eue*, the ſecond, and *Adam*, the third. But this ſufficeth, if it be not too too much for theſe Annotations.

22. *Our Mother falling, hales her Spouſe anon.*] By a proper compariſon, he expreſſeth that which *Moſes* toucheth in a word, that the Woman gaue the forbidden fruit to her Husband, who was with her, who eate of the ſame, that is, that with her ſelfe ſhe trained him into the pit of Hell; as our Lord had threatned. The Theologians vpon that which the Woman might ſay vnto the Man, as it is not to be doubted, but that there was ſome diſcourſe betweene them, as a man may gather out of the ſecond and third Verſe: but *Moſes* inſiſteth not vpon the words of the Serpent, to giue vs to vnderſtand, that Satan is the common enemy of mankinde, and to make vs more carefull, and conſiderate to flye his aſſaults, and ſubtilties. It ſufficeth, that *Eue* being firſt ſeduced, made *Adam* to fall.

The French hath *Ayeule.*

23. *Downe to the gulph of pythy Acheron.*] The Poets and Pagan Philoſophers haue by their fictions confuſed (after a ſtrange faſhion) both to themſelues, & their Diſciples, that which the holy Patriarkes had taught their ſucceſſors, as touching the eſtate of conſciences, when men approch neere vnto death, and that the ſoules are ſeparated from the bodies. Although that the moſt part of them haue apprehended ſomething of the immortalitie of ſoules, yet notwithſtanding they haue comprehended nothing of the true felicitie of the ſame, beeing wholly ignorant of this Article, in place whereof they haue ſubſtituted the *Elizian* fields, that is to ſay, of ſtrange Idols.

The French hath *Cocythis.*

As touching the eſtate of the Reprobates, they haue forged fantaſtike diſcourſes, and yet God (without leauing them wholly without a teſtimonie in their behalfe) hath vouchſafed that they ſhould write ſuch things, as ſhew and decipher the miſerable condition of thoſe that liue and die with an euill conſcience. *N. de Comtes* (the *Venecian*) in the third booke of his *Mythologie*, hath vnfoulded at large this Philoſophy of the Pagans, and hath repreſented their infernall Geography. They haue conſidered in hell (a word ſignifying in their bookes, the eſtate of thoſe that are vpon the point of death) ſometimes the eſtate of ſoules ſeparated from their bodies, foure Riuers, that is, *Acheron*, *Styx*, *Pyriphlegeton*, and *Cocytus*, before which is the Riuer *Lethe*.

By theſe Riuers they haue vnderſtood the remorſe, regrets, deſpights, burnings, groanings, and confuſions of the ſoule, which apperceiueth her ſelfe to be drawne before the ſeat of the iuſt Iudge, to be condemned, and that at that time, all things in the world are forgotten, and vaniſh out of the thought, and there remaineth nothing but the apprehenſion of

the iuſt iudgement of God. Without ſpeaking for the preſent of *Acheron*, and the reſt, no more then of *Charon*, *Cerberus*, and the *Furies*; whereof wee haue intreated in the Annotations of the firſt Weeke. *Cocytus* (of which *Plato* in his *Phædro*, and *Homer* in the 11. of his *Odiſſea* make a deſcription) is thought to be deriued of a word, which ſignifyeth to mourne and lament; as alſo *Plato* declareth in the third booke of his Commonwealth; becauſe that they who die without true repentance, and without hope, torment themſelues in their hearts for their fore-paſſed life. The children of God haue a ſenſible feeling hereof, but they haue alſo a remedy, and conſolation. There are other interpretations vpon this word, but they returne all of them to one ſence.

In briefe, before and after death, all they whoſe ſinnes are imputed before God, are in a miſerable eſtate in all ſorts. The Poet ſaith, by a very proper compariſon, taken from him that falling, layeth hold on his friend, and draweth him into ruine with himſelfe: that *Eue* beginning to fall from this high and excellent degree, wherein ſhee was neere to the Throne of God, and inforcing her ſelfe to mount higher, ſhe fell, and in falling hath laid ſo faſt hold on her Husband, (hauing induced him to Apoſtacy, and like rebellion) that both of them had falne into the bottomleſſe pit of *Cocytus*, that is to ſay, into miſery, and eternall death, if the mercy of God had not aſſiſted to preſerue and defend them. The meanes ſhe held to lay hold on her Husband, is touched in a word by *Moſes*, that is, that ſhe gaue the forbidden fruit to him, who was with her, who ate of the ſame. The Poet expoundeth theſe words, to wit, that ſhe perſwaded *Adam* by diuers inductions, which is very probable, for that it ſo fell out by the iuſt iudgement of God, that the words of the welbeloued woman, the beauty of the Woman, and the miſery of *Adam*, voluntarily loſing his liberty, were the ſollicitors of this horrible tranſgreſsion.

24. *This fruit once taſted.*] *Moſes* ſaith, that after the Man and Woman had taſted of the forbidden fruit, their eyes were opened, and they knew that they were naked. For which cauſe, they ſowed together the Leaues of the Figge-tree, which the Poet calleth halfe breeches, that is, garments made vp in haſte, to hide their ſhame. Heere it appeareth how Satan vnhappily ſeduced *Adam* and *Eue*, making them beleeue that they ſhould haue their eyes opened, and *Moſes* ſheweth, that they ſaw nothing after their eyes were opened, but ſhame and confuſion. The Poet expoundeth the whole very properly. Before their eyes were opened by their reuolt, they ſaw with their eyes the Image of God, which appeared and ſhined on each of them, their bodies were inueſted with glory, and they had neither any wicked thought, or euill imagination in their hearts before ſinne. See S. *Auguſtine* vpon this point, in the 11. booke of *Geneſis, ad literam*, Chapter 31. and in his firſt booke of *Locutions* vpon *Geneſis*, number 9. *Theodoret* in the queſt. 33. vpon *Geneſis*. *Baſil* in the Homily, that *God is not the Author of ſinne*. Saint *Ambroſe* in the 13. Chapter of his booke of *Paraäiſe*. What hath then this Science of good and euill been? The knowledge of the loſſe of the Image of God; the knowledge of their miſery; the ſenſe of their Apoſtaſie, rebellion, pride, impiety, and vnderſtanding of their corporall and ſpirituall nakedneſſe. Sithence, their ſpirit

rit hath beene troubled with ignorance, errour, and confuſion. In humane affaires hee ſeeth but in obſcuritie: in that which concerneth the better life, he knoweth that he knoweth nothing and that hee cannot comprehend any thing. *Adam* and *Eue* then knew that they haue offended, and that they are naked; and meane while (like aſtoniſhed & drunken perſons) they thinke that God (who ſeeth all things) ſhould not ſee them, and hide themſelues vnder the Leaues: an ordinary folly imitated by their poſteritie, who oppoſe their conceptions againſt the vviſedome of the Almighty. *Elias* (Commenter vpon *Nazianzene*) very properly ſaith vpon the 11. oration, that *Adam* and *Eue* could not be made gods; by reaſon whereof the Sonne of God hath been made man. And *Nicetas* vpon the 38. and 42. *Orations* of the ſame Doctor ſaith, that man was naked in three ſorts. Firſt, in ſimplicitie of manner. Secondly, without cunning and occupations, to maintaine this life. Thirdly, hauing neither garments nor couertures whatſoeuer, which he explicateth a little after more at large. There could be nothing ſhamefull in man or woman before ſinne; but contrariwiſe all the worke of God was excellently good, and faire, and to pretend to couer it with humane artifice, had beene but to diſgrace it. After ſinne, there is a ſhame in diuers ſorts. Thoſe workemanſhips which ſome haue digeſted without matter, haue oftentimes great defects. After the laſt Reſurrection, the bodies of thoſe that are bleſſed, ſhall haue no neede of corruptible veſtments; but beeing without ſinne, ſhall be cloathed with glory, and eternall light: the Reprobates ſubuerted to ignominy, damnation, and horrible puniſhments in bodie and ſoule for euer.

25. *As in a dreame, after much drinke it chances.*] The Pagan Poets ſurname *Bacchus* thus, whom they call the God of Wine, that is, the wine it ſelfe, or the Inuentor thereof. This word is deriued of another, which ſignifieth to preſſe, becauſe that the Wine taketh forme, and becommeth fit to be drunke, when it is fumie. When it is new, it ſooner ſearcheth the braine, and then (being thus boiling) it produceth farre more dreames, as ſome finde in the vintage time, when they drinke new Wines, whereof *Plutarch* and the Phyſicians yeeld reaſons. The Poet ſaith, that in the beginning of their reuolt, *Adam* and *Eue* had not as yet but a confuſed ſenſe of their fault, God hauing not as yet made their proceſſe, and diſcouered their offence. This is moſt true; for till ſuch time as the celeſtiall wiſedome diſcouered vnto man the greatneſſe of his ſinne, he excuſed it, and was aſtoniſhed in himſelfe, nay, more iuſtified himſelfe vpon the charge of another, as we may ſee afterwards; Man laid the fault vpon the Woman, and the Woman on the Serpent. In regard of theſe couerings and raiments of *Adam* and *Eue*: See S. *Auguſtine* in his firſt booke, *de Geneſi ad litteram*, Chapter 32. *Iræneus* in his third booke, Chapter 37. and the Author of the Scholaſtique Hiſtory, vpon the third Chapter of *Geneſis*: Saint *Ambroſe* in the thirteenth Chapter of his booke aboue-mentioned, propoſeth an ample and myſticall expoſition, vpon theſe Leaues of the Figge-tree.

The French hath *Lenee*.

26. *Therefore the Lord, within the Gardenfaire.*] After that *Moſes* had deſcribed in the ſecond and third Chapter, Gods inhibition and menaces,

naces, the boldneſſe of Satan, who made vſe of the Serpent; the diſcourſe betwixt the Serpent and the Woman; the tranſgreſſion of *Adam* and *Eue*, he addeth their iuſt condemnation, wherein we ought to conſider:

1. The comming of God into the Garden.
2. The eſtate wherein *Adam* and *Eue* were at that time.
3. Gods firſt demand.
4. Mans anſwere.
5. The ſecond demand.
6. The reply, and *Adams* excuſe.
7. The demand made vnto *Eue*.
8. Her anſwere.
9. The ſentence of God againſt the Serpent.
10. Againſt the Woman.
11. Againſt the Man.

As touching the firſt point. The queſtion is, at what houre our Lord appeared to call theſe offendors in queſtion. The Poet ſuppoſeth that it was in the morning. As if that *Adam* and *Eue* hauing offended the euening before, had paſſed the night in the couert of the trees: interpreting the words of *Moſes* (*vpon the winde of the day*) that is, at ſuch time as the winde aroſe before day. Others ſuppoſe, that it was a little before midday, which *A. Eugubin* intreateth of at large, in his Commentarie vpon the third Chapter of *Geneſis*. The 70. Interpreters haue tranſlated it about the Euening. Some others interpret the words of *Moſes*, *Le Ruach haiom*, towards the winde of the day, that is, on the Eaſt ſide. This word Morning, might be in ſuch ſort expoũded, that it was not before the Sunriſe, but being farre in the day: and they that are of this opinion, hold, that God would not that *Adam* and *Eue* (who were thus ſeduced) ſhould paſſe the whole night, and thereby ſhould be expoſed to other new temptations of Satan; but incontinently came vnto them to relieue them, and raiſe them from their fall. See Saint *Ierome* in his *Hebrew queſtions vpon Geneſis*, where he giueth diuers interpretations vpon the words (*vpon the winde of the day.*) As touching other mens Allegories, vpon this time of Gods Apparition, we inſiſt not further on them. Againe, ſome Ancients are of opinion, that God appeared not in his Eſſence, which is inuiſible, and incomprehenſible; but as in giuing his holy Law vpon the Mount of *Sinai*: and in manifeſting himſelfe to his Prophet *Elias*, he formed a voice and a winde. That the ſame hapned at that time, Saint *Auguſtine* in his ſecond booke *de Trinitate*, Chapter 10. ſaith; I ſee not how we may expound (according to the Letter) that which is ſaid, that *they heard the voice of God walking in the Garden*, except we attribute it to a humane form. A learned Theologian of our time, writeth that which inſueth vpon the words of *Moſes*: *The moſt part are of opinion, that* Adam *hauing ſinned about midday, was drawne in queſtion about the Euening: But for mine owne part, I am of another opinion, which is, that* Adam *and* Eue *couered with thoſe Figge-leaues which they had ſewed together, paſſed the night in repoſe, and ſilence (the darkneſſe fauouring their hypocriſie) and then vpon the Day-ſpring they awakened, and began to thinke vpon their conſciences. We know that about*

the

the rising of the Sunne, the winde naturally ariseth at that time; then God appeared with the Winde. There are diuers opinions to the contrary, but that which I haue proposed is the most certaine, and most simple, which is, that that which was hidden vnder the darknes of the night, was discouered vpō the rising of the Sunne; meane while, I doubt not, but in this winde, there was some testimonie of the presence of God. For although (as I haue said) the Sunne (which riseth euery day) is accustomed to moue some winde; this letteth not, but that God hath giuen some extraordinarie signall of his comming strongly to awaken the consciences of Adam *and* Eue. These are the words of this Theologian; and that which is said by *Moses, that God walked in the Garden*, is the testimonie of his extraordinarie and dreadfull presence, as also it is added, that they heard this winde, and hid themselues amidst the Trees, beginning truely to know that they had to doe with their Iudge.

The Ancient and Moderne Theologians are of opinion, that the Son of God, was he that spake vnto *Adam*; and some suppose likewise, that there was a manifest apparition, as he afterwards appeared to *Abraham*, and others, as I haue noted out of Saint *Augustine*. See *Tertullian* in his second Chapter against *Marcion*, Chapter 27. and against *Praxeas* in the 16. where he saith of the Sonne, *Ipse ad humana colloquia semper descendit, ab* Adam *vsque ad Patriarchas & Prophetas, in visione, in somno, in speculo, in ænigmate.* And afterwards: *Deus in terris cum hominibus conuersari non aliàs potuit, quàm sermo, qui caro erat futurus.* See *Irenæus* in his 5. booke against Heresies, chap. 15. and especially *Chrysostome* in his 8. *Homily to the people of Antioch*, where he expressely expoundeth the words of *Moses*, that *God walked in the Garden.*

2. At such time as God gaue particular and speciall testimony of his presence: *Moses* saith, that *Adam* and *Eue hid themselues amongst the Trees of the Garden, Gen.* 3.8. and to this intent to flye from the presence of God, which was a testimonie of their first pricke of conscience. They thought that their breeches of Leaues serued them not sufficiently, they now sought out a thicket, a starting hole amongst the Trees. Behold the fruits of Satans deceits, who had said, *You shall bee like gods, knowing good and euill*: that is, you shall be miserable, foolish, and mad.

First of all, their rebellion hath begotten an euill conscience, in vvhich there hath been a knowledge of their Apostasie, a sufficient testimonie of their sinne, fault, accusation, and condemnation: to which they could oppose nothing but a vaine and perilous flight.

Secondly, this flight hath declared, that sinne had extingnished in them the trust, which they should haue had in the mercy of God.

Thirdly, they shew themselues enemies to God, hauing a horror to behold him, and shewing thereby that his Image was defaced in them. For the last point, they shewed themselues to be wholly dull, and senseless, to thinke that hee who seeth and knoweth all things, could not discouer their folly, condemned by the Prophet in the Psalme. 139. Saint *Augustine* in the 33. Chapter of the 11. of *Genesis, ad literam* declareth, why *Adam* hid himselfe. See also *Irenæus* in the 37. Chapter of his third booke. Some there are that obserue in the example of *Adam*, fiue dreadfull and bitter fruits of sinne. 1. The opening of their eyes. 2. Their nakednesse. 3. The shame

ſhame and confuſion of their ſpirits. 4. The iudgement, the teſtimonie, and torture of conſcience. 5. The feare, the trembling, and the apprehenſion of the condemnation and puniſhment of God. Behold, the table of a truely guilty man; vvherein the Soueraigne Lord is the party and the Iudge.

Thirdly, the eternall God called *Adam* (ſaith *Moſes*, *Geneſis* 3. 9.) and demanded of him, Where art thou? This manner of ſpeaking may be taken in diuers kindes. Sometimes when wee ſcarcely know vvhere he is vvhom wee deſire to finde, we cry out, Where art thou? Sometimes when we ſee him, we vſe this kinde of ſpeech, in ſeeming to wonder, as if we would ſay vnto him that we thought not to finde him there. Sometimes it is to make him vnderſtand, that hee is in a place vvhere his miſdeeds haue placed him, as if one of our friends were locked vp in a baſe dungeon for his crime; we would ſay in bewailing his condition, Where art thou? Sometime in ſearching a thing is loſt, we pronounce the ſame words; or vvhen wee would reproue any man, or make him know the danger wherein hee is. God knew vvell where *Adam* was, alſo hee was not ignorant what became of *Abel*, in asking *Cain*, Where is thy brother? When he ſaid to *Moſes*, What holdeſt thou in thy hand? And to *Ieremy*, What ſeeſt thou? And to Satan, Whence cõmeſt thou? hee knew well all this. What doeſt thou *Adam*? Haſt thou thine eyes opened, as the Serpent told thee? or rather art thou not blinde? Where art thou? Art thou God, as the Serpent hath promiſed thee? or art thou a ſlaue? vvalkeſt thou vpright? come out & ſhew thy ſelfe a little, that I may ſee thee. Doſt thou caſt downe thine eyes, that thou ſhouldſt not behold me? Theſe were words indeede to pierce the heart of poore *Adam*, and to bring him to reknowledgement, and ſhew that God in his anger, deſiſted not to ſeeke out *Adam*, as a father ſhould doe his vnthrifty ſonne: For finding him, in ſtead of vſing rude language, of reproaching them both of their infidelitie, ingratitude, impiety, pride, iniuſtice, vanitie, rebellion, and felony; He called *Adam*, and likewiſe ſpared the VVoman, as being a vveake veſſell, although the miſchiefe had begunne in her. But the man was her head, and reſponſible both for his own, and his wiues faults. *Tertullian* ſaith to the purpoſe vpon this point; God demanded, Where art thou? Not that he was ignorant of the fault committed by Man; or that it was hidden from him: but hee would draw *Adam* from the place, where the remorſe of his ſinne detained him, to bring him to the preſence of God. See Saint *Ambroſe* in his *booke of Paradiſe*, the fourteenth Chapter; and Saint *Gregory* vpon the eight and thirtieth Chapter of *Iob*, in the 28. booke of his Morals, chapter 3. and that which followeth vntill the 7. where he diſputeth very amply vpon the ſence of theſe words, Adam, *where art thou*?

4. In the anſwere of *Adam* (thus adiourned to appeare in perſon) the Poet diſcouereth, and liuely repreſenteth the miſerable eſtate of a ſinners conſcience, in making vs ſee and behold our firſt Parent, who like a guilty man, trembleth, waxeth pale, ſweateth for anguiſh, becomes amazed, hath teares in his eyes, ſinging in his eares, trembling in his knees, vnable to ſtep one foote further without ſtumbling, not daring to lift his eyes,

eyes, but fixing them on the ground, and is no more that which he was before, but feeleth himselfe to be combated, beaten, abated, disturbed, tortured, tired with a thousand passions, hauing the Heauens, the Earth, God, and his Angels for his enemies; notwithstanding, although that with a fained voice he excused his fault, yet his countenances & answers testified, that inwardly he was sufficiently conuicted. *I heard* (saith hee, *Gen.* 3. 10.) *thy voice in the Garden, and was afraid, because I was naked, and therefore I hid my selfe.* A strange Hypocrisie! He heareth God, and his conscience; and in stead of confessing his fault, accuseth his iust Iudge oblikely, as if the voice of God had beene the cause of this confusion in which he found himselfe. Wee haue heere a true Image of the life of all the Children of *Adam.* See the explication of this place of *Moses*, in the 22. booke of Saint *Gregories* Morals.

5. This second demand pressed *Adam* more neerely, as the Iudges present the question to shameless delinquents. *Moses* sheweth, that our Lord intended seriously to awaken this conscience, which would haue continued asleepe; and to make himselfe withall dreadfull to the sinner, sheweth that his nakednesse was not the cause of his feare, but that it proceeded from the shame of his Apostacy. It was a blasphemy, in that *Adam* sought the source of his misery in nature, and oblikely accused his Creator, in stead of accusing himselfe. Furthermore, this question, *Who hath told thee that thou wert naked?* Is not proposed here, as if God were in doubt of the fact; for sodainely he discouereth vnto him the true cause: but his intent was to wound this dull conscience, which had no feeling of his misery, as if a sick man tormented himselfe in his bed (without thinking that he had the Feuer) recalling to his memory, that it is by reason of the Fruit, that hung vpon the learned Tree, that is, on the Tree of the Science of good and euill, is to shew, that *Adam* was aduertized in good time, and is not falne from his excellent condition, but in as much as he would thus by his free and franke will. And againe, in this transgression and obstination, is discouered the hainousnesse of the crime of our first Parent. An ancient Theologian said, This Hypocrisie in *Adam* (who excused himselfe so much) is dayly discouered in his Children, who being chastised for their misdeedes, accuse their Iudges, and not themselues. It appeareth also in this word, that *Adam* approoued himselfe guilty by his first answere; for he could not know that he was naked (that is, conceiue shame and feare) if he had not eaten of the forbidden fruit.

6. In *Adams* reply and excuse, the effect of the Serpents poyson is more and more discouered; So farre is hee from humbling his head, that contrariwise he lifteth it vp more audaciously against God. Beforetime he pleaded (as it were betweene the teeth:) heere he beginneth to thunder: *The woman* (saith he) *which thou hast giuen me to be with me, hath giuen me the fruit, and I haue eaten.* As if he said, What wouldst thou haue me do? Thou art the cause: Why hast thou left me such a Companion? Thou hast giuen her me in a sort, to induce mee to doe this; she it is, that gaue me this fruit, and I haue eaten thereof; impute the fault to her, and not to me. We see in this reply, how brutish, rebellious, and desperate man becommeth, as soone as hee hath forsaken God, in such sort, that

in ſtead of humbling himſelfe, he vpbraideth both the woman and God himſelfe, who had giuen her vnto him, in the eſtate of Iuſtice and perfect ſanctity. Venerable *Bede* writeth vpon this place, that *Adam* ſaid not, *The woman hath ſeduced mee*, but, *The woman which thou haſt giuen me*. Pride neuer ſaith, I haue ſinned. And Saint *Gregory* to this purpoſe ſetteth downe theſe words following: *Adam* oblikely diſchargeth his offence vpon God himſelfe, as if he ſaid: Thou art he that art the cauſe of my tranſgreſsion, for thou haſt giuen me this woman. From this roote of error doe all the branches proceede, which as yet wee ſee in this world, that euery one dare mainetaine and iuſtifie the euill which hee hath committed. But whoſo excuſeth his fault, accuſeth himſelfe the more, and redoubleth his ſinne. Hee diſcourſeth of this matter at large in the thirteenth Chapter of the two and twentieth Booke of his Commentaries vpon *Iob*. See alſo Saint *Bernard* in his firſt Sermon vpon *the feaſt of All Saints*.

7. *Moſes* ſaith, *Geneſis* 3. and 13. that the eternall God asked the woman, *Why haſt thou done this*? and would not any further debate with *Adam*, as alſo he had no neede: for by his friuolous anſwer, and afterwards by his wicked reply, he had augmented his fault, in ſtead of remedying the ſame. In briefe, whatſoeuer reſiſtance he made outwardly, he felt himſelfe conuinced in his own conſcience, and his countenance and words bewrayed no leſſe. Becauſe then the woman was not only her husbands Companion, but hauing beene ſeduced by the Serpent, by her pure and free will, yet had ſhe drawne her husband into the ſame ruine; reaſon it is, that ſhe ſhould anſwere for her owne offence, to the end, that the Iudge hauing heard her allegations, might afterwards giue ſentence vpon them all. Some tranſlate theſe words, *Why haſt thou done this?* How haſt thou done this? as if he ſaid, How could it be that thou hadſt the thought to giue ſo pernicious counſell to thy husband? The Poet followeth this opinion:

8. *Eue* alſo is as dumbe as her Husband, in accuſing the Serpent, and oblikely taxing the Creator of the Serpent, ſhe ſuppoſed to be acquit, the *The Serpent* (ſaith ſhe) *hath ſeduced me, and I haue eaten*. But none had conſtrained her to giue eare to the Serpent, nor to beleeue his lies. Contrariwiſe, God had armed her with wiſedome to reſiſt, if ſhe had had the will. There is this true in her anſwer, that vndoubtedly ſhe had beene ſeduced: but that which maketh her guilty: is, that voluntarily ſhee permitted her ſelfe to be ſeduced.

At this day the children of *Adam* and *Eue*, (eſpecially thoſe who haue obtained grace in Ieſus Chriſt) complaine themſelues before God inceſſantly, crying out to their celeſtiall Father; *Lord, it is the Serpent which hath not beene ſeduced by any, but hath ſeduced himſelfe: he it is that hath ſeduced vs*. In the latter day all Gods Elect, deteſting this curſed ſpirit, ſhall ſay, Thou haſt ſeduceſt vs. But turning themſelues to their Sauiour, they ſhall ſay, And thou, O Lord, haſt redeemed and ſaued vs. There is therefore this difference betweene Satan, *Adam*, and *Eue*, that Satan cannot ſay, I haue beene ſeduced; but contrariwiſe, *Adam* and *Eue* may ſay, We haue beene ſeduced. Thence is it, that Saint *Gregory* ſaith, in a place

place of his Morals. The angell Satan is fallne by his proper malice, but man is fallne by anothers malice. See here why by the comming of our Redeemer, mankind is brought vnto the light of repentance: but the Apoſtate angell is not recalled by any hope of pardon whatſoeuer, to the recouery of the light from whence he is fallen. Saint *Bernard* ſaith, that the charity of Ieſus Chriſt had reſtored that, which Satans malice had ouerthrowne. And in his 69. Sermon of the *Canticle of Canticles*, The angell hath beene puniſhed, nay more, damned in iuſt fury, man hath onely felt the diſpleaſure, but not the fury of God, who in his wrath remembred himſelfe of his mercy. But he remembreth himſelfe no more of his mercy, when his wrath is kindled. This word *Seduce* diſcouereth all the intentions, and trecheries of Satan, in reſpect of *Adam* and *Eue*, and of all their poſterity, which would be good to diſcourſe vpon, if wee wrote ſermons. But this ſufficeth for Annotations.

9. The ſentence againſt the Serpent contayneth diuers conſiderations, which I will intreate of as briefely as is poſſible, reſeruing the queſtions and more ample explications to a Commentary. God queſtioned not the Serpent, who had not the ſenſe of ſinne: nor Satan, who ſhould not obtaine mercy: Hee beginneth the pronunciation of his ſentence by the Serpent, becauſe that Satan is intermixed with him, and both are the workemen and inſtruments whence the tranſgreſsion proceeded. The words of the ſentence haue a double ſence: for one part concerneth the Serpent, the other the Deuill. There are diuers likewiſe, that by an Allegory apply all that vnto Satan, which is ſaid vnto the Serpent, *Geneſis* 3. 14. as (amongſt others) *Moſes Bar-cepha*, in the firſt part of his *Commentary of Paradiſe*, the laſt Chapter. And almoſt all the ancient Theologians, who haue intreated of this matter, are of the ſame opinion. But it ſeemeth that the 14. verſe of the third of *Geneſis*, appertaineth properly to the Serpent, and as touching the 15. Verſe, it appertaineth to the Serpent, and Satan commixtly.

Furthermore, there is no man that ſhould hold it abſurd or ſtrange, that the Serpent was condemned; conſidering, that hauing beene created for the good of man, he was the inſtrument of his ruine. And by this ſentence of malediction, God pretended to ſhew how much hee prized the ſaluation of *Adam*, and of his race, ſhewing himſelfe like a Father, that would hate the ſword wherewith his Sonne ſhould be ſlaine. The Reprobates ſhall be caſt into eternall fire both body and ſoule; and yet notwithſtanding the bodies haue no motion, but that which the ſoules giue them. In this regard it is ſaid, that the Serpent hath hath done that which Satan hath executed by the Serpent.

Furthermore, the malediction againſt the terreſtriall Serpent, appeared as yet for the preſent, and in as much as hee is condemned to creepe vpon the earth, and to eate the duſt, which is the teſtimony of a vile, ſordid, and contemptible nature, in ſtead of that, that hee was lifted vp againſt man and woman, created according to Gods Image. In regard of the enmity whereof *Moſes* maketh mention in the 15. Verſe, wee ſee that it continueth as yet vntil this day; and if any handle a ſerpent hardily, they are ſuppoſed Enchanters, and men of euill condition: meane while

the Lord hath addreſſed in this laſt point, his malediction principally againſt the Deuill: to the end, that *Adam*, *Eue*, and their ſucceſſors ſhould learne to take heede of an enemy ſo mortall, and ſo ſolemnely condemned, and then to reſiſt him with certaine aſſurance of victory. And although that the hearts of all the children of *Adam* are not enemies to this aduerſary, and that likewiſe diuers of them adde heere vnto him priuately or openly, yet ſo it is, that Satan requireth the ruine of them all, and is hated of all likewiſe, yea, euen by thoſe who haue beene bewitched by his illuſions. But for that he knoweth, that euen thoſe who are moſt wicked, hate him, he inſinuateth himſelfe cunningly, and by many ſlye ſubtilties couering himſelfe with a Maske, to deceiue them more eaſily. In briefe, all the children of *Adam* haue this nature and property, that they feare and are in horror of Satan. But the Word, that *the ſeede of the Woman ſhould breake the Serpents head*, hath ſuch a generall relation to *Adams* poſterity, that it is ſpecially intended of the head of the Church, who hauing in the perſon of his aboueſaid head once triumphed ouer Satan, continueth in his members to bruiſe his head euery day, *Romans* 16. 20. the full ouerthrow of this Prince of the world being referred vntill the laſt day. For at that time he ſhall bee wholly confounded, in reſpect of the Children of God. But theſe things being amply decided in the bookes of the Theologians, it ſufficeth that we haue obſerued thus much by the way.

10. As touching the ſentence pronounced againſt the Woman, the Poets words are very expreſſe, notable, and eaſie to be vnderſtood, *Gen.* 3. 16. *I will greatly augment thy trauell, and thy childing, and thy deſires ſhall be ſubiect to thy Husband, and he ſhall haue the dominion ouer thee.* This multiplication of dolors, comprehendeth all the difficulties which women feele, from the time that they begin to be with child, vntill they bee deliuered of their fruite, which produceth ſtrange torments, which ſhould not haue happened if ſinne had not beene. Some enquire whether thoſe women that are barren, are exempted from this condemnation. The anſwere is, that the deſires, regrets, perplexities, ſickneſſes, and other diuers incommodities, are a Counter-poize, which oftentimes wayeth downe the other. There is this likewiſe, that all women that are with child, and that bring forth Children, feele not equall dolors, it being in the higheſt Iudges hands, to moderate the puniſhment. The ſecond puniſhment is ſubiection. As if our Lord had ſaid vnto her, Thou wouldſt play the proud one, and aduance thy ſelfe in preeminence, as if thou hadſt farre more deſpite then thy husband, but thou ſhalt bee vnder him, and this ſubiection ſhall be accompanied with paine and ſeruitude.

11. It remaineth to ſpeake of the ſentence againſt the man: In which the Theologians obſerue two things in generall; the one, that it was not to *Adam* and *Eue* onely, that theſe words haue reference, but to all their poſterity, to the end we might know that mankinde hath beene curſed in theſe two perſons. The other is, that man and woman are not heere condemned but to temporall puniſhments, to the end, that ſeeing ſo great a moderation in Gods diſpleaſure, they ſhould not in any ſort deſpaire. Hauing obeyed the womans words, to diſobey Gods Word, it was reaſon

ſon he ſhould be condemned with his wife. The malediction of the earth ought not to be wondered at. For man in falling from Gods grace, drew all creatures which were made for him, into ruine, eſpecially the earth, which is his dwelling place, and which fructifieth not for it ſelfe, but for the vſe of man. This malediction being as it were a Deluge powred vpon the whole world, the Lord would, that on which ſide ſoeuer man turned his eye, he ſhould ſee, that he had infected, by the venome of his reuolt, all the moueables and neceſſaries of his houſe. The earth then waxeth not old (as ſome ſuppoſe) but the ſinnes of the race of *Adam* dayly take from her force, and are the cauſe that the other Elements are more and more armed to execute the ſentence of Gods dreadfull iudgement, as we ſee the extraordinary flouds increaſe and multiply their inundations vpon Nations, Families, and Men.

Furthermore, the earth produceth nothing that is good, without labour; or if in certaine places ſhe ſeemeth to be more pliable, there are other maledictions againſt the ingratitude of ſinnes. And whereas *Adam* is condemned (Verſe the eighteenth) to eate the Herbes of the field, it ſignifieth that he was depriued of diuers delights, which he enioyed in the Garden of *Eden*: as if a father ſhould take away all dainty and exquiſite meates from his children, and feede them with browne bread and water. Yet ſome interpret this, as if God ſhould ſay vnto him, Although that the earth be couered with Thornes and Thiſtles, yet ſhall it bring forth vnto thee ſome nouriſhment to maintaine thee. The ſweat of the face, ſignifieth a painefull, tedious, and long trauell; which by the difficulties which ſhould preſent themſelues, ſhould afflict both mind and body, as we may obſerue in all vocations. In briefe, then hee would ſay, that the life of all men ſhould be diſquiet, laborious, and troubleſome to ouerpaſſe. The idle loyterers, voluptuous, and ſuch others, are not exempt, conſidering that they rot and periſh in their diſſolutions after a wretched manner, without compariſon, more then any other. Beſides, the trauell here mentioned is common to all humane ſociety, not equally proper vnto euery member, but in as much as it pleaſeth God to diſtribute vnto euery one a certaine portion of this maſſe of miſeries, which ſinne hath inferred. I enter not into the conſideration of Gods grace, which he beſtoweth vpon his children in extenuating of this ſentence, neither will I deſcribe the other tribulations wherewith men are inwrapped by ſinne, and which the Poet *Horace* hath ingeniouſly obſerued, and yet ſcarcely vnderſtanding the originall of his diſcourſe.

Poſt ignem æthereа domo
Subductum, macies, & noua febrium
Terris incubuit cohors, &c.

Moſes contented himſelfe onely to touch that which is moſt pertinent, to the end, that vnder an example we ſhould know, that the ſinne of man ouerturned all the order of nature. In briefe, all are dead in *Adam*, that is to ſay, by the diſobedience of the firſt man and woman, ſubiect to all ſorts of euils, whereof death is the end, in regard of this preſent life: for eternall

nall death inſueth, in regard of thoſe that obtaine not pardon in Ieſus Chriſt; which being expounded at large in the bookes of the *Theologiſts*, it is time to returne to our Poets Text.

37. *Heere I conceiue that fleſh and blond would brangle.*] The Poet (before he conclude this Treatiſe of the *Impoſture*) purpoſely entreth into conſideration of the principal obiections which humane wiſedom (which is carnall and proud) preferreth to excuſe *Adams* reuolt, and to accuſe ouerthwartly the iuſt Iudge, as if he were the Author of ſinne. The ancient Fathers, amongſt others, Saint *Auguſtine*, and ſome other learned diuines of this time, (whoſe bookes are publiſhed) haue fully anſwered all that which the audacious ignorance of Heretiques, Detractors, and Sophiſters haue dared to rattle out againſt the verity of God, and excellently handleth this doctrine of the fall of Man, for the glory of God ſhining in his iuſtice, and infinite mercy. For the preſent, we will onely inſiſt vpon the obiections, which the Poet propoſeth, without meddling with others in theſe our Annotations. The firſt is thus. That which God hath forewilled, commeth to paſſe, that which commeth to paſſe, is diſpoſed by his wiſedome, and power, againſt which, no man may reſiſt. He hath foreſeene the fall of Man, and therfore man ought to fall, and reuolt; and ſince that this could not come to paſſe, but that God (who could preuent the ſame) had the knowledge thereof, yea, and permitted it, it followeth that the ſinne ought not to be imputed to the Man. For who is he that can preuent that which God hath diſpoſed?

The ſecond obiection is; That children ought not to ſuffer for the iniquities of their fathers: And conſequently, God ſeemeth to proceed with ouer-great rigour to viſit the iniquitie of the Fathers vpon the children, as wee ſee all the poſteritie of *Adam* and *Eue*, made lyable to the malediction, pronounced againſt them. Behold the two principall obiections, whereof the one concerneth *Adam*; the other his race. The Poet particularly anſwereth them both, oppoſing fiue anſweres to the firſt obiection, and foure to the ſecond, as the inſuing Verſes teſtifie.

38. *O duſty wormeling, dar'ſt thou ſtriue and ſtand?*

The firſt anſwere to the firſt obiection, taken from the ninth Chapter of the Epiſtle of Saint *Paul* to the *Romanes*, containeth two heads. Firſt, it is an arrogance wholly inſupportible, that a man (which is to ſay, a worme of the earth) durſt oppoſe himſelfe againſt God, all iuſt, all wiſe, all good, and aske him reaſons of his counſels, as if it be lawfull for the Potter to make veſſels of his clay to honour, or diſhonour; VVhy ſhould a man cenſure him, who doth nothing but wiſely, if hee diſpoſeth of his creature, as it ſeemeth beſt to himſelfe? 2. There is no iniquity in God, and conſequently likewiſe that mans reaſons cannot dayly obſerue the iuſtice of his iudgements: yet are they iuſt, although they are hidden from vs; whereupon we are alwayes to conſider the nature of God, who doth nothing but wiſely, and iuſtly. In this place I will alledge two teſtimonies of S. *Auguſtine*, collected out of his booke intituled, *Enchiridium ad Laurentium*. The firſt is in the 96. chapter, where he ſaith. VVee ought not to doubt, that God doth not good in permitting thoſe things to bee done, which are badly done. For he permitteth not this, but by a iuſt iudge-

ment.

ment. Although then that euill things (in aſmuch as they are euill, are not good) yet is it good, that there ſhould be not onely good, but euill. For if it were not a good thing, that there ſhould be euill, the Almighty God (who is good) would not permit that it ſhould be: ſince it is a thing moſt certaine, that it is a thing as eaſie for him to hinder that which hee would not, as it is eaſie for him to doe that which he will. If we beleeue not this, it is to diſproue the firſt Article of our Faith, where we make profeſſion to beleeue in God Almighty. The ſecond teſtimonie is in the 100. chapter, where it is ſaid: Theſe are the great workes of God, exquiſite in all he will; yea, with that wiſedome, that when the Angelicall and humane nature hath ſinned, that is to ſay, when Satan and Man had done their will, not that of Gods, notwithſtanding this Creator hath not ceaſed to accompliſh his will, by the will of the creature, who hath done that which the Creator would not: he well vſing (as the ſoueraigne good) the euill committed, to the condemnation of thoſe whom he hath iuſtly predeſtinated to perdition: and for ſaluation to thoſe, whom he hath bountifully predeſtinated to grace. For in regard of Satan, and Man, they haue done that which God would not, in regard of the omnipotency of God, they could not doe it in any ſort whatſoeuer: Becauſe that in that very thing, which they haue done againſt the will of God, our Lord hath fulfilled his will in them. In regard of this therefore it is, that the workes of God are great, and all his purpoſes abſolute; for that by a maruellous and vnſpeakeable meanes, that which is done againſt the will of God, is not alwayes done without his will, for it ſhould not be, except hee permitted it; and he permitteth nothing (maugre himſelfe) but voluntarily. Theſe are the words of Saint *Auguſtine*.

The ſecond anſwere is taken from the conſideration of mans eſtate before ſinne. He had a will franke and intirely free: and wee ought to diſtinguiſh this libertie from conſtraint, and neceſsity. He then was tempted, but was not induced, moued, nor conſtrained but by himſelfe; for he had his free vvill, but he vſed it badly. The diſpute of free will after ſin, requireth another diſcourſe. The Poet ſaith, that *Adam* and *Eue* haue not beene charmed by a *Philtre*, that is to ſay, by a poiſonous drinke inforced by a *Buſyris*, that is to ſay, by a cruell Tyrant. In briefe, they themſelues were vrged on by themſelues, although that Satan gaue the firſt aſſault. It is then a vaine allegation to ſay, that *Adam* could not auoid that vvhich God had foreſeene. To conuince man, and to cloze his mouth, it ſufficeth to ſay, that he is reuolted of his own free-will, and without any conſtraint. For the ſecret counſell of God is not the cauſe of ſinne: it is, the free-will of our Father *Adam*. Since he findeth in himſelfe the cauſe of his euill, what getteth he to turne, and ſeeke it in the Heauens? The fault diſcouereth it ſelfe manifeſtly, becauſe he would ſinne. Pretending to clime the Heauens, he fell into the bottomleſſe pit of death. And whereas God all wiſe, and all powerfull, hath permitted that man ſhould fall from his former eſtate, it is a thing wherof we can yeeld no reaſon, but it is a thing moſt iuſt.

The third anſwere is, that man, in ſtead of murmuring for the loſſe receiued in *Adam*, hath moſt great occaſion to praiſe the bounty of God, who

who from the transgression, and reuolt of the first Man, hath deriued three vnspeakeable benefits, that is to say, his glory, the confusion of Satan, and the saluation of his Elect. The Poet expresseth this in the Verse 509. saying, That without sinne, the Mercy and Iustice of God had not so much beene manifested. Iesus Christ, who hath ouercome Hell & death, had not taken vpon him mans flesh, and restored the repentant & faithfull man, into a more happy estate then before the fall of *Adam*. This answere is handled by Saint *Paul*, in the 5. Chapter of his Epistle to the *Corinthians*.

The fourth answere conioined and seruing for an exposition of the precedent, maketh a comparison of man before sinne, and vnder grace. Before sinne; then he might die: vnder grace he is deliuered from death, by him who hath ouercome. Then was he in danger, and in the world: now he is assured and hath his conuersation in Heauen: whereof hee is a Citizen and fellow Burgesse with the Saints, heire of God, coheire vvith the onely Sonne of God. Then God spake vnto him: vnder grace he seeth the Word of God, he toucheth him, he feeleth him, and liueth, and is made one with the Sonne of God. In terrestriall *Eden* he liued deliciously; in spirituall *Eden*, which is the Church, he is fed with the true body and true bloud of *Iesus Christ*. At that time he might fall from his happie estate; hereafter he shall be so, that he cannot any more fall. S. *Augustine* in diuers places hath handled this excellent benefit of Iesus Christ, in whom we haue recouered infinitely more, then we haue lost in *Adam*. For the present it sufficeth, briefely to note these things.

The fist answere sheweth, that our first Father, by his transgression, is guilty of diuers horrible crimes; namely, of nine, mentioned by the Poet, which containe infinite others, which in a manner it is impossible to expresse, which are heere set downe, to cloze vp the mouth of Atheists, Idolaters, and Heretikes, who complaine themselues, that for the bit of an Apple, so many misfortunes should not succeede. Such vnhappy spirits haue neuer considered in a right sence the Apostasie of *Adam* and *Eue*. This fifth answer (to conclude) is cleere, and amplified by an exact consideration of the horrible ingratitude of these two persons, and of the excellent felicity whereof they voluntarily depriued themselues, which by so much more iustifyeth the sentence of God pronounced against them, and consequently sheweth that God is not the Author of sinne; but that first of all this euill commeth from the Diuell, and then from Man & Woman seduced by him; which, by reason of so many rebellions, ingratitudes, and impieties, merit eternall, infinite, and incomprehensible punishments. Let vs now consider the answeres to the second obiection.

39. *Then sith mans sinne by little and little runnes.*] The first answere to the second obiection, intreateth of originall sinne, whereof the bookes of the Diuines giue ample testimony. The summe of their disputes (collected by the Poet) is, that this corruption of *Adam* hath not remained in him onely, but is dispersed from him amongst his children, and from them amongst theirs, each of them being *Adam* in their race. This euill extendeth it selfe ouer all, and this source of hereditarie and originall sinne, breakes out into many actuall sinnes. And although concupiscence discouereth

couereth not it ſelfe in the firſt dayes of an infant, yet is hee conceiued in ſinne, *Pſalme* 51. *Rom.* 3. 5. and conſequently the ſlaue of death, not only becauſe he is the heire of *Adam*, but becauſe he is *Adam* to himſelfe, and deſcended from one that was infected, and infected in himſelfe, as the Poet ſheweth by proper ſimilitudes and compariſons.

The ſecond anſwer ſheweth, that although in our mothers wombes, wee as yet know not our hereditary and originall corruption (no more then a blind man knoweth, during the night, that hee is depriued of the vſe of his ſight, but the Sunne being riſen, hee is conuinced of his miſery) yet ceaſe we not to be conceiued in originall ſinne, as the effects doe ouer-much declare in time, and diſcouer by the fruits of iniquity, this vnhappy roote hidden from the beginning in our hearts.

The 3. anſwere is, that as corne groweth not from the ſeed of *Hellebore*, nor Night-ſhade (deſcribed by *Mathiolus* vpon the 6. chap of the 6. book of *Dioſcorides*, of *Dodonæus*, in the 26. and 27. Chap. of the fourth booke of his third *Pemptade*, and in the great Herball of I. *Dalecha mp*, the fifth book, and foure and twentieth Chap. where he calleth this Night-ſhade *Morel*, which is, a Graine, whereof whoſoeuer eateth, ſleepeth, and loſeth his ſenſes, bringeth not forth Barley, nor the Lambe is bred by the Lyon, a ſinner ſuch as *Adam* was, could not engender but ſinners; as alſo *Moſes* ſaith, in the third Verſe of the fifth Chapter of *Geneſis*, that *Adam* engendred a ſonne like vnto himſelfe, according to his image. According to which Saint *Paul* in the ſecond Chapter to the *Epheſians*, conſidering our firſt birth in *Adam*, ſaith, that we were by nature children of wrath. Saint *Auguſtine* in his diſputes againſt the *Pelagians*, and other excellent Doctors (who haue followed him) in intreating of the grace of God, expreſſe at large the doctrine of hereditary corruption. It ſufficeth me to obſerue the courſe of the Authors Diſcourſe.

The fourth anſwere maketh it appeare, that man (who had receiued ſo many excellent gifts for himſelfe, and for his children) in reuolting from God, hath left all theſe goods, as well for himſelfe, and his wife, as for his off-ſpring, which is confirmed by a proper compariſon, taken from the proceeding that is vſed towards thoſe that are guilty men and Traytors; and this by ſo much the more iuſtly, the more the ſucceſſors of *Adam* haue added, and doe adde rebellion vpon rebellion. All the precedent anſwers are amply diſcouered in the books of the Theologians, who haue purely intreated of the fall of *Adam*, and of originall ſinne. Saint *Auguſtine* (amongſt the Ancients) hath written heereupon in diuers places, eſpecially in his diſputes againſt the *Pelagians* and *Manicheans*.

40. *Mans ſeede then iuſtly by ſucceſsion.*] The Poet hauing concluded by the precedent reaſons, that *Adam* and his race are iuſtly condemned, for concluſion ſheweth that the execution hath followed after the ſentence giuen againſt our father and mother, driuen out of the Garden of *Eden*. This hath beene the beginning of their miſeries, amply deſcribed in the booke that followeth. Further, he repreſenteth by an elegant compariſon, the ſorrowes and teares of *Adam* and *Eue*. Then adding a ſhort

expoſition vpon the laſt verſe of the 3. Chap. of *Moſes*, ſaying, that God placed the Cherubins towards the Eaſt of the Garden of *Eden* with a naked ſword, turning them heere and there to gard the way of the Tree of Life. This place, as others precedent, is diuerſly expounded. But becauſe here we write no Commentaries, it ſufficeth to expreſſe the ſimple ſence touched by the Poet, who intreateth vpon two points. One of the gard ſet vpon the gate of the Garden, to hinder mans entry: the other, how we ought to conſider this gard.

As touching the firſt, God hauing granted life, and ſome meanes to *Adam* and *Eue* to maintaine themſelues, pleaſed notwithſtanding to limit this grace in keeping them out of the Garden of *Eden*, that they might haue the viſible ſignes of their ſoueraigne Lords diſpeaſure before their eyes, to teach them that they were falne from a moſt happy eſtate, & that to recouer their immortality loſt, they ſhould firſt of all paſſe thorow many miſeries, and finally, ſuffer death. Behold, why the Cherubins, and the ſhaking Sword were placed betweene *Eden* and the place whither *Adam* retired himſelfe. This word Cherubin is interpreted, *Infants*, and *Moſes* intended by them to expreſſe the Angels, applying himſelfe in this place to the rudeneſſe of the *Iſraelites*. God had commanded that two Cherubins ſhould be placed ouer the Arke. Theſe were two formes of the heads of yong Children, who with their wings couered the vpper part of the Arke, vpon which occaſion in the foureſcore *Pſalme*, and in other places it is ſaid, that God is ſeated amongſt the Cherubins. And the reaſon why God would that his Angels ſhould be repreſented, hath beene for the familiar inſtruction of his people, who could not comprehend what the excellency and miniſtery of theſe creatures might bee, but by ſuch meanes. Their young faces, and their wings, ſignifie that vigor, and continuall readineſſe of the Angels to ſerue the Church of God. *A. Eugubinus* hath amply diſcourſed vpon this point, in his Commentary vpon the third of *Geneſis*. The Poet maketh mention of a *Seraphin*, a name attributed to the Angels by *Iſay*, in the ſixth Chapter, which is drawne from another, which ſignifieth to burne. The *Seraphins* then are, as if a man ſhould ſay, *The burning*: to ſhew the glory wherewith theſe excellent Spirits (who aſſiſt before God) are adorned, as it is reaſon that the ſeruants ſhould beare their Maſters Liuery. As touching the ſhaking Sword, the Greeks haue called it *Flaming*, which may be applyed to the effect; that is, that this naked Sword, in being brandiſhed to and fro, maketh a ſhining like fire. And to this may be alledged the word of Seraphin: Although notwithſtanding, I ſuppoſe that the Cherubins and the naked Sword haue beene diſtinct things, which haue not continued alwaies, but ſome yeeres, or all the time of *Adams* life either more or leſſe, as long as God thought it expedient, for ſufficient inſtruction to the children of *Adam* and *Eue*; to the end, that their offſpring ſhould vnderſtand from father to ſonne, how things had happened: Meane while the beauty of the Garden of *Eden* is decayed by little and little; and finally, the Deluge hath ruinated all. The ſecond point contayneth a briefe and learned reſolution of the ſubſtance of the Angels, which the Poet (with diuers other Theologians and Philoſophers)

maketh

maketh different from the diuine eſſence, in that the ſubſtance of the Angels is not elementary, but ſupernatural, that is to ſay, ſpirituall, yet diſtant from the diuine nature, who in his ſubſtance is truely one, an act pure and ſimple, and a ſole true eſſence; which ſubſiſteth, and is of it ſelfe, and giueth being to Angels, humane ſoules, and all creatures. This ſubtill diſcourſe of the differences of created ſpirits, & of the ſpirit vncreated, but a Creator, which is God, requireth an ample Commentary, whereof hauing written about the end of the firſt Day of the firſt Weeke, and reſeruing to declare the reſt in the Commentaries hereupon, if it ſo pleaſe God, it ſhall ſuffice to ſay, that although the Angels be ſpirits, yet are they created, and therefore in their ſubſtance differing from the ſpirit which is not created. The Schoole-Doctors (in their diſputes of the eſtate of Angels) haue ſought into theſe things very curiouſly. The Reader may at his pleaſure haue recourſe vnto them, to content his deſire more at large. And hee that would ſee the Allegories vpon this ſhaken or flaming ſword (which ſome haue ſuppoſed to haue beene the proper & continuall motion of the Angels, placed in the entry of the Garden to keepe out both the Diuels, and Men) let him reade Saint *Ambroſe*, in *the Expoſition of the* 118. *Pſalme* vpon theſe words: *Retribue ſeruo tuo vt viuam, & cuſtodiam verba tua.* Likewiſe *Rupertus*, in the third booke of his Commentaries vpon *Geneſis*, Chapter 32. and 33. A man may learne by ſuch readings to contain himſelfe in reuerence, in the ſimplicitie of hiſtoricall and litterall ſenſe of the holy Scriptures, which furniſheth a man with ſufficient doctrine and inſtructions, without ſounding and ſearching into ſpeculations, farre different, and impertinent to the Text.



THE SVMMARY OF THE FIRST DAY OF THE SECOND VVEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.

ADam *and* Eue, *by reaſon of their ingratitude, and rebellion, being ſubiected vnto death, & conſequently to all ſorts of miſeries which foregoe the ſame by the iuſt iudgement of God: The Poet was bound to make a particular declaration of theſe miſeries, otherwiſe his Poeme had been defectiue. For the corporall and ſpirituall paſsions of mankinde after ſinne, are ſo apparant, that it had beene a breach of the Lawes of good writing, eſpecially of Poeſie (where it is expedient, and almoſt neceſſarie to enlarge and dilate the diſcourſe, eſpecially in a point or argument, which is moſt materiall) if ſpeaking of the condition of Man, a man ſhould not diſcipher it exactly. This then is that which this preſent Poeme containeth, intitled,* The Furies, *by reaſon of the matter that is handled therein, and which may aptly be referred to three generall heads.*

The firſt repreſenteth the combate of Creatures againſt Man. The ſecond, the miſeries and maladies of his body. The third, the paſſions and perturbations of his ſoule.

In regard of the firſt, to the end to aggrauate mans ſinne the more; the

the Poet repreſenteth by a fit ſimilitude, the happy eſtate of the world, before ſinne, in mans being at peace with God, and of all Creatures with Man. But afterwards the Creatures roſe vp one againſt another, and all of them together conſpired againſt Man, as it appeareth by the warre which all the elements raiſe againſt him; amongſt others, his Oaſteſſe the earth, which produceth for him an infinitie of enemies, as euill, venemous, and fatall Hearbs, poiſons hidden in the bowels of the earth, as in metals, the troopes of ſauage, and tame beaſts, all armed to ruinate him.

In the ſecond conſideration (becauſe it is needfull to make a manifeſt repreſentation of the miſeries of the children of Adam) *the Poet hath ingeniouſly brought in the Furies, let looſe from the bottome of Hell, to come and whip, and torment this flagitious wretch and monſtrous Traitor againſt Gods diuine Maieſtie. He gaue the Furies then for their whips, Famine, Warre, and Sicknes, with their dependances. And becauſe that ſickneſſes are the fore-runners and viſible Meſſengers of death, he intreateth of them at large, and diſpoſeth them into bands; the firſt therof hauing (for Soldiers)* Phrenſie, Madnes, Cares, Catalepſies, Apoplexie, Lithargie, Palſie, Crampe, Inflãmation of the eyes, *and his Aſſociates, with* Squinſies *aſſaulting in the Head. The ſecond Band allotted to the quarter of the vitall ſpirits, and hath for principall Soldiers the* Aſthma, *the* Ptiſique, *the inflãmation of the* Lungs, *the* Empiema, *the* Pluriſie, *the* Incubus *or Night-Mare, the* Feuer, *with his crue of followers. The third Band inuadeth the naturall faculties, and hath for Souldiers,* Boulimos, Aronexie, Dogge-hunger, Bradipepſie, Diſguſt, *the* Iaundiſe, *the* Dropſie, *the* Collicke, *the* Bloudy Flux, *the* Stone, *the* Diabates, Frigiditie, *and the running of the Reines. The fourth, which inuadeth the outward parts of Man, bringeth for Souldiers; the* Kings Euill, Cankers, *Saint* Anthonies Fires, Oedemes, Tettars, Schirrus, Inflãmations, *and* Lowſineſſe. *Theſe foure Bands are afterwards more exactly diſtinguiſhed, and the Poet cauſeth thoſe maladies to march in ranke, which are particular, and proper to certain Peoples, and Nations, to mens ages, to the ſeaſons of the yeere, the Contagions, the Hereditarious, the vnknowne in their cauſes, and others complicate, or intermixt. Whereupon hee depainteth mans miſery, by two elegant compariſons, & what aduantage other creatures haue ouer him, being ſubiect to a few ſickneſſes, and naturally furniſhed with ſure, eaſie, and ready remedies.*

In regard of the third consideration; the Poet hauing intreated of the ſickneſſes which afflict the body, ſpeaketh of thoſe which torment the ſoule. Theſe haue foure heads, or Colonels. The firſt, Diſcontent, leading with him Sadnes, Pity, Heauineſſe, Deſpaire, Enuy, and Iealouſie. The ſecond, Ioy, bringing after him Boaſting, Pride, and other ſuch followers. The third is purſued with Feare, with Shame, and Idleneſſe. The fourth is Cupiditie, followed by Ambition, Auarice, Choller, and fooliſh loue, depainted to the life. And becauſe the infirmities of the minde are not eſteemed ſickneſſes; he ſheweth their horrible effects, and proueth that they are farre more enormous then thoſe of the body; both becauſe men ſeeke not remedies for them, as alſo for that we qualifie them by names directly contrary, which hee verifieth by notable examples of our time: concluding his diſcourſe with a godly and very important exhortation to the French, if they had the vnderſtanding to comprehend the ſame.



THE



THE FIRST DAY OF THE SECOND VVEEKE

of VVILLIAM of *Saluſt*, Lord of BARTAS.

THE FVRIES.

1.  *He hollow hanging vault.*] By theſe words hee vnderſtandeth the Heauens, whoſe courſe by an admirable reuolution bringeth vs day and night. Beſides, his meaning is not in this place to ſay, that ſinne had aboliſhed the ſubſtance of the earth, the Heauens, the Aire, and of the Sea; but hee conceiueth, that the face and beauty of the whole world was ſo deformed, that it ſeemeth now to bee a priſon where before ſinne was, it was a rich and wonderfully pleaſant place.

2. *Tis but a dungeon, and a dreadfull Caue.*] Wee will ſpeake of this word more commodiouſly hereafter, vpon the 223. Verſe. The Poet meaneth heere, that after ſinne, the world ſeemeth to bee a dreadfull hell and Sepulchre of the world, which before *Adams* rebellion was a Paradiſe, and the garden of mans delights. The Poet in the French hath *Auerne.*

3. *An innocent Aſtræa did combine.* The Poets faine, that *Aſtræa* vvas the Daughter of *Iupiter* and *Themis*; and giue her the charge to maintaine iuſtice: ſaying, that vnder the golden age (that is, before that ſinne entred into the world) ſhe deſcended from Heauen into the world, but that vnder the Iron age ſhe flew backe to Heauen againe, becauſe ſhee could not any longer indure the impiety of the people of that age: which *Ouid* in the 1. of his *Metamorphoſis* ſeemeth plainely to allude, where he ſaith:

Victa iacet pietas, & virgo cæde madentes,
Vltima Cœleſtum terras Aſtræa reliquit.

The Poet ſaith, that before ſinne, the innocent *Aſtræa* (that is to ſay, ſimple right) with holy amity, firmely conioyned man with God, and the creatures both ſenſible and inſenſible with man, in ſuch ſort as the high and the low, the moiſt and dry, the hot and cold (which at this time are incompatible) had their agreement together, ſo as the one fled not the other: but this enmity and repugnancy (which we now dayly obſerue) was not then, but there was ſome reſemblance, which at this time wee cannot repreſent.

4. *For th'hidden loue that now adayes doth hold.*] Hee ſaith that that accord which man ſeeth at this day betweene diuers creatures of very different ſubſtances, and qualities, is but a ſparkle and very ſmall ſhadow of that perfect amity which raigned amongſt all things before ſinne, the earth (and all the contents of the ſame) ſinging (as it were) in one tune with the Heauens. In this place the Poet, and in the Verſes following, diſcourſeth of *Sympathie*, and *Antipathie*: that is, of the accord and diſcord which appeareth betweene diuers creatures, whereof he propoſeth diuers examples, deducted from *Pliny* and others, who haue written the naturall Hiſtory. This diſcourſe of Sympathy and Antipathy, is from the Commentary, which the Reader may extract from *Fracaſtorius*, in his Treatiſe *De Sympathia & antipathia rerum*, of *Cæſar Scaliger*, in his 344. Exerciſe againſt *Cardan*, of *G. Peucer* in the thirteenth booke of his Commentary of Diuinations, Chapter 7, 8, 9. where hee diſputeth thorowly, and refuteth thoſe who thinke they can yeeld a reaſon of all theſe agreements and repugnances; ſaying for concluſion, To what purpoſe bend we our browes, and why buſie we our ſelues after this faſhion, to ſhew the reaſon why the Loadſtone turneth towards the North? Why the Colewort and Vine are enemies? Why the cold reſiſteth the heate, ſince there is no man can ſhew any other cauſe except this, that the nature of the one and the other is ſo framed? When then the Poet ſaith, that there was not any Antipathy betweene the Creatures, but a perfect Sympathy; his meaning is, that no creature conſpired the deſtruction of the other before ſinne, but that all of them continued vnder the obedience of man, although their qualities were diuers. It remaineth to ſet downe certaine paſſages of ſpeciall Sympathies, mentioned by the Poet.

The accord betwixt the Adamant and Iron, is deſcribed by *Pliny* in his 36. Booke, the ſixteenth Chapter, and by *Diaſcorides* in his fifth booke, the 105. Chapter, vpon which *Mathiolus* ſaith, that the male Adamant is the beſt, which not onely very ſodainely draweth Iron vnto him, but alſo giueth Iron his vertue, in ſuch ſort, as it can draw another Iron vnto it, which is the cauſe why we oftentimes ſee one Needle draw another Needle, ſo as the one ſeemes tyed to the other, without any band, to the number of twelue, which appeareth alſo in buckles of Iron, which hang faſtened one to the other like a Chaine, although the laſt holdeth not ſo ſtrong as the firſt and the ſecond. But the reaſon why the Load-ſtone draweth Iron vnto it is, not as yet (ſaith he) knowne vnto any man, neither as yet is it vnderſtood by the Philoſophers, how great diligence ſoeuer they haue imployed to ſearch it out. It is therefore neceſſary to ſay, that

that it hath this particular vertue, from Heauen and from Nature, the Procreatrix of all things, Gods Vice-gerent on Earth, in no other or leſſe ſort, then Rubarbe hath the vertue to purge the cholerique humour: the Crampe-Fiſh to benumme his hand that toucheth him aliue. He addeth, I beleeue that no man can finde a thing more like vnto the Loadſtone in ſecret propriety then the Crampe-Fiſh. For as the admirable vertue of the Loadſtone paſſeth from one Needle to another, from one Buckle to another; ſo the vertue of the Crampe-Fiſh doth the like. For being taken by the hooke, her ſtupifying vertue ſodainely mounteth by the ſilke and line to the Fiſher-mans hand, and benummeth it. She doth as much, being taken in the Net, her vertue paſſing by the cord like a winde. See *Pliny* in his foure and thirtieth booke, the fourteenth Chapter. *Mathiolus* addeth another memorable thing. I haue (ſaith hee) a Loadſtone, which in one part draweth Iron, and in another driueth it away. *Fracaſtor* ſaith, that he had ſeene another Load-ſtone, which drew ſiluer to it the Sympathy of gold and Hidrargirie, that is, Quick-ſiluer, or watrie ſiluer, is touched by *Pliny* in the ſixt Chapter of his three and thirtieth booke, and by *Greuin* in his ſecond Booke of Venomes, the eleuenth Chapter, where he ſaith, I finde nothing wherein Quick-ſiluer approacheth mans nature, except in this, that it is a great friend to gold, to which onely it vniteth it ſelfe of it ſelfe, and without any artifice, which onely it alſo receiueth into it ſelfe. For all other things ſwimme aboue it, except gold.

As touching the vertues, properties, matter, and veines of gold: See *Mathiolus* vpon the threeſcore and tenth Chapter of the fifth booke of *Diaſcorides*.

As touching Ambre, *Diaſcordides* and *Mathiolus* intreate thereof in the 20. Chapter of the firſt booke. See *Garcias d'Orte*, in the firſt Chap. of his Hiſtory of Spices: And *N. Monardis* in his Hiſtory of ſimples, and Indian Medicines. *His Sympathy with the ſtraw appeareth by ordinary experience.*

The accord of the Nacre, with the Sea-ſhrimpe or Beard, is deſcribed by *Pliny* in the 22. Chapter of his 2. booke. *Aelian* in his 3. book *De Animalibus*, Chapter 19. and by *Plutarch* in his Treatiſe, *what Creatures are moſt aduiſed.* The Poet hath elegantly handled it in the 5. day of his 1. Weeke, Verſe, 335.

As touching the Goat and the Sargon, ſee that which *Aelian* writeth in the 23. Chapter of his booke *De Animalibus*. The Fiſhes called Sargons, are wonderfully amarous, in reſpect of the Goats. For but by only beholding of ſome ſhadow of them, feeding vpon the Bankes, they leape for ioy, and ſwiftly ſwim to that part: afterwards, although they cannot couple with them, yet do they their moſt, but in vaine flatter they the Goates within the water, which is the cauſe that they deſire to approach them. This afterwards is the cauſe of their ſurprizall, as this Author declareth.

The *Sperage* or *Aſpergus* is deſcribed by *Diaſcorides*, and *Mathiolus* in the 118. Chapter of the 19. booke. The Mirtill-tree (deſcribed by *Diaſcorides* and *Mathiolus* in the 128. Chapter of the firſt booke) produ-

ceth a fruit ſomewhat long, like vnto wild Oliues, which may proceede from his Sympathy with the Oliue Tree.

As touching the amity of the Elme-Tree, and the Vine, it is a thing very notoriouſly knowne amongſt good Husbandmen. There are infinite other Sympathies between diuers Creatures; of which, and the ſearches of their agreement, it ſhall not be amiſſe to intreate in a larger worke heereafter.

5. *That it affrights fell Enyon who turmoiles.*] *Lilius Giraldus* in the tenth booke of his Hiſtory of the Pagan gods, ſaid, that the Greeks haue named that *Enyon*, which the Latines call *Bellona*, and that they eſteeme her the Goddeſſe of battaile. There are that ſurmiſe, that this name was giuen by way of alluſion to another name, which ſignifieth, *to put in rage, and to ſpare nothing*: the true effects of war. By meanes whereof, amongſt the Pagans, *Mars* (whom they imagined to bee the god of warre) was ſurnamed *Enialius*. The Poet ſaith, that *Enyon* who renueth warre amongſt the Elements (mixed together before our Lord had diſpoſed them) is amazed to ſee the extreme confuſion that the man brought into the world by his diſobedience. This is to amplifie *Adams* fault, as if a man ſhould ſay of another, that hee is ſo wicked, that wickedneſſe her ſelfe abhorreth him.

6. *Heauen that ſtill ſmiling on his Paramour.*] Hauing briefely touched in a word, the Sympathy and amity, that was betwixt all creatures before *Adams* fall; he now intreateth of the diſcord, Antipathy, and contrary affection of creatures, for puniſhment of mans Apoſtacy. In the firſt place he deſcribeth the continuall warre of the Heauen againſt the Earth, which it beateth and ruinateth by Raines, Ice, Haile, Fires, Snowes and Lightnings. Shee on the other ſide (as if intending to reuenge her ſelfe) vomiteth vp an infinity of Vapours againſt Heauen, which obſcure the luſtre of the ſame. Secondly, the Poet propoſeth ſome Antipathies betweene certaine creatures, whom it is impoſſible to reconcile. The hatred of the Wolfe againſt the Sheepe, both in life and after death, is deſcribed by *Ariſtotle*, *Aelian*, *Albert* the great, and others, whoſe teſtimonies haue beene carefully and amply gathered by *Geſner* in his Hiſtory *De Quadrupedibus*, in the Chapter where hee intreateth of the Wolfe, and in that of the Sheepe. That of the Kite againſt young Chickens, who no leſſe feare his ſhadow then his flight, is confirmed (as the other is) by ordinary experience. *Pliny*, *Ariſtotle*, and others haue conceiued, that the Cock affrighteth the Lyon: but diuers are of a contrary opinion, which is grounded vpon experience.

As touching the *Hyena*, *Pliny* in his eighth booke, chapter 30. confirmeth that which the Poet ſaith. Thirdly, he deſcribeth the Antipathy of ſome Plants, whereof *Diaſcorides*, *Mathiolus*, *Ruellius*, and others (who haue written ſince of theſe matters) make ample mention. The *Dodonæan* Tree, is the Oake, which is an enemy to the Oliue, which is the fruit of *Attica*, becauſe they grow more plentifully in the territories of *Athens*. Vpon this the Poet exclaymeth by way of wonder, & not without cauſe, for that ſuch a diſcord continueth in that ſort, and reſiſteth to the *Parques*, that is, Death, neither euer waſheth his hatred in the floud of *Lethe*, that

is,

is, it continueth perpetually. We haue ſpoken of this infernall floud in other places, namely, in the ſixth day of the firſt Weeke, Verſe 385. In the fourth place, he addeth ſome familiar examples of maruellous Antipathies of inanimated things, that is, of the skinne of the Lambe and of the Wolfe, of the bowels of the Wolfe and of the Sheepe, of Eagles fethers, and other Birds. *Fracaſtory* ſearcheth out the cauſe of theſe Diſcords, in his worke *De Sympathia, & Antipathia.* The Poet in this place toucheth the true cauſe, which is, ſinfull man, who being falne away from God, hath introduced a maruellous confuſion into his family. For all creatures were once at his ſeruice. By this reuolt they are at mutiny one againſt the other, and all againſt their Maſter, as the enſuing Verſes declare.

7. *Rebellious* Adam, *from his God reuolting.*] In the precedent numbers, the Poet hath ingeniouſly deſcribed the diſorder that man hath brought in amongſt the creatures, which before ſin were all ſubiect & ſeruiceable to him, to the end that both the one and the other might mutually aſſiſt the one the other. Now repreſenteth he the iarring of ſeruants with their Maſters: It being reaſon that the rebellious vaſſall (who hath committed felony againſt his Soueraigne) ſhould likewiſe haue his ſubiects for his enemies. They are conſidered by bands properly arranged, hauing muſtered and ſhewed them at firſt in groſſe, with their generall equipage, in the 505. and 506. verſe, which done, he rangeth them by Squadrons.

The firſt is that of the Planets, whoſe influences (become malignant, and ſiniſter very often, by reaſon of ſinne) puniſh the pride of mankinde in diuers ſorts. This influence concerneth the temperature of the inferiour bodies, whereof enſue (if the influence bee euill) Plagues, Famines, infinite maladies and miſeries, diſtinctly ſet downe by the Aſtrologians, of whoſe doctrine *G. Peucer* hath giuen vs a ſummary in his twelfth, thirteenth and foureteenth books of his Commentary vpon Diuinations. And becauſe the Moone, and her Brother, that is to ſay, the Sunne, haue an eſpeciall influence and efficacy, ſhee in coldneſſe and humidity, hee in vehement heate and drought, the Poet conſidereth them diſtinctly alſo. For the preſent, it ſufficeth to touch the matter briefely.

The ſecond Squadron marching in the Aire, is compoſed of Thunders, Raines, Snowes, Ice, Froſts, Haile and Snow, which war againſt mens bodies, againſt the Earth, the Beaſts, and fruits of the ſame, to the intent to depriue man of them. The third is conducted by *Vulcan*; that is, by the fire, whoſe aſſaults are diuers: For ſometimes the Elementary and Celeſtiall fire falleth either extraordinarily, as that which conſumed *Sodome*, and the country thereabout, or ordinarily, as Lightnings, &c. Sometime the terreſtriall fire vnkindled, after a certaine proper manner by accident, burneth houſes, or ſetteth ſome veines of Sulphur on fire, as in Mount *Gibel* in *Sicily*, which doth much miſchiefe to the neighboring Countries.

8. *The greedy Ocean breaking wonted bounds.*] The fourth Squadron is compoſed of the waues of the Sea, which (ouerflowing their bounds) rob the earth of her Ilands, drowneth much low Country, deuoureth an infinite number of beaſts, ruinateth Cities, as *Holland* and *Zeland*, and diuers

uers other Countries, which ſtand vpon the Sea-coaſts, or neere great Riuers, can teſtifie. To haue a true intelligence of this Warre againſt man: ſee *Pliny* in the ſecond book of his naturall Hiſtory: *Aelian* in diuers places of his Hiſtory *de animalibus*; but eſpecially *C. Lycoſthenes*, in *his great collection of Prodigies*.

9. *The grieued earth, to eaſe her as it ſeemes.*] Becauſe that the earth is mans habitation, it is in her alſo that wee finde the inſtruments of Gods vengeance, againſt ſinne, ranged in diuers Bands, which the Poet repreſenteth properly, and as it were, a new body of an armie, to make his miſery appeare more manifeſtly.

The firſt Band containeth the tremblings, ſhakings, agitations, and yawnings of the earth, which (groaning vnder the waighty burthen of ſo many iniquities) would ſometimes vomit, and ſometimes ſwallow vp her inhabitants, whereof there are infinite examples in Hiſtories, carefully ſet down by *Lycoſthenes*, in *his collection of Prodigies*, & by *Garcæus* in his *Meteorologie*. The 2. Band containeth noiſome Herbes, as the Thiſtle, Cockle, Toadſtoole, Burdock, wilde Oates, properly deſcribed by their effects. The euill Hearbs which conſume the corne, are the cauſes of fruitleſſe Harueſts, whence inſueth famine, it beeing conſonant with good reaſon, that he, who would not in his aboundance glorifie the Creator, ſhould be chaſtized therefore with want. The Thiſtle, Cockle, and other euill Plants (aboue-mentioned) are deſcribed in *Pliny*, *Diaſcorides*, and *Virgil* in his *Georgiques*, and *in the Country Houſe of Charles Stephen*, whereof the Poet hath briefely expoſed the ſence in very fit Epithites.

The third Band repreſenteth venemous Hearbs, that is, firſt of all, raging Night-ſhade, of which hath beene ſpoken in the Verſe 578. of the *Impoſture*. 2. The Henbane, which the Grecians call *Hyoskyame*, becauſe that the Hogs which eate thereof, fall into a reſolution of their whole bodies: for the word ſignifieth as much as the Hogs-beane. In ſome parts of *France*, and in *England*, it is called *Henbane*, and ſleepie, becauſe it ſtupifyeth. It is an Hearbe of growth ſomewhat high, hauing a great ſtalke, leaues long, large, and checquered, black, and rugged; his flowers breake and grow out of the ſide of the Stem, follow one another in order, and are made like thoſe of the Pomegranate Tree: Being falne, the graine remaineth alwayes incloſed in little Husks, couered aboue, and like to thoſe of the Poppy: if a man eateth of the Flower, or of the Graine, his gums ſwell, he hath great itching, and pricking in his lips, like as when the new teeth grow out of the fleſh againe. The cauſes, effects, and remedies of this Venome are deſcribed by *Diaſcorides*, in his fourth booke, Chapter 64. Whereupon *Matholus* ſaith, that he had ſeene children, vvho after they had eaten of the graine of *Henbane*, became as it ſeemed, very mad, ſo that the Parents, and their Neighbours thought that they were poſſeſſed by the Diuell. See alſo the ſixth booke, chapter 15. of *Pliny*, where he deſcribeth this Hearbe: and in the 25. booke, chapter 4. and propoſeth a doozen remedies againſt it in diuers places, that is to ſay, in the 20. booke, Chapter 14. and 16. in the 21. booke, chapter 13. and 24. in the 25. booke, Chapter 9. &c. See *Greuin* in his ſecond booke of Venomes, Chapter 5. *R. Dodonæus* in the 27. Chapter of the fourth booke, of the 3.

Pemp-

Pemptade, of his great Herball: and the 4. chap. of the 16. booke of the new Herball, of *I. de Locampius* imprinted at *Lyons*. Theſe aboue-mentioned haue carefully recorded whatſoeuer is requiſite to be knowne touching this third Plant. The Poet ſpecifieth *Poppy*, and ſurnameth it chill, or cold. That which *Greuin* hath in the ſecond booke of *his Venomes*, Chap. 16. expreſſeth thus: If it ſo fall out that any one hath taken the iuice of *Poppy*, the accidents that follow are ſuch as inſue, that is, a very great ſleepineſſe, a ſhiuering, and paleneſſe of colour throughout the whole body, which hapneth by reaſon of the great frigiditie of this poiſon, which preſently nummeth the eye-lids, ſo that they cannot be opened, and cooleth ſo mortally the inward parts, as that the winde that iſſueth from the mouth, hath a touch, and teſtimony of cold. He addeth the remedies for this accident. See *Pliny* in the 20. *Mathiolus* and *Diaſcorides* in the fourth booke, chapter 60. and the 6. booke, Chapter 18. *Dodonæus* in the fourth of his 3. *Pemptade*: *Dalechampe* in his great Herball, in the 1. Chap. of the 16. booke. where he intreateth of Venemous Plants: and *Ch. de L'Eſcluſe*, in his ſecond booke of the *rareſt Plants of Spaine*, Chapter 69. Adde to this ſearch, the well-tranſlated Poeme of *Nicander*, intituled, *The counterpoiſons*, turned out of Greeke into French Verſes by *Greuin*, where hee deſcribeth the *Henbane*, *Poppy*, and the moſt part of the other Hearbs, which are mentioned by the Poet.

4. As touching *Carpaſe*, which the Poet ſurnameth, aſtoniſhing; ſee that which *Diaſcorides* ſaith, in the thirteenth Chapter of his 6. booke. The iuice of *Carpaſe* being drunke, cauſeth a profound ſleepe, and ſodainly ſtrangleth a man. *Mathiolus* ſaith, that hee knoweth not what Plant it is. Our Author ſeemeth to haue followed *Diaſcorides* Text.

5. *Hemlocke* is at this day very common, and well knowne, by reaſon that very commonly it groweth in great aboundance in the fields, and along the ſhady bankes. It caſteth out a Stem ſomewhat long, knotty, like that of Fennell; the leaues thereof are not much vnlike thoſe of *Coliander*. The Epithites that are heere giuen it, are deſcribed in *Nicanders counterpoiſons*, and expounded at large by *Greuin* in the ſixth Chapter of the ſecond booke *of Venomes*. See *Diaſcorides* in his 4. booke, Chapter 74. vpon which *Mathiolus* tels a pleaſant Story, that if Aſſes eate thereof, they fall into ſo deepe a ſleepe that they ſeeme to be dead. Which notwithſtanding hath in ſuch ſort deceiued ſome Peſants (who were ignorant of the effect of this Herbe) that framing themſelues to flay their ſo ſtupified Aſſes, to the end to get their skinnes; the Aſſes halfe flayed, awakened, to the great aſtoniſhment of thoſe that flayed them, and yet not without moouing much laughter in thoſe that ſaw and beheld the ſport. You ſhall finde the ſame in the 11. Chapter of the ſixth booke of *Diaſcorides*, where he propoſeth two notable Hiſtories of Hemlocke to this effect. *Dodonæus*, *Dallechamp*, *Pena*, and others in their Herbals diſcourſe thereof at large, and ſet downe proper remedies againſt the ſame. See *Pliny* likewiſe in the 13. Chapter of his 25. booke.

6. The laughter-breeding *Apium* is deſcribed by *Diaſcorides* in his ſecond booke, Chapter 71. and in his ſixth booke, Chapter 14. where *Mathiolus* ſaith after *Solinus*, that this Herbe, which the Latines call *Apium*

um risus, and we in French *Ache de risée*, laughing Parſly, other Herbaliſts *Sardonian*. Where it groweth in quantity, it contracteth their Nerues that eate thereof, in ſuch ſort, as they hold their mouthes open, as if they ſmiled, and die ſo. See in the Adages of *Eraſmus*, the Prouerbe *Riſus Sardonius*, about the beginning of the fifth *Century* of the third *Chiliade*, where he gathered that which the ancients ſay of *Riſus Sardonius*, by occurrence vpon this Hearbe; whence alſo another Prouerbe is deriued amongſt the French, of the Hoſtlers ſmile, which paſſeth not the knot or bowt of the throat, becauſe that ordinarily Oaſts and ſuch people laugh, to pleaſe their gheſts, without any affection, or minde of laughter.

As touching this Herbe whereof we intreat, it is deſcribed likewiſe by *Greuin*, in the three and twentieth chapter of his ſecond booke of Venomes, where he calleth it, *Acheriante*. See *Pliny* in his foure and twentieth booke, Chap. 17. *Dodonæus* in the fourth booke of his third *Pemptade*, chapter 3. where he maintaineth, that this Hearbe is a kinde of *Ranunculus*, or *Racinet* I. *Dalechamps* in his great Herball, 9. booke, chapter 24. holdeth the like. For the knowledge of the venemous Plants precedent, and thoſe that follow, reade I. *de Gorris, in his medicinall definitions*.

7. *Napell* or *Monke-ſhade* is deſcribed by *Mathiolus* vpon the 73. Chapter, of the fourth booke of *Diaſcorides*. There he reciteth at length ſtrange Hiſtories of this venemous Hearbe, which might ſerue for an ample Commentary to the Epithites which the Poet giueth it. See that which is likewiſe ſaid vpon the twentieth Chapter of the 6. booke; where for a ſingular remedy to this Venome, he propoſeth the oile of *Scorpions*, applyed onely outwardly. *Dodonæus* in the twelfth Chapter of the fourth booke, of his third *Pemptade*, reciteth a pittifull Hiſtory of the effect of this venemous roote; which hauing beene ſold in quantity in the Citie of *Antwerpe*, all they that ate thereof, dyed in great torments vvithin few houres. See the 11. Chapter, of the 17. booke of the great *Herbary* of I. *Dalechamps*.

8. The *Aconite* is elegantly deſcribed by the excellent Phyſician, *Nicander*, a Greeke Poet, in the beginning *of his counterpoiſons*, vpon which *Greuin* (my Countriman) hath made the learned Commentary of Venomes, where intreating at length of *Aconite*, hee ſaith amongſt other things in the ſecond chapter of the ſecond booke: *For as much as Aconite is aſtringent, it contracteth the bottome of the Stomacke, in ſuch ſort, that it is almoſt wholly and clozed vp. There alſo (by the reſolution of humours, made by reaſon of the putrifaction of that Herbe) certaine windes, and venemous vapours are raiſed, which being carried vp into the head, cauſe a heauineſſe and trembling of the arteries: from that cauſe likewiſe the eyes being dimmed, apprehend double obiects, and let aboundant and vnuoluntary teares to flowe from them: a manifeſt ſigne of the reſolution of the braine, &c.* Our Poet, becauſe of this effect, hath properly ſurnamed this mortall Venom, tearefull. See *Pliny* in his 27. booke, chapter the 12. and 13. *Diaſcorides* in his fourth booke, chap. 72. 73. and his Commenter *Mathiolus*. *Item*, in the 7. chapter of the 6. booke. *Dodonæus*, *Dalechampe*, *Pena*, *Cluſius*, in their Herbals vpon the word *Aconitum*; but eſpecially *Geſner* in the firſt volume of his Hiſtorie

rie, *de animalibus*, in the Treatiſe of the Woolfe.

9. The Iuie (ſurnamed ſtopping by the Poet) is deſcribed by *Nicander* in his *Counterpoiſons*, and by *Grevin* his Expoſitor in the 2. booke *of Venomes*, chapter 9. where they call it *Vſophone*, that is, bringing death. This Hearbe, or the iuice thereof (being taken into the ſtomacke) driueth vp ſo many vapours into the head, that the reaſon being troubled, leaueth the ſicke poſſeſt with fury. Furthermore, he is troubled with a ſhortneſſe of breath, and remaineth dull and diſmaide, hauing his conduits ſtopped. See *Diaſcorides*, and *Mathiolus* in the 6. booke, chapter 21. and the Herbaliſts mentioned heretofore.

10. As touching *Pſillium*, or Flea-wort (according to the Herbaliſts) *Dioſcorides* in the tenth chapter of his 6. booke, ſaith, that beeing taken in drinke, it cooleth the whole body, and cauſeth a certain dulneſſe thorow all the parts of the ſame, and ſuch a ſadneſſe, as the patients grow deſperate. See *Dodonæus*, *Pena*, *Dalechampe*, & others intreating of theſe Hearbs vpon the word, *Pſillium*.

11. The *Ephemeris*, or Meddow-Saffron, ſaith *Grevin* in his 2. booke, chapter 8. hath beene ſurnamed *Colchois*, or *Colcique*, in regard of the difference betweene Spurge-wort and it, which is alſo called *Ephemeris*, which hath ſo taken the name, of the aboundance which groweth in the Iland of *Colchos*. Therefore is it, that *Nicander* ſaith, that *Medea* of *Colchos* vſed it firſt.

This word *Ephemeris*, ſignifieth a Iournall; and this Plant likewiſe is ſo named, becauſe the venome therof maketh him to die in a day whoſoeuer taketh it. By his ſecret vertue, & by an exceſsiue heat and drineſſe, he gnaweth and vlcerateth the mouth, the Stomack, & all the parts it toucheth: from thence there followeth an itching of the lips, ſuch as the Nettle cauſeth, or the Milke of Figs, or the Sea-Onion, for all things that pricke, moue an itch, and afterwards a ſtinging, and in the end a burning in the part which they fret. If it chance that this poiſon be longer time in the body before it be expelled, it beginneth in ſuch ſort to eate vpon the ſtomacke, and other naturall parts, that in ſhort time it pierceth them thorow and thorow, &c. The other effects of this Venome, and the remedies for the ſame, are deſcribed by the ſame Authors. See *Diaſcorides*, and *Mathiolus* alſo in the 8. chapter of the 4. booke: and in the 5. chapter of the 6. booke. Likewiſe the moderne Herbaliſts aboue-named.

12. The iuice drawne out of the *Mandragora* (which wee commonly call *Mandrake*) is ſo pernicious, that incontinently after a man hath taken it, it cauſeth a ſleepineſſe, laſsitude, & weakneſſe thorow the whole body, and then a ſleepe ſo profound, that it differeth very little frō a Lithargie. For this poiſon (being extremely cold) exciteth all the accidents of cold. *Diaſcorides* in his fourth booke, Chapter 71. and in his 6. booke, chapter 16. deſcribeth this Plant. Whereupon *Mathiolus* his Commenter, hath diſcouered the Impoſtures of thoſe, who make men beleeue that the *Mandrakes* are bodies liuing in the earth, which wee ſhould gather and digge vp very readily, and which haue great vertue in the production of Children, and procuring of riches. See *Nicander*, and *Grevin* in the 23. chapter of the ſecond booke *of Venomes*.

13. To conclude the deſcriptions of the venemous plants mentioned by the Poet, there remaineth the *If*, named by the Greekes *Smilax*, and by the Latines *Taxus*, by the Engliſh *Yew*, deſcribed by *Diaſcorides*, in the 75. Chapter of his fourth booke. This is a Tree of the bigneſſe of a Fir-tree, which beareth a red fruit (like the Holly) ſweete, and full of Wine. The Shepheards and Faggot-makers that feed thereupon, fall into Feuers and bloudy Flixes thereby, hauing their bloud and ſpirits immoderately inflamed. He that would know more of theſe venimous Plants, and the remedies which our mercifull God hath giuen in moſt great aboundance to miſerable mankind, againſt all the deaths and dangers that enuiron them, let him read the counterpoiſons of *Nicander*, *Pliny*, *Diaſcorides*, and other moderne Authors aboue mentioned, expecting a more ample declaration of theſe things in a Commentarie.

14. *Beſides, ſhe knowes, we brutiſh valew more.*] Behold another band of mans enemies, hidden in the entrailes of the earth, whence they iſſue to execute the commiſſions of the iuſt Iudge againſt ſinners, whom he would apprehend: In ſuch ſort, that as the Poet ſaith, and that very properly, ſometimes from one Mine men drawe both gold and ſiluer, which corrupteth the ſoule ſo much, and impoiſoneth the whole body. Amongſt diuers, he propoſeth three, that is to ſay, Arſenick Quick-ſiluer, and Litharge.

As touching *Arſenick* (as the *Sublimate* and *Realgar*) it is a very dangerous drugge, whereof the impoyſoners make their confections. It is hot and burning, for which cauſe it fretteth the ſtomake and bowels, and pierceth them thorow, producing a Feuer, & an vnquenchable thirſt. The moſt expedient remedies are Vomits and Cliſters, then Milke, Butter, Oyle of ſweete Almonds, the expreſsion of a Chicken, fat Veale, of which a man ought oftentimes to make Cliſters, and to adminiſter them three or foure times in the day, without adding any other thing. See *Mathiolus* vpon the 29. Chapter of the 6. booke of *Diaſcorides* and *I. Degorris* in his Definitions. *Hidrargirie*, that is to ſay, *Watrie ſiluer*, is commonly called Quick-ſiluer, becauſe it is in a manner in perpetuall motion. They that write thereof, make two ſorts of it. The one is naturall and pure, which is found in the Mines of ſiluer, hanging about the Vaults of the ſame. The other is artificiall, and is made after the faſhion which *Diaſcorides* deſcribeth in the 70. Chapter of his fifth booke. In the 28. Chapter of the 6. booke he ſaith, that Quick-ſiluer is venimous, being taken by the mouth, becauſe that by his weight, hee pierceth and fretteth the inward parts, and cauſeth the ſame accidents which Litharge doth, that is, great weight and heauineſſe in the Stomake, and great winds and dolors in the belly, like to Trenches, which partly happen by reaſon of the frettingof the bowels. The other effects of this poiſon, and the remedies therof may be ſeen in *Diaſcorides*, and *Mathiolus*, in the places before ſpecified. Likewiſe in the 21. Chapter of *Greuins* ſecond booke concerning Venomes. In regard of the ſcumme of Siluer or Litharge, in that very Chapter *Greuin* hath fully deſcribed it. And *Diaſcorides* in the 27. Chapter of his ſixth booke ſaith, that this Minerall being drunke, cauſeth a heaui-

heauineſſe in the Stomake, the belly, and all the interiour parts, with great dolors, in ſuch ſort, that ſometimes it pierceth the bowels by the ſame weight, and ſtoppeth the Vrine, making the body ſwell, and to grow of a Leaden colour. Vomits, Cliſters, oile of ſweete Almonds, and other remedies are deſcribed by *Mathiolus*, vpon this very Chapter.

As touching other poyſons, enemies to mans body, for as much as the Poet hath not made any mention of them, it ſufficeth to ſay, that the Earth produced on euery ſide armed Souldiers, to exterminate him who ſo wretchedly reuolted from the obedience of his God and Soueraigne Lord.

13. *What reſteth more?*] By two compariſons taken, the one from a *Pylot*, who at his pleaſure guideth his Barke vpon the Sea, the other from a Iugler, who makes his little Marmoſets to leape, and moue, as it pleaſeth him; the Poet repreſenteth the authority that *Adam* and *Eue* had ouer all creatures before their rebellion.

14. *But now (alas) from our fond Parents fall.*] He maketh vs ſee (as in the body of an army) all creatures both by Sea and Land, boldly aſſayling man, and ſpecifieth amongſt others the Whale, who ouerturneth the greateſt Ships which ſeeme to bee Caſtles, hauing a motion more ſodaine then the flight of an Eagle, or the ſwimming of a Dolphin. Afterwards he ſheweth vpon the Earth infinite ſorts of Serpents, venimous Wormes, beaſts Sauage, and Domeſtique, Thornes, Buſhes, & Leaues of Trees; briefely, all creatures who aſtoniſh and offend him, reaſon willing that hee who bandied againſt his Soueraigne Lord, ſhould ſee and finde that all thoſe who before time were ſubiect vnto him, are now in confederacy and combination together againſt him, vtterly to ruinate and ouerthrow him. But all theſe enemies aboue mentioned, are but outward, and diſtant from man, and therefore leſſe dangerous, auoidable in ſome ſort, and againſt thoſe aſſaults he hath infinite remedies. There are others which are inward enemies, and engendred in himſelfe, that is to ſay, the infirmities of the body, and of the ſoule; into conſideration whereof, the Poet entreth at this preſent.

15. *Oh, am I not neere roaring Phlegeton?*] Pretending to enter into the principall Diſcourſe of this Booke, touching the warre that man wageth againſt himſelfe, by thoſe miſeries and paſſions which neerely touch him, both inwardly and outwardly; he repreſenteth Hell vnto himſelfe, whither Satan and all his companions had been driuen before mans reuolt; and ſaith, that as ſoon as *Adam* & *Eue* were driuen out of the Garden of *Eden*; and depriued of the vſe of the Tree of Life, expoſed vnto death, & conſequently to infinite misfortunes which forgoe the ſame; the eternall God (executing his ſentence againſt them and all mankind) called vnto him (with a loud voice) his Executioners to come and torment theſe conuicted perſons, and by diuers croſſes to take them out of the world, who haue and doe conſpire in ſo many ſorts againſt his diuine Maieſty. In all this diſcourſe that followeth, he ſheweth, that by ſinne, death and all other ſorts of miſeries (both corporall and ſpirituall) entred into the world. Afterwards, that God hath no want of Scourges or Executioners to execute his iudgements. Thirdly, that ſickneſſes and other miſeries

ſeries come not by aduenture, but by Gods prouidence, who (in making vſe of ſuch inſtruments as it pleaſeth him) performeth alwayes his workes moſt wiſely, and moſt iuſtly, yet ſo that in no ſort hee approoueth that there ſhould be iniquity. *Pſalme* 5. and without that there is in him any fault or ſpot whatſoeuer, *Pſalme* 92. the Deuill and man onely being guilty of all the euils that are acted in this world. All theſe deſcriptions then of hell, of the furies, their preparations, and horrible tortures, ſerue principally to draw men into remembrance of that which the moſt part of men neuer haue in minde; which is, that ſinne is the moſt dreadfull and terribleſt Fury that a man can imagine. In this place the Poet applieth himſelfe to the ſtile of the Greeke and Latine Poets, thereby to diſcouer thoſe things which otherwiſe would be hidden, and wholly retyred from the apprehenſion or iudgement of man. Hee then maketh mention of roaring *Phlegeton*, to let vs ſee the miſerable eſtate of ſinners deſtitute of the grace of God, and eſpecially when the hope of ſaluation is loſt. *N. De Comtes* Venetian, in the whole third booke of his *Mithologies*, expounded that at large, which the *Pagan Poets* haue ſaid of Hell. They ſaid, that after that the ſoule was ſeparated from the body, if ſhe had beene euill, flouds of fire appeared vnto her: enraged women likewiſe hauing Serpents in ſtead of their haires, & Whips of flaming firebrands in their hands, then barking Dogs, and horrible Monſters and Serpents to torment ſuch a ſoule inceſſantly. The Grecians hauing vnderſtood a farre off by their predeceſſors (who had trauelled into *Egypt*) many things of the Hebrewes Religion, haue intermixed their fabulous curioſity amidſt the ſame, and fained all theſe narrations which are read in the Poets, in *Plato*, *Plutarch*, and others. *Lucrece*, and *Virgil* in the ſixth booke of his *Aeneas*, haue comprized the moſt part of all this *Mithologie* of the Greekes. I briefely touch theſe things, and yet grow I ouer-long in theſe Annotations. *Phlegeton* commeth of a word which ſignifieth *To burne*. See *Virgil* in the ſixth of his *Aeneas*. That which the holy Scripture ſaith of the eternall fire, is but obſcurely ſet downe by him. The Pagans ſuppoſe, that it was a burning Riuer, and the Poet ſurnameth it Roaring, to expreſſe and repreſent the aſtoniſhment of the Reprobates, inuironed with vnſpeakeable vengeance. The Apoſtle in the firſt Chapter of the ſecond Epiſtle to the *Theſſalonians*, deſcribeth the dreadfull iudgement of God againſt all the enemies of grace and truth.

16. *Alecto ſad Meger and Tiſiphon.*] I haue ſpoken at large of theſe three infernall Furies, in the explication of the 642. Verſe of the 2. day of the firſt Weeke. *Tiſiphone* ſignifieth vengeance and violent death. *Megara*, enuious, *Alecto*, tormented, or without reſt. The Poets would ſay, that the wicked periſh vnhappily, and falling into the hands of the iuſt Iudge, are gnawne by a worme which neuer dyeth, and are tormented horribly in a perpetuall place of intolerable torture.

17. *Of Sulphury, Stix, and fiery Phlegeton.*] In theſe two he hath comprehended diuers both Greeke and Latine Verſes, eſpecially that of *Virgils* in the ſixt of his *Aeneas*. By theſe inuentions the Authors haue vnderſtood the vnhappy condition of ſoules (if ſo bee they be not enlightned) in the ſeparation from their bodies, and from the light and diuine con-

conſolation. True it is, that the Pagans haue cloaked and couered the truth in ſuch wiſe, vnder words inuented by them, that with the Idolatry after the liuing and the dead, there is nothing remaining for them but a vaine recitall of Fables, wherewith they haue beene miſerably ſeduced, as *Arnobius*, *Lactantius*, Saint *Auguſtine*, in his bookes of *The City of God*, and other ancient Doctors teſtifie. The iuſt Iudge of the world hauing ſuffered them to walke in their owne wayes, it is not to be wondred at, that they contented themſelues with their own blindneſſe, amidſt which, ſome of them hauing ſpoken of the immortality of ſoules, & of ſome better life then this is, but with ignorance and great perplexity, which ſheweth that all the ſufficiency of man (who is not regenerate by the Spirit of Ieſus Chriſt) is but pure ſottiſhnes, eſpecially when it preſumeth to break the bonds, and exceede the limits of humane life, to know whether there is any repoſe or torment prepared out of them. To come vnto the Poets words: *Stix* ſignifieth this hatred which the ſoule conceiueth againſt the faults which ſhe hath committed, and wherewith ſhe is intangled. This is full of Brimſtone and horrible ſtench, wherewith ſhe is as it were ſmothered. The burning *Phlegeton* is that horrible and liuing remorſe of conſcience, in compariſon whereof, there is no fire in the world but is ſweete and pleaſant. The muddy *Acharon* is the *ſadneſſe*, the *confuſion*, and *deſpaire*, wherein the ſoules of the wicked finde themſelues drowned. For *Acharon* ſignifieth *Priuation of Ioy*. The bloudy *Cocythes* repreſenteth *the gnaſhing of teeth*, and *the extreme horror of Hell*, as alſo this word is drawne from another, which ſignifieth to *lament*, and *complaine*. The Poets haue fained, that the ſoules freed from their bodies, were to paſſe certaine Riuers, about which the Furies inhabited, who are called Siſters, with Snakie haires, for reaſons declared in other places, and *Eumenides*, that is to ſay, *Debonaire*, by a figuratiue or catacreſticall kinde of ſpeech, ſuch as is familiar amongſt the Poets, where horrible and dreadfull things are denoted by gracious names. *Virgil* in the twelfth booke of his *Aeneas* placeth the Furies neere vnto *Iupiters* Throne, and at the gates of Hel, to deſſigne both the iuſt iudgements of the Soueraigne, and the dreadfull puniſhment of the condemned: his words are,

Hæ Iouis ad ſolium, ſæuique in limine Regis,
Apparent acuuntque metum mortalibus ægris,
Si quando lethum horrificum morboſue Deum Rex,
Molitur, meritas aut bello territat vrbes.

See *L. Giraldus* in his ſixth booke of *The Hiſtory of the Gods*, where he ſpeaketh at large of the Furies, and alledgeth that which the Greeke and Latine Poets haue written.

18. *And ſodainely Auernus gulfe did ſwimme.*] *Virgil* in the 6. booke of his *Aeneas*, maketh mention of *Auernus*, which he calleth a black Lake, and titleth it, *Stinking*: he deſcribeth it in theſe Verſes, which beginne,

Spelunca alta fuit, vaſtique immanis hiatu, &c.

This

This Lake whereof he speaketh, is in *Italy*: but by similitude hee taketh it for the entry into hell. See *Homer* in the tenth booke of his *Odissea* about the end, and his interpreter *Eustathius*: *Lucretius* likewise in his sixth booke, and *Strabo* in his sixth booke. Some suppose that this Lake (of which speaketh the booke *de mirabilibus auscultationibus*, intermixed with the workes of *Aristotle*, and which at this day is called *Lago de Tripergola*) is called *Auernus*, as if a man should say, *Aornos*, without birds; or because the stinking smell thereof suffereth them not to fly ouer it, or by reason of another property. Other Poets haue sithence followed this fiction in such sort, as *Auernus* hath beene taken for hell it selfe. And where our Author maketh mention of the night, redoubling his horrours; it hath Relation to that which *Orpheus*, and *Euripides* haue said, as *N. de Comtes* sheweth in the 12. Chapter of the third booke of his *Mythologie*. The holy Scripture suggesting to our apprehensions, the miseries of malignant spirits, saith, that they are bound in the chaine of obscuritie, and (speaking of the damned) he saith, that they shall bee cast out into vtter darknesse. See that which hath been briefely spoken of Hell, vpon the 570. verse of the first Day of the first Weeke.

19. *And th' vgly Gorgons.*] The *Poets* (intending to depaint a place euery wayes horrible, to wit, hell) haue fained that in it there are diuers sorts of horrid monsters found, the most strange and cruellest that man can possibly imagine, as we see the admirable *Virgil* hath done in the 6. of his *Aeneas*.

Centauri in foribus stabulant, Scilleque biformes,
Et centum geminus Briareus, ac bellua Lernæ
Horrendum stridens, flammisq; armata Chimæra,
Gorgones, Harpyæq; & forma tricorporis vmbræ.

They represented the *Gorgons*, in the forme of scaly Dragons, hauing crooked fangs, one sole eye, and clawes of Iron, and wings to fly vvith. See *N. de Comtes* in his 7. booke, chapter 12. *Sphynx* was a Monster, hauing the face and brest of a woman, feete and tayle like a Lyon, & wings like a bird. The *Hidra* was a Serpent that had seuen heads, and was ouercome by *Hercules*. *Python* the Serpent, slaine by the arrowes of *Apollo*: in honour whereof, the people of that age inuented the *Pythonian* games. See *Ouid* in his Metamorphosis first booke. These descriptions serue in some sort, to demonstrate the incomprehensible vglinesse, and dreadfull fury of the cursed spirits, compared also in the Scriptures to Serpents, Lyons, Dragons, and other such horrible and cruell creatures.

20. *All ready all rowle on their steely Carres.*] A liuely poeticall representation, expressing many things in 4. Verses. The explication whereof may be seene in the sixth booke of *Virgils Aeneas*, in diuers places of *Ouids* Metamorphosis, and in the third booke of the Mythologies of *N. de Comtes*. The Poets haue fained, that the Riuer *Stix* had a shaking bridge, ouer which the shadowes and ghosts passed in nine diuers places, hauing, vnder these fictions comprized the verity, purely taught in the Schoole of the Patriarks, touching the misery which is in the death of the reprobates, and

and the horror of the Sepulchre, which is called The place of ſilence, and The land of obliuion. To conclude, the vnhappy eſtate of Man after his reuolt, required that the Poet ſhould deſcribe euery one of the 3. Furies, Storming, Running, Wandring, after a horrible and terrible manner about hell, which he calleth the dungeon or horrible priſon; to the end that their effects in iſſuing thence, ſhould in ſome ſort expreſſe their diſpoſition, and the qualitie of the place from whence they were departed.

21. *Dire Cerberus.*] The Poet proſecuteth his Morall diſcourſe. After the ſoules of the dead had trauerſed (as the Pagan Poets ſaid) the Riuers aboue-mentioned, they found a dreadfull Dogge at hell gates, called *Cerberus*, couching in a Den before the gate of *Plutoes* palace. This Dogge fawned on all them that came to enter, but he barked at them that attempted to come out, and deuoured them. *Virgil* in the 6. of his *Aeneas*, deſcribeth this Porter:

Cerberus hæc ingens latratu regna trifauci
Perſonat, aduerſo recubans immanis in antro.

In ſtead of haire, hee had his head and backe vp ſtaring and briſled with Serpents. *Horace* in the third booke of his *Odes*;

Ceſsit immanis tibi blandienti
Ianitor aulæ
Cerberus: quamvis furiale centum
Muniant angues caput eius, atq;
Spiritus teter, ſanieſque manet
Ori trilingui.

Some attribute three heads vnto him, as *Sophocles* in his *Tracenies*; and *Cicero* in the firſt of his *Tuſculanes* queſtions. And *Tibullus* in his third booke.

Nec canis anguinea redimitus terga Cathena,
Cui tres ſunt linguæ, tergeminumque caput.

Heſiodus in his *Theogonie* giueth him fifty, and another an hundreth. The Poet in this place expreſſeth eight diuers. This Monſter more and more repreſenteth the horrour of death, of the iudgement of the conſcience and of hell: The Moraliſts (as *Giraldus*, *N. de Comtes*, and *V. Cartari*) haue amply diſcourſed of this Dogge, and of *Hercules* who ouercame him. It ſufficeth heere to touch that which hath a relation to the Poets intent, who pretendeth by theſe deſcriptions to repreſent the miſery of a ſinfull man.

22. *Heere firſt comes dearth, the liuely forme of Death.*] The Furies being ſpeedily diſlodged, and fled from Hell, haue no ſooner ſet foote on the earth, but ruſh in vpon Man: That is to ſay, as ſoone as *Adam* and *Eue* were departed from the obedience of God, they were expoſed to all ſorts of euils. For one of the firſt and principalleſt, the Poet deſcribeth Famine,

Famine, the true picture of *Atropos*, that is, of death. The Table which he propoſeth, is depainted with the horrible effects of the ſcourge of God, of which I haue ſeene a hundreth and a hundreth lamentable pourtraits in my life, in many poore perſons, worne out of this world by Famine, wherewith infinites haue bin viſited. *Ouid* in the 8. of his *Metamorphoſis*, lodgeth her in *Scythia*, in a ſtony field; where cold, paleneſſe and feare inhabit; and addeth theſe Verſes following, which our Poet hath ingeniouſly expreſſed:

Hirtus erat crinis, caua lumina, pallor in ore,
Labra incana ſitu, ſcrabri rubigine dentes;
Dura cutis, per quam ſpectari viſcera poſſent;
Oſſa ſub incurvis extabant arida lumbis;
Ventris erat pro ventre locus: pendere putares
Pectus, & à ſpinæ tantummodò crate teneri;
Auxerat articulos macies; genuumque tumebat
Orbis, & immodico prodibant tubere tali.

And afterwards ſpeaking of *Eriſichthon*, whom this Famine aſſailed in his couch, he addeth, that he vpon his ſodaine awaking,

Nec mora quod Pontus, quod terra, quod educat aër,
Poſcit, & appoſitis queritur ieiunia menſis;
Inq; epulis epulas quærit; quodque vrbibus eſſe,
Quodq; ſatis poterat populo, non ſufficit vni,
Pluſq; cupit, quò plura ſuum dimittit in aluum, &c.

I haue ſet downe theſe Verſes, to giue the Reader an occaſion to conſider how copious our language is, being deliuered by a gentle ſpirit. Famines traine is properly added, and experience hath diuers times verified that which the Poet ſaith. As touching examples, they are ſcattered abundantly in the ancient and moderne Hiſtories. The onely remembrance whereof is dreadfull.

23. *Next marcheth Warre, the Miſtris of enormitie.*] The Grecian Poets are very ſignificant in their compound words, repreſenting many things in a few ſillables. The Latines in ſtead thereof haue very proper Epithites. Heere, as in all other places, our Author ſheweth the riches of the French tongue.

And as touching the ſurnames which he giueth vnto Warre, the lamentable experience which many haue both ſeene, and felt, not many yeeres agoe, ſerueth for a Commentary to this diſcourſe, of the equipage, faſhions, and dreadfull followers of Warres; the ſecond whip of the Furies to chaſtiſe ſinners. The Poet in the reſt hath followed in his deſcriptions, the menaces which God hath pronounced againſt the contemners of his Maieſty, *Leu. 26. Deut. 28.* The ſo many miſeries of Warre (deſcribed in ſo many places of both Sacred & prophane VVriters) is the cauſe why Gods children inceſſantly ſigh vnto God, with theſe vvords in their hearts:

Nulla

Nulla ſalus bello, pacem te poſcimus omnes.

See *Eraſmus* vpon the Prouerbe, *Dulce bellum inexpertis*, where he hath collected many things which ſerue for the expoſition of the Verſe aboue-ſaid: not without cauſe doth the Poet bring in the Furies, when the queſtion is to ſpeake of Warre and of his traine. In the *Decree* of *Gracian*, *cauſe* 23. queſtion 1. *Cant. Noli*, there is an excellent place of Saint *Auguſtines* touching the vſe of Warre.

24. *Heere's th'other fury, or my iudgement failes.*] He now entereth into the conſideration of mans proper miſeries, propoſing in the firſt place the afflictions of the body: ſecondly, thoſe of the ſoule. And to expreſſe and lay open the whole, he deſcribeth ſickneſſe as a Prince (hauing an armie compoſed of diuers regiments) that is ready to aſſaile his enemy. Hee afterwards diuideth the diuers ſorts of ſickneſſes into proper ſquadrons. In the reſt he deſcribeth feebleneſſe, and langour of the body, by the generall name of malady, by perpetuall Epithites, and ſingularly vvell inuented. Learned *Fernelius* in his *Pathologie*, eſpecially in his firſt booke, hath gathered all that whatſoeuer a man can deſire to know, touching the definition of ſickneſſe, together with the differences and cauſes of the ſame: and in the ſecond, hee plentifully intreateth of the accidents, and ſignes thereof. In the third and fourth hauing diſcourſed vpon the Pulſes, the Vrines, and Feuers: in the 5. hee entreth into the conſideration of particular maladies, and proſecuteth it in the two bookes following; to which he addeth his *Therapentique*. The Latine Workes of this worthy Perſonage deſerue to be tranſlated into French, in ſtead of an infinite number of vnprofitable bookes, which at this day ſerue to no other vſe, but to depraue and ruinate mans vnderſtanding, and are but a blemiſh to our France. *M. I. Deſgorris* in his learned medicinall definitions, vpon the expoſition of this word, *Noſos* (which ſignifieth maladie) hath briefely comprehended that which may be ſaid; as *G. Peucer* likewiſe hath done in the 11. booke of his Commentary, *de diuinationibus*, eſpecially in the ſecond Chapter. Amongſt the Ancients, *Hippocrates* in the moſt part of his bookes, eſpecially imployeth himſelfe about the vnderſtanding of the cauſes, and differences of maladies both in the generall, and in particular. VVitneſſe that *de Principiis*, *de natura Pueri*, *de natura hominis*; *de Aëre, aquis, & locis*. In his booke *de Flatibus*, hee ſaith in a few words: *All that which moleſteth man, is called ſickneſſe*; and in that of humane Nature, Man (ſaith hee) becommeth ſicke, principally when one of the foure humours aboundeth ouer-much, or defaulteth, or is ſeparated from the other bodies, not being tempered with them. For as ſoone as there is a ſeparation, and that one of the humours is apart, it muſt needs be, that the place from whence it retireth it ſelfe, ſhould become infirme, and ſickely, as likewiſe that where ſhee remained, &c. In his booke *de Alimento* (ſpeaking of particular infirmities) *The differences of maladies* (ſaith hee) *are in the nouriſhment, in the Spirit, in the Heate, in the blond, in the Phlegme, in choller, in the humours, in the fleſh, in the fat, in the veine, in the arterie, in the nerues, in the muskles, in the membrane, in*

the Bone, in the Braine, in the Marrow of the ſpine of the Backe, in the Mouth, in the Tongue, in the Stomake, in the Belly, in the Bowels or Diaphragme, in the Peritonion, in the Liuer, in the Spleene, in the Reines, in the Bladder, in the Skin, &c. Theodore Zuinger, and I. *Iacques Wecker*, two learned *Almaine* Phiſicians, haue in methodicall Tables repreſented that which the Ancients and Modernes ſay of ſickneſſes, in generall and in particular. But let vs weigh a little the words of the Poet.

25. *Loe, firſt a rough and furious Regiment.*] Entring into the diſcourſe of the particular miſeries of mans body, he diſpoſeth them by regiments, and diuers Battalions, conſidering the principall maladies, according to the order demonſtrated in Anatomies, in propoſing vnto vs the faculties Vitall, Animall, and Naturall, carefully expounded by the Phyſicians, from whence the Poet is contented to take that which ſerueth for his purpoſe. And becauſe the head is (as it were) the Citadell of mans body, and the Throne of the ſoule, hee hath begunne with thoſe infirmities which aſſaile the ſame, which he enricheth with a very proper compariſon. For the preſent it behoueth vs to ſpeake ſomewhat according to the direction of Phyſicians, as touching euery particular malady of the foure Regiments aſſailing man on all ſides both within and without.

26. *Phrenſie.*] The proper Phrenſie is an inflammation of the braine, or of the Membranes thereof, whence inſueth a ſharpe Feuer with raging and alienation of vnderſtanding. It is a kinde of ſtrange folly, horrible and dangerous; becauſe it is ingendred in a part, where the principall faculty of the ſent reſideth. I touch not for the preſent the differences of the true and mixt phrenſie. The cauſe of this euill hath his originall from the exceſsiue abundance of bloud. At that time the ſicke doe laugh, and raue not ſo much, neither are ſo violently ſeized with the Feuer. But if the cauſe proceede from a cholerique and aduſt humour; then are the patients (as it were) enraged, and ſometimes wee are conſtrained to chaine them. As touching the Prognoſtiques, Signes, and diuers remedies of this ſickneſſe; the Reader may reade them in learned Phyſicians bookes.

27. *Mania.*] This ſickneſſe is an exceſſe of melancholy humour, tending to fury, and rage, without a Feuer, without affright, and without ſadneſſe. Theſe mad-men (in a maner) reſemble ſauage beaſts: and the malignant and predominant humour in this ſickneſſe, is ſo hot and vehement, that it mooueth maruellous violent rauings, yet in ſuch wiſe, as that this humour remaining for ſome time in the body of the mad man, vvithout putrifaction, there ſucceedeth little or no Feuer at all, by an admirable prouidence of God, who viſiting with ſo ſeuere a chaſtiſemẽt, permitteth not that his body ſhould be abated, but giueth him force to endure the ſhocke. The Phyſicians intreated at large vpon the differences which are betweene Phrenſie and Madneſſe, and Melancholy. The ſignes of this infirmitie are, an inclination to immeaſurable laughter, and then to ſadneſſe, and a fooliſh affright at things vaine and ridiculous. In thoſe that begin to be attainted with this euill, there inſtantly appeareth in them raſhneſſe, rage, threats, and out-cryes. Sometimes they leape and gambole. Contrariwiſe, at other times, theſe mad men breake in vpon their friends,

friends,and gards,whom they bite, or beate, or outrage in diuers other ſorts,ſhewing themſelues wilde,and vncituill. They looke aſide, hauing their eyes fixed and ſettled, imagining alwayes ſome miſchiefe: ſometimes likewiſe they fleſh themſelues vpon themſelues, and they muſt bee kept tyed. They cannot ſleepe. Their eyes are ſunke, and ſhining; their eyes tingle, and glow, they are curious, and couetous of their pleaſures. And all this augmenteth in them by little and little. The cauſe of this euill proceedeth from a hot diſtemperature of the braine, which ſometimes is ſingle, ſometimes compound of hot and biting humours, or of melancholy humour aduſt, or ſome other that neereth it: ſometimes of abundance of bloud aduſt,& conuerted into melancholy humour. Sometimes alſo by ouer-watching, or too intended apprehenſion, or ouermuch heating of the braine. The yonger ſort,and men of middle age, are more ſubiect thereunto then any others.

As touching the Regiment that wee ought to obſerue in thoſe that are mad, be it in regard of the aire, of their meate,and drinke, of their exerciſe, their repoſe, their company; and in regard alſo of the remedies ſeruing to prepare, to euacuate, to diuert, to expell, to fortifie the braine, to correct the diſtemperature of the ſame, and to prouoke ſleepe neceſſarie for thoſe that are ſicke: it concerneth the Phyſicians to haue a care thereof; as alſo of their Cliſters,Iulebs,Potions,Pils, Electuaries, Ocyles,Epithemes, Bathes, Waſhings, and effuſions vpon the head; their Ligatures,Ointments, letting of Bloud,application of Leaches,Cauteries actuall and potentiall, as we ſee them ſet downe, and deſcribed in their bookes, publiſhed in great number, by diuers learned men,to whom our age,and all thoſe who ſhall liue hereafter, are much obliged. The Poet hath comprehended in foure Verſes,the effects of Frenzie, and Madnes. I neither name the ancient or moderne Phyſicians, who haue diſcourſed fully vpon the cauſes and remedies of theſe infirmities, becauſe the Catalogue would be ouer-long.

28. *Caros.*] Hauing ſpoken of two infirmities that ouer-turne the braine, and moue moſt horrible tempeſts in the ſame; he afterwards intreateth of 3. other euils, which haue contrary effects, for they mortifie the whole body, and eſpecially the braine. The firſt is that which the Grecians and Latines call, *Caros*, a word deriued from another, which ſignifieth, Head,and of the Verbe, Κάρηνα, which ſignifieth to haue a heauy and dull head; whereas (notwithſtanding) this infirmity ſtupifyeth, and dulleth not onely the head but the whole body alſo: for it is a profound ſleepe, ioined with an infeebling, and deprauation of motion and ſenſe, & eſpecially of the brain,in ſuch ſort,that except the breath(which remaineth intire)the ſick man ſeemeth to be dead. For he is more deepely dulled, and more drowſie then he that hath the Lethargy, neither can he eaſily be awakened, but with great induſtry. This euill alſo is as it were a Palſie, or reſolution of the principall faculty of the ſoule; namely,of the imagination, with which alſo the ſenſible and mouing faculties are voluntarily altered. It agreeth with the Lethargy in this, that both the one and the other proceede from a thicke and clammy viſcous humour,eſpecially, when the originall of the euill is properly in the braine. But there

is this difference, that the *Caros* is principally bred in the hindermoſt part, or ventricle of the head. The *Caros* hath not as the other hath, a putrified humour annexed to the Feuer; neither conſiſteth it of it ſelfe, but proceedeth for the moſt part from ſome precedent infirmitie, which the Lythargie doth not: The cauſe of this euill proceedeth from a cold and moiſt intemperature of the braine, ingendred by a certaine Phlegmatique humour, which ſtoppeth the conduits of the vpper ventricle of the braine, whence inſueth the priuation of ſenſe, of motion, and of functions. Sometimes it proceedeth from thicke vapours, or from the vvhole body, as in flegmatique Agues, or from the Stomacke, or from the Flankes, or from the Bowels, or from the vapours of hot and laxatiue medicines, or from the rottenneſſe which ingendreth wormes, or by eating of Muſhromes, or by drinking or touching cold venomes, or by being hurt in the Muskles of the temples. The Phyſicians doe fully ſignifie, and expreſſe the cauſes, ſignes, Prognoſtiques, and remedies of this infirmity. It ſufficeth that I haue in this place touched that in a word, which is ſufficient to expreſſe our Authors minde. We may further adde the Epelepſie, or falling Sickneſſe, which ſtriketh a man in the head, and ouerturneth him, cauſeth convulſions, gnaſhing of the teeth, and pittifull cryes, beating downe the ſicke man flat vpon the ground: for which cauſe alſo it is ſurnamed the ſickneſſe of the ground. As touching the cauſes, Prognoſtikes, ſignes, and remedies of this miſchieuous maladie, the Phyſicians bookes ſufficiently diſcouer them. But the force of this ſickneſſe (as alſo of the others precedent, and ſubſequent) is ordinarily ſo ſtrange & powerfull, that it giueth the Phyſician the doe; and the deliuerance from it, is ordinarily miraculous.

29. *Apoplexie.*] This is a ſodaine priuation of motion, and ſenſe, and of all the Animall functions. *Deſgorris in his definitions*, ſaith, that it is an obſtruction of the common principle of the Nerues, which ſodainly taketh away ſenſe and motion from all the parts of the body, and offendeth the principall actions of the ſoule.

This word commeth from a Greeke word, *Apopleſſo*, or *Apoplatho*, which ſignifieth to beate, to aſtoniſh, to make ſtupid, and ſenſeleſſe; becauſe that the principall effect of this diſeaſe, is to afflict a man in ſuch ſort, that he ſeemeth to be blaſted with a flaſh of Lightning, or ſtrucken with a Thunder-bolt. For which cauſe ſome haue called it, *Syderatio*; as if a man ſhould ſay, a Thunder-blaſting. For he that is ſtrucken therwith, in an inſtant falleth, as if he had beene beaten downe with a Thunder-bolt: and if the *Apoplexie* be extremely violent, hee lyeth with his eyes ſtaring and open, without ſenſe, without motion, without vnderſtanding, like vnto a dead man, except onely in this, that he breatheth, although this breathing be very difficult, and accompanied with a great inſenſibility. It differeth from *Cacos*, and the ſtrangling of the Mother, in that theſe two other ſickneſſes haue free and eaſie reſpiration: But the *Apoplexie* ſeazing and offending the braine on euery ſide, aboliſheth all motion, and reſpiration: whereupon the death of the patient inſueth. Furthermore, after the *Criſis*, a man recouereth health; but from the *Apoplexie* groweth the *Hemiplexie*, or Palſie. If the *Apoplexie* be not ouer-violent, the ſicke man hath

hath ſome ſence, but very dull and vncertaine, and ordinarily a part of the body groweth ſenceleſſe. The cauſe of this grieuous euill conſiſteth in the braine, which is the common principle of all motion and ſence. This is a certaine thick and cold Phlegme, which by ouer-abundance commeth to fill the ventricles of the braine, whence enſueth the Apoplexie, eſpecially when this Phlegme commeth in an inſtant to ſtraighten and ſtop (how little ſoeuer it be) the Arteries of the *Admirable Net*, whereof he hath ſpoken in the firſt Weeke, by which the ſpirit mounteth from the heart into the Ventricles of the braine. For then this ſpirit (comming to faile in them) they cannot any more furniſh the Nerues, either with ſence or motion, and conſequently of neceſſity, the perſon muſt needs periſh. Thoſe that oftentimes find themſelues to be dull and heauy-headed, and their bodies idle, and full of laſſitude; they likewiſe that haue Dimneſſe, elder, and Phlegmatique people, great eaters, and drinkers, thoſe that haue little Heads, and ſhort Necks, are expoſed more then any others to this diſeaſe, more violent then all the reſt.

30. *Lethargie.*] This is a cold and moiſt diſtemper of the braine, proceeding from an ouer-cold and moiſt Phlegme, which (comming to bedew the braine) cauſeth together with a lent Feuer, a forgetfulneſſe, heauineſſe and an inuincible neceſſity of ſleeping. But although this humor be cold by nature, yet in the Lethargie it is putrified, and cauſeth and enkindleth a Feuer, which is not violent, both in reſpect of the quality of the humour alſo, for that it putrifieth in a cold place and part. Sometimes the Lethargie conſiſteth of it ſelfe, and weakeneth the actions of the braine, ſometimes it ſucceedeth frenſie, and ſometimes a continuall Feuer, and other maladies are intermixed with it. There are diuers ſorts of Lethargies. Some there are that haue certaine *Lucida intervalla*, or remiſſions in ſuch ſort, that if they awaken, they afterwards ſleepe againe; others haue no ſuch thing. All of them are forgetfull, ſtupid, and dull, they yawne oftentimes, and continue with open mouthes, without any remembrance to ſhut the ſame. And they haue ſo ſhort a memory, that holding a thing in their hands which they haue asked for, and which hath beene ſpeedily giuen them, they neither remember that they haue required or receiued the ſame.

31. *Palſie.*] This word is deriued of another, which ſignifieth to vnbind, by reaſon that this malady is the cauſe that the Nerues are in a manner diſtended, and without their accuſtomed force and vigor. The Phyſicians haue called the reſolution of the Nerues, *Paraliſis*, which is a priuation of motion and ſence thorow the whole body, or in a part of ſame. Such is the true and complete Palſie. There is another kinde which is called imperfect, where the patient is not depriued of motion: and another, where the ſence is aboliſhed, but the motion remaineth. If the motion & ſence be aboliſhed thorowout the whole body, it is a moſt vehement and complete Palſie, which ſodainely cauſeth death, by reaſon of the abſolution of reſpiration; and there is no difference between the Apoplexie and the Palſie, but that in the Palſie, a man loſeth ſence and motion, in the Apoplexie, there is this further miſchiefe, that the princi-

principal faculties of the ſoule are made forceleſſe. In regard of the Palſie in certaine parts of the body, ſhe hath her diſtinct differences, although that ſhe proceedeth from the marrow of the Spine bone, but it is one thing in the height of the Spine, and another in the Vertebres, whereof this Spine is compoſed. For if the Palſie hath ſeazed the originall or vpper part, there is none but the parts of the head that can feele and moue.

This Palſie is no leſſe dangerous then that of the braine: for the Patients are in the ſame eſtate as they are who are ſtrangled, being depriued of reſpiration.

The other *Paralitiques* ſubſiſt longer, the one hauing loſt the vſe of the tongue, the others, of the hand, and according to the indiſpoſition of the Nerue, which is the cauſe that nothing of the Animall faculty deſcendeth from the braine.

Moreouer, there are diuers precedent cauſes, as the cooling and reſtraining of the Nerue, proceeding from the intemperature, and vſe of cold Medicines, or the hardneſſe and exceſſiue thickneſſe of the Nerue, by reaſon of the ouer-great nouriſhment, either too groſſe, or too hard of diſgeſtion, or by violent and aſtringent cold, or by ouer-great eaſe, or by extention of Excrements. There are many other cauſes of particular Palſies, of which, and their remedies, eſpecially thoſe of the braine (whereof the Poet maketh mention) the Phyſicians diſcourſe at large.

32. *And the Crampe diſpoſe.*] This is ordinarily called Convulſion: the word ſignifieth retirement: ſo likewiſe this euill is a retirement or conſtrained motion of the Nerues, and conſequently, of the Muskles, and parts: which otherwiſe moue themſelues according to our will towards their Origine, which is the Braine or the Nape, in ſuch ſort, as it is not in the power of the Patient to ſtretch out according to his will (during the acceſſe) the part that is grieued, or the whole body, if the Convulſion be vniuerſall. Yet the motion and ſence is not loſt as in the Palſie, but is changed and depraued. There are three ſorts of Convulſions. One, while the whole body continueth vpright, being vnable to ſtoope, turne, or riſe. The ſecond, when the whole body, the head and neck are turned backward. The third, at ſuch time as it falleth forwards. There is a Convulſion likewiſe in ſome part onely, as in the eye, in the tongue, in the arme, or in the leg, at ſuch time as the Nerue that ſerueth that part, is offended. The cauſes are ouer-great repletion, or ouer-great inanition, and voydance, deſcribed by the Phyſicians, with their ſignes, prognoſtiques, and diuers remedies. By compaſsion and ſence of ſome griefe, a Convulſion is cauſed likewiſe, which happeneth in many ſorts.

33. *Brings to the fields the faithleſſe Opthalmy.*] Of one hundred and thirteene infirmities, whereto the eye of mans body is ſubiect (exactly deſcribed in an expreſſe Treatiſe by I. *Guillemeau*, a Surgeon of *Paris*) the Poet maketh mention of three onely. The *Opthalmy* is an inflammation of the Membrane, called coniunctiue, and conſequently, of the whole eye, accompanied almoſt ordinarily with readneſſe and heate. Sometimes

times it commeth by a fall, or by a ſtroke receiued, or by duſt or ſand that may light into the eye, or by an antecedent cauſe, as by defluxion of humors vpon the Membrane.

As touching the internall cauſes, this inflammation proceedeth either from aboundance of bloud, or from a cholerique, ſharpe, and ſubtill humour, or from a windy Aire. Theſe cauſes produce diuers effects, and all of them wonderfully tedious, becauſe of the delicacy of that excellent Member.

34. *Chataracts.*] The Grecians call them *Hipochimi.* The Latines *Suffuſio*: and we *Suffuſion*: the vulgar, *Maille.* It is a little skinne that groweth vnder the Tunicle *Cornea*, very neere the Apple of the eye, which ſometimes is wholly couered, ſometimes halfe, and otherwhiles very little. According to theſe differences, the action of the eye is depraued, and hindred, or wholly loſt and darkned, by reaſon that the Animall viſuall ſpirit cannot ſhine thorow that filme. The exteriour cauſes are ſtrokes, falls, too much heate or cold taken in the head. The interiour are vapours and thick fumes raiſed from the Stomake by groſſe meates, ſtrong winds, and other vaporous things. The Signes are comprehended in the Epithite, which our Author giueth it, and deſcribed at large by the Phyſicions.

35. *By th' Amaphroſe.*] The ſtopping of the Optique or viſuall Nerue, (commonly called, *Gutta ſerena*) blindneſſe, of the Grecians *Amauroſis*, (a word which commeth from another, ſignifying that which is obſcure) of the Latines, *Obfuſcatio*: *Gutta ſerena*, is almoſt ordinarily a perfect impediment of the ſight; yet ſo, that no affection appeareth in the eye, the apple remaineth whole, and no wayes changed, but the Optique Nerue is ſtopped. This infirmity hapneth to ſome very ſodainely, and groweth in others by little and little; ſo that they ſee but very little or nothing at all. If the *Amaphroſis* growes by degrees, it hath the ſame cauſe with *Ambliopie*, or dulneſſe of the ſight: But if it commeth at once, the obſtruction of the Optique Nerue is the cauſe, and this ſtopping comes from thick and clammy humors, which hinder the viſuall ſpirit, euen ſo, as it cannot be conducted thereby to the eye. There are diuers interiour and exteriour cauſes of this euill, as ordinary crudities, ouermuch drinking and eating, to bee too long in the Sunne, to ſuffer too much cold or heate in the head, to reade very much preſently after meate, to vomit, to vſe womens company irrigularly and immeaſurably, to retaine and hold in the breath, &c. For all theſe ouer-fill the head with vapours.

36. *Squinſay.*] This is a ſharpe ſickneſſe conſiſting, in the *Larinx*, that is, in the throate where certaine Muskles (comming to grow great by the acceſſe, and aboundance of bloud) ſtop the Conduit, and take away the meanes of breathing. Maſter *Ambroſe Pareus* in the eighth chapter of his Booke of *Tumors*, ſaith, that this is an impoſture of the throat, which oftentimes hindreth the Aire from entring, and iſſuing out by the *Tracheia Arteria*, and the meate to bee ſwallowed downe into the Stomake. It is cauſed in three ſorts. *Deſgorris* propoſeth fiue: Of which, the third is that which is mentioned by the Poet, when the interiour Muſ-

kles

kles of the *Larinx* are inflamed. The externall cauſes, as ſome ſtroke, or Fiſh-bone, or other ſtrange thing ſtayed in the throat, or ouer-great cold by miſts, or ouer-great heate, are not commonly ſo dangerous as the internall, which proceede from the abundance of humors, thorowout the whole body, or in the braine (ordinarily engendred by too much eating and drinking) and cauſe fluxion ſometimes, and moſt often bloudy, or cholerique, or Phlegmatike matter, but ſeldome of a melancholy humour. Many drunkards in theſe dayes haue beene ſtifled by this violent Griphin, who hath leapt into their throats, puniſhing them in the place and inſtrument, whereof they had made moſt vſe to make warre againſt God.

37. *Like Hercules that in his Infant browes.*] The Poet (intending to inrich his Diſcourſe) compareth the *Squinſay* (which ſtrangleth a man) to *Hercules*, who in his infancy being as yet in his Cradle, ſtrangled in his hands two great Serpents, which gaue a proofe of his future vertue, when as afterwards he ouercame the Serpent *Hydra* with ſeuen heads, which repaired to the Lake of *Lerna*; diſcomfited *Gerion*, King of Spaine, who was ſuppoſed to haue three heads, or the *Nemean*, or *Cleonois* Lyon: by reaſon whereof, he merited the memorials or trophees of victory, which ordinarily was alwayes granted to valorous men. See *L. Giraldus* in *Hercules* life, and *N. de Comtes* in the firſt Chapter of the ſeuenth booke of his *Mithologie*.

38. *The ſecond regiment with deadly darts.*] Hauing made mention of the principall maladies of the head, he deſcendeth to thoſe of the breſt, where the vitall ſpirits are, whereof the two principall and moſt noble are the Heart and the Lungs; we are now to conſider the maladies which he ſpecifieth.

39. *Aſthma.*] This is an obſtruction or ſtopping of the Lungs, from whence enſueth a frequent and difficult reſpiration, or ſhortneſſe of breath, ſuch as they haue who haue runne ouer-haſtily. The word agreeth with the Verbe *Aſtmain*, which ſignifieth to pant; and the Poet expreſſeth it by the ſurname of Panting. The *Aſtmatiques* (who for feare of ſuffocation and ſtrangling, are inforced to remaine vp-ſitting, their head high, & their breſts vp-right in their beds) are called *Orthopnoiques*; for they draw not in ſufficient breath to breathe out, although they haue a large breſt, which ſheweth that their Lungs are preſſed inwardly, contrary to nature, as the Patients likewiſe do thorowly feele. This proceedeth from diuers cauſes, eſpecially from two. The one, by reaſon of the abundant and groſſe matter and humour, wherewith the Membranes (that inuiron the Lungs) are imbrewed. The other, by ſome extraordinary tumor, ingendred in the Lungs. The ſickneſſe hath taken his name from the accident: for the difficulty of breathing, is not the ſickneſſe, but it is the accident of the ſame. For the ſtraightneſſe of the cauity of the Lungs is the ſickneſſe, whereof enſueth the ſhort breathing.

40. *Phtiſique.*] The Phyſicians haue generally called euery extenuation, and diminution of any thing whatſoeuer, *Phtiſis*. Particularly they haue vnderſtood it to be the extenuation and conſumption of the whole body, accompanied with a Feuer, by reaſon of the remedileſſe Vlcers of the

the Lungs. *Ptisis* then in his proper & peculiar ſignification, is an exulceration or impoſtumation of the Lungs, which cauſeth a ſlow Feuer, and extenuation of the whole body. They that haue the *Phtiſick*, ſeeme to be bodies without fleſh, their fleſh being wholly conſumed, and the other ſolid parts maruellouſly dryed. For their often ſweats, their ordinary fluxes of the belly, ſucke out all the humours and the lent, and perpetuall Feuer, that accompanieth the conſumption of the Lungs, conſumeth the body by little & little. By the ſpundges the Poet vnderſtandeth the Lungs and this corroſiue flux of a lent gutter, whereof he ſpeaketh, is the purulent and rotten matter, ingendred in the Vlcer of the Lungs, in ſuch ſort, that according to the meaſure, and time that the infirmity continueth, the body dryeth, falleth into confuſion, and conſumeth to the eye, like a gutter in a houſe, which pierceth and ruinateth the buildings by little and little.

41. *Peripneumonie.*] The Poet deſcribeth it properly. The Lungs are of a matter in a maner ſpu[illegible]ous, and made with little vents to receiue and giue winde. They are inflamed ſometimes, and this inflammation is called *Peripneumonia*. It breedeth ſometimes of it ſelfe, without any precedent euill, otherwhiles it ſucceedeth other ſickneſſes; As Cathars, Squinances, Aſthmes, and Pluriſies. Her accidents are a ſharpe and burning Feuer, ſhortneſſe of breath, heauineſſe, and enlarging of the breſt, ſwelling and redneſſe of the face, ſpetting of crimſon bloud. If the Membranes (conioined in length to the breſt) bee not inflamed, the paine is not ſo great. This is a ſicknes that is wonderfully tedious, as I haue obſerued in a friend whom I loued onely. It is almoſt impoſſible to remedy it, eſpecially when the inflammation is formed and inkindled by little and little.

42. *The ſpawling Empieme.*] A man may call by this name euery collection of matter, and ſordid excrement, made in any part of the body whatſoeuer, be it that ſuch matter remaineth incloſed in the part inflamed, or be it that by another means the impoſtume be broken. But eſpecially this is ſaid of matter, that is ſpred betwixt the breſt, and the Lungs. It is but an accident of the *Peripneumonia*, or of the Pluriſie, except the perſon that is ſicke voideth it by ſpetting, or ſome other helpe of nature. Sometimes this infirmitie followeth the Squinancy, the impoſtume whereof being broken, the matter diſperſeth it ſelfe in the breſt, and beginneth to floate, from whence by ſecret conduits it ſlideth into the belly, the bowels, or the bladder; ſometimes it appeareth vnder the skin, and by one or diuers vlcers maketh his way. Some ancient and moderne Phyſicians are of opinion, that the *Empieme* ſucceedeth not alwaies the *Peripneumonia*, but that ſometimes (without precedent Feuer) a watriſh and flegmatique humour falleth downe from the braine, and other places of the body, into the breſt, where being rotted, it moueth the *Empieme*. Although the ſicke perſon ſpetteth, yet ceaſeth he not to grow worſe and worſe, becauſe his nouriſhment and humours ſerue him to no other end, except to entertaine and increaſe his miſchiefe, vntill ſuch time as he be ſeized with an irremedileſſe ſickneſſe, in ſuch ſort, that diuers bodies that haue ſpet infinitely, after their death haue been found to haue their breſts full of matter, and corruption, and infection.

43. *Pluriſie.*] This is an inflammation of that membrane which is extended

tended along the ribs,or of the Muskles that are betweene the ribs,cauſed by a cholerique and ſubtill bloud,which violently riſeth from the hollow veine,aſcending to that which is called *Aziges*,and from it to the intercoſtall veines, whether hauing attained,ſometimes it rotteth, and the ſicke man feeleth a violent and pricking Feuer, as if a man ſtabbed him into the ſide,by reaſon of the bloud which boileth vnder his ribs,and preſently he is attainted with ſhortneſſe of breath. This bloud being ſuppurated by the diuers means which Phyſicians vſe, is voided ſomtimes by the mouth,the Lungs by reſpiration drawing and ſucking the matter, carried and puſhed by them to the *Tracheia arteria*, and from that to the mouth; ſometimes alſo it is voided by Vrine, and by Seige. If nature bee not ſtrong enough to expel the matter,either vpward or downward,there is a great abundance of corruption collected, which becommeth a formed *Empiema*. To giue it an iſſue, the Chirurgion is ſometimes called to make inciſſion,betweene the third and fourth of the true ribs, beginning to account from below. The meanes how to proceede ſecurely, is taught by Mr. *Ambroſe Par*, in the 10.chap.of his booke *of particular Tumors*. There are diuers cauſes of the Pluriſie deſcribed by the Phyſicians, with the ſignes,Prognoſtiques,and remedies,according to the times, places, and perſons.

44. *Then th' Incubus,by ſome ſuppoſ'd a ſpirit.*] This is an infirmity which the Grecians haue named *Ephialtes*,that is to ſay,*The Leper, or he that leapeth ouer*; a word deriued from the ſimple Verbe,*Allomai*,and of the compound,*Ephallomai*; which ſignifieth to leape,and skip,and to fall vpon. *Incubus*, is deriued of the word *Incubare*,ſignifying to preſſe down that,vpon which a man caſteth himſelfe. So then,this malady is oppreſsion,and ſuffocation of the body,which hapneth by night. The common ſort call it the *Night-Mare*,becauſe they are of this opinion, that the Sorcerers are ſecretly accuſtomed to ſteale in by night, and to couch themſelues vpon mens breſts. Others alſo haue ſuppoſed,that it was ſome euill ſpirit,which came and fell vpon men; but this malady is neither from the Diuell, Sorcery,or any extreme violence; but all the cauſe of the euill is within the body. This is a thicke and cold vapour,which filleth the ventricles of the braine,and which hindreth the courſe of the animall ſpirits from paſſing by the Nerues. This hapneth in the ſleepe, yea, in ſuch ſort, as they that are ſeazed with this euill,in their acceſſe, are attainted with the ſame accidents(but ſomewhat more milder) wherewith the *Apoplectiques* alſo are troubled. For inſomuch as it is not a humour,but a ſimple vapour that aſcendeth,it filleth not wholly the ventricles of the braine, whereby men are not ſo much troubled to awaken the *Incubi*, as the *Apoplectiques*, who ordinarily haue loſt their ſenſe, and motion,ſo as that death inſueth. And yet the *Incubi* continue for ſome ſpace of time, and lye as if they were dead; and after when as with much labor, and trauell, the vapour is diſsipated,and the conduits open, they awaken,and ſtart vp ſodainly. It is the imagination which principally ſuffereth hurt in them,wherby a man may conieƈture that the ſicknes conſiſteth eſpecially in the firſt ventricle. And by that which is abouesaid, is diſcerned the difference that is betweene the *Incubus*,the *Apoplexie*, and the *Epilepſie*. Meane-while the *Incubus* is as

it

it were, the entrance to the two other, and to the frenſie likewiſe. For if this vapor mounteth often, ſhe imbodieth and incorporateth her ſelfe by little and little into a humour in the ventricle, whence the other maladies doe eaſily inſue. Before this *Night-Mare*, or *Incubus*, there precedeth ſuffocation, loſſe of voice, heauineſſe, and dulneſſe, cauſed by gourmandize, drunkennes, and ſtupidities, which ingender this thicke and cold vapour.

45. *O, is not this the Fury we call the Feuer?*] The Grecians name it *Pyritos*, a word deriued of *Pyr*, which ſignifieth fire, becauſe that as in the fire there is a grieuous ſcalding and conſuming heate; ſo amongſt all other hot diſtemperatures: the Feuer hath a vehement and extreme heate. The Latines vſe the word *Febris*, which comes of *Feruor*, burning heate; becauſe his body that is ſeazed with a Feuer, is all on fire. And therefore the Phyſicians ſay, that a Feuer is a preternaturall heate, inkindled in the heart, and from thence ſpred thorowout the whole body, and afterwards in ſuch ſort increaſed, that it offendeth the perſon, and hindreth his actions. The heart diſperſeth this heate, by the meanes of the arteries, and veines, with the ſpirit, and bloud.

The rotten and burning exhalations are raiſed from the bed of the whole maſſe of putrifaction, and violently mount vnto the heart, where the ſpirits (which are contained within the Ventricles of the heart) begin to be inflamed, or rather the humours of the right ventricle are inflamed, & begin to putrifie, as it falleth out in putride Feuers, where the ſolid parts are firſt of all inkindled, as in hectique Feuers. In briefe, euen as in the Dropſie the Liuer is refrigerated; ſo likewiſe in euery Feuer there is an inflammation of the heart. Afterwards the heate diſperſeth it ſelf thorow the whole body. For the heart is the fountain of naturall heat, and the Feuer is the change & alteration of this naturall heat, and which is diſperſed thorow the whole body. It is needfull then, that the alteration ſhould begin in the heart; for otherwiſe there would bee none in the reſt of the body. By the actions we principally vnderſtand the vitall and naturall. There are diuers ſorts of Feuers; as the *Ephemeris*, or day Ague, which hath but one acceſſe, or fit. The *Ephemeris*, of diuers fits without putrifaction, and with putrifaction. The continuall Feuer, the burning Feuer. The hot, the quotidian, the tertian, & double tertian, the quartain, and double quartain, the lent, erratique, or wandring, hectique, and peſtilent Feuers: whoſe cauſes, ſignes, prognoſtiques, and remedies, diuers learned Phyſicians, both ancient & moderne haue ingeniouſly diſcourſed of in their bookes, which are very neceſſary for humane ſociety. Theſe annotations permit me not to intreat more at large. It remaineth that I ſpeak ſomewhat, to expreſſe and expound ſome words of the Poet. He giueth the Feuer for her Champions, the Cough, & other accidents which foregoe, accompany, and ordinarily follow this euill, which he termeth more vnconſtant (by reaſon of her differences) then *Vertumnus*; of whom *Ouid* ſpeaketh in the 14. booke of his Metamorphoſis, and ſaith, that.

Miles erat gladio, piſcator Arundine ſumpta:
Denique per multas aditum ſibi ſæpè figura,
Repperit, &c.

In briefe,he changed himſelfe into all formes, reſembling *Protheus* amongſt the Grecians. That which the Poet addeth,that a Feuer is lent, vehement,more ſlow,or more ſwift, according to the diſpoſition of the putrified matter,which cauſeth this heate in our bodies:this requireth an ample diſcourſe,wherein the Phyſicians may ſatisfie you, eſpecially the learned *Fernelius*. Hereupon the Poet maketh a digreſſion vpon his Feuer of foure yeeres, which hath deuoured his body, extinguiſhed the vigour of his ſpirit,abated his poeticall fury, and defaced his memory, in ſuch ſort,that he reſembled thoſe two, who in their ſicknes loſt their memories. One of theſe was the Orator *Meſſala Coruinus*, who after ſome ſicknes forgat his owne name; and two yeeres before his death,became an infant,as *Pliny* in his 7.booke, chap. 24. *Solinus* in his 7. chap. and others doe teſtifie. The ſecond is *G. Trapezoneus*, a very learned man of our time,who hath publiſhed diuers learned bookes,and yet growing old, he forgat all that which he knew either in Greeke,or Latine. We could alledge diuers other examples,as alſo the effect of the ſickneſſes before and after mentioned; but we neither write Commentaries,nor Hiſtories,but Annotations,both to our ſelues,and to our Readers.

46. *One while the Boulime.*] From the Breſt,the Poet deſcendeth to the Stomake, and conſidereth ſome infirmities which afflict the naturall faculties,and conſequently hinder the nouriſhment,and increaſe of our bodies. As touching *Boulimos*, the Greeke word ſignifieth a great hunger, whereof *Plutarch* diſputeth in the 6.booke *of his Table-talke, queſt.* 8. This is a vehement hunger, proceeding frō a great refrigeration of the mouth of the Stomake. During this malady, the refrigeration continueth, but within a little while after,it ingendreth a maruellous diſguſt,with ſo great debility of the Stomake, that faintings, and ſoundings ſucceede ſo frequently, that a man may very well perceiue that it is a relaxation of this orifice, proceeding from cooling, diſguſt, and feebleneſſe of the ſame; whence ſucceedeth paleneſſe of face,loſſe of ſtrength,and appetite,paine of the Stomake, refrigeration of the Heart, and the extreme parts; in briefe,an vniuerſall languor teſtified by the weake and low Pulſe.

47. *Then the Anorexie.*] This is the loſſe and want of appetite, in ſuch ſort,as a man is aggrieued to behold meate; or becauſe the ſenſe of the ſucking of the veines is loſt,or becauſe the body being ouer-full and replete,is not emptied; or this proceedeth from an ouer-great flux of the belly, or becauſe a cholerique,ſharpe, clammy, and greene-coloured humour is falne into the Stomake,or by ouer-much vſe of medicines, or by ouer-ſoone opening a veine,or ouer-great heate.

48. *Then the Dog hunger.*] This infirmity hath been ſo called by reaſon of his effect,becauſe that they who are attainted therwith rauenouſly catch at their meat,and deuoure it like hungry Dogs, and afterwards hauing vomited the ſame vp, they glut themſelues as greedily as before, doing nothing elſe but fil & empty. Nature hath giuen a ſtomake both to man,and beaſts,as it were a ſtore-houſe of their nutriment:in like manner, as ſhe hath giuen the earth vnto Plants; by the ſame meanes ſhe hath giuen them ſenſe,by which they know that they haue neede of nouriſhment. This deſire of repaſt(proceeding from the ſenſe of neceſsity, being

gouerned

gouerned according to nature) is called hunger and appetite, which hath ordinarily relation vnto emptineſſe, that is to ſay, according as the belly is empty, the appetite is great or little. But if the Stomake bee badly diſpoſed, he knoweth not either when he hath ouer-much, or when he hath ouer-little. For ſometimes the appetite is diſordinate, as in *Boulimos*, ſometimes depraued, as in *Anorexia*, ſometimes feeble, ſometimes corrupt, as in this ſickneſſe, which is now in queſtion: which is an extreme deſire to eate, to the end to vomit, and to vomit, to the end to eate, without being weary either of the one or of the other. The Stomake being vnable to beare the burthen of ſo much victuals (which are greedily ſwallowed, neither hauing power to retaine them) is conſtrained to void them. The perpetuall and continuall cauſe of this euill, is a gnawing and tickling of the Orifice of the Stomake, reſembling that deſire which men feele when they are hungry. This tickling is prouoked either by an ouer-cold diſtemper of the Stomake, or by cold and corrupt humors, ſucked in by this Orifice, whence enſueth a gnawing, which in ſome ſort may bee compared to the ordinary ſuction that the Orifice maketh of ſuch meates as are preſented vnto it. There are other cauſes expreſſed by the Phyſicians, and other differences likewiſe betwixt this infirmity and the precedent, ſet downe by them, with appropriate remedies for euery one of them.

49. *Bradipepſia.*] This word ſignifieth ſlow Concoction. This Sickneſſe is, when the Stomake cannot thorowly, but hardly, and to the halfes concoct and diſgeſt the meate. The cauſe proceedeth from the want of naturall heate, by reaſon whereof, the Stomake imbraceth not the meate which is receiued on euery ſide, or doth not exactly concoct it, or both of them together; whence afterwards the beginning and augmentation of diuers grieuous maladies do enſue.

50. *Or child great Pica.*] The Poet in mine opinion ſpeaketh of that Sickneſſe, which the Grecians call *Kitta*, the Latines, *Pica*, and *Pliny*, *Malucia*, which a man may interpret diſtaſte, or irrigular and monſtrous appetite, when as the Stomake deſireth ſuch meates that are vicious in quality, and eſtranged from nature. The cauſe is a certaine malignant Excrement, cleauing to the tunicles of the Stomake, the malignity whereof may hardly be expreſſed or declared. According to the diuers qualities of the ſame, the perſons deſire diuers things, eſpecially ſharpe, ſowre, and eager things, and ſometimes earth, ſhels, coales, old clothes, rotten Leather, and ſuch Excrements which nature abhorreth. Women with child are particularly troubled with this infirmity, vntill ſuch time as they haue paſſed the ſecond or third moneth of their conception: for, for the moſt part, in the fourth moneth they are deliuered therefro, partly by vomiting out the vicious humour, partly by diſgeſtion of the ſame, and by abſtinence; and furthermore, the Child that waxeth in the Wombe, conſumeth the ſame in ſucking it vp with the bloud whereby he is nouriſhed. The Phyſicians in their obſeruations (amongſt whom *I. Schenek*, Doctor at *Fribourg* in *Briſgawa*, hath written a learned Treatiſe) recite diuers ſtrange Hiſtories of this Sickneſſe and the precedent. Men alſo are ſometimes attainted with this euill, at ſuch time as they haue gathered ſtore of this

this malignant humour into their Stomakes. *Deſgorris* ſuppoſeth that this diſguſt was called *Kitta*, and *Pica*, that is to ſay, *Pie*, becauſe that as the *Pie* hath diuers coloured Feathers, ſo this infirmity hath diuers ſtrange appetites, or becauſe the *Pie* is ſubiect to this Sickneſſe, *Grauidarum Malacia*.



51. *Then on the Liuer doth the Iaundiſe fall.*] This is an ouerflow of the cholerique humour thorow the whole body, except ſometime in the Bowels. This euill hapneth in diuers ſorts, according to the different cauſes of the ſame. For ſometimes it is cauſed by reaſon of the opitulation of the Gall: At that time the cholerique humour finding no fit Veſſell to be euacuated by, regorgeth and floweth back againe into the Liuer and the Veines, and that ſo, that being intermixed with the bloud, it giueth tincture to the whole body. Thence groweth this Yellow and Saffron colour, that ſtayneth the skinne, but eſpecially the eyes, where the Iaundiſe appeareth moſt apparantly, by reaſon of the whiteneſſe of the ſame. And becauſe this humour cannot be diſcharged by thoſe paſſages which are ordained by nature, the moſt part hath recourſe vnto the Veines, and falleth into the Bladder, and ſeeketh iſſue with the Vrine, which giueth it tincture and colour, by which it is alſo thickned.

Contrariwiſe, the Bowels are exempt, and their Excrements are white, and the ſick man is bound in his body, and hath no great liſt to diſcharge his belly. There are two other ſorts of Iaundiſe, the one which proceedeth from a hot and dry intemperature of the whole body, eſpecially of the Liuer, and by the feebleneſſe of the faculty, diſtinguiſhing the humours from the bloud. The other, by the Criſes of cholerique Maladies. But becauſe the Poet ſpeaketh but of the firſt ſort, wee will no further inſiſt vpon the reſt. Some are of opinion, that this ſickneſſe hath taken his name from the *Weazell*, called by the Grecians, *Ictis*, becauſe this creature hath golden-coloured eyes. *Pliny* in the eleuenth Chapter of his 30. booke ſaith, that the Grecians haue named that Bird, *Icterus*, which hath yellow feathers, called *Yellow-peake*, (ſurnamed by the Grecians, *Chlorion*, and *Colios*, and by the Latines, *Galgalus*, and *Vireo*) becauſe of his colour. And if any one who hath the Iaundiſe beholdeth this Bird, he dyeth, and the Patient recouereth his health. See *Plutarch* in the 7. Queſtion of the fifth booke of his *Table-talke*.

52. *But the ſad dropſie freezeth it extreme.*] This is a Sickneſſe put into the ranke of Tumors, and preternaturall ſwellings. It is a ſwelling of the whole body, and eſpecially of the belly, the one proceeding from the humour, the other ſometimes from winde. For which cauſe, the Phyſicians ſay, that there are three kinds of Dropſies. The firſt, groweth by the meanes of a humour diſperſed thorow the whole body. The ſecond in the belly, diſtended and filled with water. The third in the belly, repleniſhed and puffed vp with winde, for which cauſe it is ſurnamed *Tympanites*, as if a man ſhould ſay, The ſwelling of a Drumme. All three of them haue this in common, that they are engendred of a great refrigeration of the Liuer, and are accidents which teſtifie that the ſtorehouſe of bloud is depraued, either by inflammation, oppilation, or by other meanes,

meanes, or by Sympathy, and neighbourhood of the Liuer, with other neerer parts, which are badly habituate. In briefe, it cannot come to paſſe that any Dropſie ſhould be engendred without refrigeration of the Liuer, which either commeth of it ſelfe, or becauſe the Spleene is cooled, or elſe the Stomake. The Liuer alſo hath ſome Sympathy with the Belly, the Bowels, the Lungs, the Reines, and with the *Diaphragma*. In like ſort, an immeaſurable voydance of bloud by the *Hemerhoidall* Veines, engendreth the Dropſie, as alſo the ſuppreſſion of the accuſtomed mouthes, for that by ſuch cauſes the Liuer is cooled and hardened. But although the Dropſie proceedeth from a cold intemperature; yet ſo it is, that all ſuch as are ſick of the Dropſie, haue a Feuer and alteration, becauſe the humor which is gathered about the nobler parts, abideth there, and becommeth ſharpe and putrified. True it is, that the Feuer (although it be continuall) is lent, and the Pulſe low and little. Moreouer, this ſickneſſe is accompanied with ſhort breathing, with beauineſſe, with a ſwolne colour, and diſtaſte.

As touching the differences of the three ſorts of Dropſies, the writings of the learned Phyſicians (whom I haue followed word by word in all this diſcourſe of diſeaſes) ſhall ſatisfie the curious Reader.

53. *With priſoned windes the wringing Cholique paines them.*] It deſcendeth from the Stomake into the belly, and to the inteſtines or Bowels, which are ſixe in number; that is to ſay, three ſmall, and three great. The firſt of the ſmall named *Duodenum*, is ſo called, becauſe it is twelue fingers long. It is that part of the Pipe which commeth from the *Pylorus*, or Porter, which is the lower Orifice or inferiour paſſage of the Stomake, and paſſeth directly without any turning. This bowell is ſo ſmall, that of it ſelfe it ſcarcely meriteth to be called a Bowell. The Grecians haue named it *Ecphyſis*, that is to ſay, an iſſue or beginning, for this likewiſe is the beginning of the Bowels. The ſecond ſmall Gut hath beene named *Niſte*, and *Ioiunum*, becauſe it is alwaies void, and from thence ſpringeth the French Prouerbe of ſuch a one as hath a good appetite, that he hath alwayes an Ell of empty bowels to feaſt his friends with. The third, is called *Ileon*, or *Lepton*, which ſome men tranſlate writhen and thin: for the truth is, that this bowell maketh more turnings in the belly, then any one of the other doth. The fourth Bowell, which is the firſt of the greateſt, hath beene called *Cæcum*, becauſe it hath but one entry or hole, no more then a ſack hath, and for this cauſe ſome giue it the name of a Sack. The fifth is called *Colon*, and is that into which the greateſt Ordures ſlip, and in which they are contained. The ſixth is named by the Vulgar, *Longanum*: It diſcendeth directly to the Fundament, and for this cauſe the Grecians haue named it in their Language, The ſtraight Gut, the end whereof is the *Sphincter*, that is, the Encloſer, by reaſon of the Muskles that ſhut it vp after it hath done his Office. I haue extracted this which I haue ſaid heretofore, out of the Anatomy of I. *Grevin*, to the end, that the reſt may bee the better vnderſtood. The Cholique hath taken this name, eſpecially from the Bowell called *Colon*, and is called by *Auicen*, (as Maſter *Ambroſe Parèe* ſaith) the paine of the Bowels, in which a man hardly deliuereth ouer his Excrements by ſeige. The windy Cholique (where-

(whereof the Poet ſpeaketh) is bred, either for that a man hath eaten of many and diuers ſorts of meates (although of good Iuice, in ouer-great quantity, wherupon enſue crudities, obſtructions, & ventoſity, which cauſe a paine, as if a man ſhould draw & ſtrongly ſtretch out the Bowels; or for hauing eaten many raw fruits, or drunke cold drinke after a man hath beene ouer-hot. It proceedeth alſo from a hot and dry diſtemperature, by writhing of the Guts, in ſuch ſort, as the excrementall matter is ſtayed, and by diuers other cauſes which conclude in this, that when the excrements are retained ouer-long, there followeth vomiting of Phlegme, and of other corrupt humour, with ſuch diſtreſſe or paine, as the ſick man knoweth not how to goe or breathe. The Winde-Collique differeth from the Stone-Collique in this, that the Stone-Collique is alwaies ſenſible in one place, whereas the Windy is ſtill in motion, whence alſo it generally proceedeth, that the paines which beguirt the Reines, the Conduits of the Vrine, the Meſentery or the thick or fat skinne that faſteneth the bowels to the backe, or the ſmall Guts, are indifferently called *Colliques*.

54. *The Iliack paſſion, and more rigour ſtraines them.*] This is a ſwelling, or inflation of the ſmall or twiſted Gut, whereof mention hath been made in the precedent Section, which ſwelling proceedeth from obſtruction, retention of Excrements, or ſome other cauſe. It is attended by an extreme paine, which ſome likewiſe call, *Miſerere mei*, becauſe the ſick man ſuppoſeth that ſome man draweth his Bowels out of his body to breake them. For which cauſe the Grecians haue called this ſickneſſe, *Chordapſos*, as if a man ſhould ſay, the touching of a ſtring, by reaſon that the inflammation of the Bowell extendeth it ſelfe ſtrongly, that a man feeleth it outwardly, as if hee touched a ſtretched and well-wreſted Cord. It is not without cauſe that the Poet calleth it inhumane, for it is an extreme torture. And from thence alſo it happeneth, that the Conduits being ſtopped, the excrements are voided by the mouth.

55. *Then the Diſſentery with fretting paines.*] The Poet ſufficiently expreſſeth what this ſickneſſe is, that is to ſay, a Flux of bloud, proceeding from the fretting and flaying of the Bowels with great dolors and gripes. This flaying is cauſed by a corruption of humours, principally of a cholerique humour, either yellow or black, which (eſpecially the black, which is mortall) hauing opened the Orifices of the Veines, fretteth the skinne of the Bowels, and grateth them, whence enſueth the voydance of pure bloud by the Fundament. There are diuers ſorts of Diſſenteries, deſcribed by the Phyſicians.

56. *On th'other ſide the ſtone and ſtrangurie.*] The Grecians call the Reines, *Nephri*, and the paine which proceedeth from them, *Nephritis*, but eſpecially when the congealed Grauell is the cauſe, which they call *Lythiaſis*, that is, the paine of the Stone. We call it the Grauell and the Stone, a word taken from the Latine, which ſignifieth Grauel and ſmall Stones. Some ſuppoſe that *Lythiaſis* extendeth not but to the Stone in the Bladder, and the Stone to that which is in the Reines. Thoſe that are made in the Bladder, for the moſt part, take their originall from the Reines, and deſcend into the Bladder by the Veſſels of Vrine. The ma-

materiall cauſe moſt vſually proceedeth from clammy, thicke, and viſcous humours, ingendred by crudities, and cauſed by exceſſe, and immoderate exerciſe, eſpecially incontinently after meate. The efficient cauſe is exceſsiue heate, which conſumeth the ſubtill ſeroſity, and the moſt terreſtriall part which remaineth and dryeth vp, as we ſee it fall out in Tyles, whoſe humidity when the fire hath conſumed, the reſt turneth it ſelfe into ſtone. That which increaſeth it moſt, are the conduits of the Vrine, being ſo ſtraight, that the groſſer and clammy excrements cannot paſſe & void out by them, but remaine within the cauity and ſubſtance of the Reines, or of the Bladder: and then gathering and vniting themſelues the one with the other, by addition, the ſtone is formed after the maner of a ſcale. As touching the ſignes & remedies, the Phyſicians expreſſe them at large.

57. *As oppoſite the Diabet by melting.*] This is a ſickneſſe in which the patient voideth by vrine all, whatſoeuer he hath drunke a little before: by meanes whereof, this indiſpoſition cauſeth a wonderfull alteration in him. It proceedeth from a hot and dry diſtemper of the reines, or from a cholerique biting and ſalt humour, and ſuch as inceſſantly prouoketh the Reines where it is ſettled, or likewiſe from ſome ſharp ſickneſſe which is confirmed, or elſe by venome, as that of the biting of the Serpent, named *Dipſas*. *Diabetes* is in reſpect of drinke, that which Dog-hunger is in reſpect of meate. Touching the reſt, the ſicke man deliuereth not ouer that which he hath drunken incontinently; but this drinke is accompanied with much humour, gathered together in the Reines, by the feebleneſſe and diminution of the body, which is as it were melted, and conſumed. And therein it is (that ſome of the ancients haue ſuppoſed) that the *Diabetes* conſiſteth; as *I. Deſgorris* diſcourſeth *in his definitions*. Some likewiſe ſuppoſe that this euill proceedeth from the irregular vſe of things ouer-hot, and burning; or by ouer-toiling, and trauelling the body or the minde. Likewiſe from the inflammation of the Liuer, Lungs, Spleene, Reines; Bladder, or the vicious matter of the whole body; as, by a *Criſis* of ſome ſickneſſe, which endeth by an iſſue of Vrine. There is another grieuous ſickneſſe oppoſed againſt *Diabetes*, named *Strangury*, where the Vrine is retained in ſuch ſort, as it commeth not out but drop by drop.

58. *There fiercely flyes defectiue Venery.*] By impuiſſance of *Venus*, hee vnderſtandeth ſuch a coldnes in certaine bodies, that they cannot beget children. The cauſe of ſterrility, and inſufficiency in men, is the ſeede either ouer-hot, or ouer-cold; inciſion by reaſon of the Stone, inciſion of the veines, which are behinde the eare; priuation, or violent compreſsion of the teſticles, diuers infirmities of the priuy members, ſpecified by the Phyſicians, euill nouriſhment, and habitude, exceſſe, and ryots in diuers ſorts. I omit to ſpeake of ſorceries, lying of the point, and other deceits of Satan, which diuers thinke that ſome of his inſtruments put in practiſe, to ruinate (as much as in them lyeth) humane ſociety. This requireth a more ample conſideration. There are indeed infinite other ſpeciall cauſes, referred to foure generals by *Hippocrates*, in the 1. booke, *De morbis mulierum*. *M. Ambroſe Parèe* diſcourſeth thereof at large, in the 43. and 44. Chap. of his booke of generation.

59. *And luſtleſſe iſſue of th' vncoctted ſeede.*] He pretendeth to ſpeake of *Gomorrhœa*,

Gomorrhæa, which is a flux of ſeede, vnuoluntarily ſlipping from all the parts of our body into the generatiue parts, cauſed by reſolution of the retentiue faculty in theſe parts, or elſe by ouer-great abundance of bloud and ſeminal matter within the body, which, in that it is not conuerted into fat or ſolid ſubſtance, taketh his courſe towards the genitors.

60. *Kings Euill.*] Hauing ſpoken of hidden infirmities, (which diſcouer not themſelues but by their effects) he deſcendeth to thoſe which manifeſt themſelues vpon the body; and intreateth of diuers impoſtumes, vvhich are diſpoſitions againſt nature, compoſed of three ſorts of maladies aſſembled in one, that is to ſay, diſtemperature, euill compoſition, and ſolution of continuity, in which there is a humour, or other matter, which apparantly enfeebleth or diminiſheth the action of the body, or of the part intereſſed. The differences of impoſtumes, or tumors, are taken from the quantity; for the one are called great, which ariſe in the fleſh in parts, and are comprehended vnder the name of *Phlegmons*: The others leſſe, as all ſorts of Itch, or Scab. Secondly, in their accidents, as in heate, the one being called white, red, the other yellow, blue, blacke, &c. or by their paine, hardneſſe, or ſoftneſſe, &c. Thirdly, by the matter whereof they are ingendred, which is naturall, or vnnaturall. The naturall is hot, or cold. The hot is ſanguine, whereof the true *Phlegmons* are made: Cholerique, which produceth the *Eriſepitas*. The cold is flegmatike, and melancholike, whereof are ingendred the *Oedemas*, and the *Schirrus*. As touching the naturall, it is ſo called, becauſe that being out of his proper nature, it maketh a baſtard tumor. The ſanguine produceth the *Carbuncle*, the *Gangreue*, the *Eſthiomene*, and the *Spacelus*. The cholerique maketh Tettars, and Ring-wormes. The flegmatique watry and windy Impoſtumes, the Kings Euill, noades, and excreſcences of flegme. The melancholike breedeth *Scirres*, and *Cancres*, &c. As touching the cauſes, ſignes, Prognoſtiques, and remedies of ſuch euils, the Reader may haue recourſe to the learned Phyſicians, there to ſatisfie himſelfe. The 4. principall Tumors (ordinarily named *Phlegmons*, *Eryſipelas*, *Oedema*, and *Schirrus*) containe an infinity of other particulars. We will not ſpeake but of thoſe which the Poet hath ſpecified. The *Kings Euill* is a flegmatique Tumour, growing in the glandalous parts; as in the paps, the arme-holes, the groyne, and moſt often in the kernels of the necke. Sometimes there is but one of them, ſometimes more, according to the quantity of the matter, whereof they are procreate, and are (as it were) alwayes incloſed in a membrane which is proper to them; being in the reſt collected from a cold, thicke, and clammy matter, intermixed with melancholy, and are different from other glandulous Tumors, both in number and firmeneſſe of place. To conclude, theſe oftentimes are painfull Tumors, eſpecially when the humour is inflamed, and putrifieth; and ſometimes they degenerate into cankerous vlcers.

61. *Cankers.*] Theſe are Tumors in diuers parts of the body, which are hard, vneuen, rugged; in figure round, immoueable of colour, aſhy or blue, incompaſſed with diuers veines full of melancholy bloud, apparant and writhen after the manner of the feet of a Creuis, called *Cancer*, and ſomewhat tenderer then a *Phlegmon*, which appeare not outwardly red,

red, but of a blackiſh, or leaden colour, according to the humour contained therein. In the beginning, Cankers are very hard to be knowne, becauſe the tumour is like a dryed Peaſe, or a little Nut, which groweth very ſodainly, if a man apply ſuch remedies vnto it as exaſperate it: and it beginneth without paine: But as it waxeth great, it troubleth the patient with paine, and a ſtrange kinde of pricking heate, yeelding him ſometimes ſome little reſt and intermiſsion.

62. *Gouts.*] This is a paine of the ioynts. The Grecians call it, *Arthros*; the naturall compoſition, or coniunction of bones. And ſome there are that vnderſtand by this word, the colligation, or connexion of a round bone, in the hollow cauity of another, in which it is inſerted; calling the round bone, *Arthros*; and the hollow, *Cotyle*, or *Glene*. The humour comming to fall into this ioynt, maketh a very ſenſible and moſt painfull tumour. Some haue imagined that the Gout was a pure inflammation; but diuers learned Phyſicians haue iudged to the contrary, becauſe that ſometimes there will be more flegmatique then ſanguine tumors, according to the diuerſity of the humour, whereof the Gout is compoſed; whereby it hapneth that the tumour thereof is of diuers ſorts, and is accompanied with diuers accidents. If bloud bee the cauſe thereof, there is both redneſſe and heat in the part affected: if it be flegme, the ſwelling is neither red, nor inflamed. Moreouer, not onely the ioint of the two bones is afflicted with this euill; but alſo the Ligaments, Membranes, Tendons, and all that which nature hath made for the ſtructure, and firmeneſſe of this ioint. For ſo farre off are thoſe parts from being exempt, that this very euill likewiſe ouerfloweth as far as the Muskle and skin, in ſuch ſort, that a man dare not touch (be it neuer ſo little) thoſe that are ſicke of the Gout; which commeth to paſſe when the defluxion is ſo great, that there is not ſufficient place in the afflicted and affected ioint to containe the ſame, or becauſe that both the inward and outward parts are ouer-feeble. There are two cauſes of the Gout; the one, is the weakeneſſe of the ioint; the other, the ſuperfluity of the humour. The weakeneſſe proceedeth either from ouer-great trauels, or from taking ouer-much cold, or by frequenting womens company ouer-much, or by ſuch other exceſſes, which looſen this naturall colligation of the ioints. Sometimes the feebleneſſe is naturall, and borne with the ſicke bodies, as it hapneth in children begotten by gouty parents, and to thoſe that haue their ioints, and the ſpaces of the ſame, large and not well ioined, and conſequently ready to receiue the humour that deſcendeth. But the queſtion is, whence this humour proceedeth? Some are of opinion that it floweth onely from the braine, others not onely from thence, but alſo from all the moſt robuſt parts, which diſcharge themſelues of their excrement into thoſe parts that are weakeſt. Of theſe, and of the wayes of this humours entring into the ioynts; ſee the diſputes of the Phyſicians. Beſides, if the humour ſtayeth in ſome ioynt, and ſeazeth ſo the circles about it, the ligaments, and tendons of the ſame, that there ſucceedeth heat, and preternaturall paine; the malady taketh the name of the party intereſſed, as that of the feet, is called *Podagra*, that of the hands, *Chiragra*, that of the hip, *Iſchiatica*. But if the humour fallerh into diuers ioynts at once, it is truely

and properly called the Gout, which the Poet hath elegantly ſurnamed, cruell.

63. *Scirrhus.*] Theſe are tumors ingendred of a melancholy humour. There are foure ſorts of theſe. The firſt is the true *Scirrhus*, which is a tumour or hard ſwelling without pain, with little ſenſe, bred of naturall melancholy. The ſecond is the baſtard *Scirrhus*, which is hard, and without paine, & ſenſe, proceeding frō ouer-great reſolution, or refrigeration, and is almoſt as hard as a ſtone. The third is a Cancrous *Scirrhus*, made by aduſtion, and corruption. The fourth is ingendred of naturall melancholy, intermixed with other humours, as melancholy with bloud; and of it the inflamed *Scirrhus* is made; and ſo of the other humours intermixed with the ſame. The cauſe of ſuch tumors is a thicke, clammy, and groſſe humour, gathered and hardned in ſome part, which proceedeth either from a diſordinate dyet which produceth this humor, or by reaſon of the affections of the Liuer, and the Spleene, which alſo in diuers bodies haue their *Scirrhus*; as alſo by reaſon of obſtruction, or ſuppreſsion of the Hemerodes and menſtrues. The baſtard and cancrous *Scirrhus* receiue not any cure, and the legitimate is hardly healed. Thoſe that come to ſuppuration, doe oftentimes turne into Cankers, and Fiſtulaes.

64. *Phlegmons.*] *Phlegmon*, be it true, or otherwiſe, is the generall name of all impoſtumes and inflammations, as well dry as humid, in particular or cauſed from bloud. The true is that, which retaineth the proper name of *Phlegmon*, which is made of good and laudable bloud, not offending but in quantity. The Phlegmonous tumour and impoſture taketh an other name, as *Carbuncle*, *Cancer*, *Gangrene*, &c. vnder which are contained diuers malignant and ſcabby Puſtules. Beſides, it very ſeldome is ſeene, that a Phlegmon conſiſteth of onely pure and true humour, offending not but in quantity; but ordinarily (for the moſt part) there is a mixture vvith an other humour. *Galen* ſaith, that the true *Phlegmon* is a preternaturall tumour, made of pure and perfect bloud, flowing into ſome part of the body in greater quantity then is neceſſary, which groweth oftenest in the carnall parts, and ſometimes in others. As touching the generation, the diuers cauſes, and cure of this infirmity, the Phyſicians haue deliuered their documents at large.

65. *Oedemes.*] Theſe are ſoft and lanke tumors, without paine, proceeding from a flegmatike humour, falling vpon ſome part. There are diuers ſorts of them deſcribed by the Phyſicians. The cauſes are a fluxion of flegmatique or vaporous humour, or a collection of flegmatique or windy excrements, gathered together in ſome one part, by reaſon of the weakeneſſe thereof, to concoct the aliment, and expell the excrements. The ſignes are, a whitiſh colour, like vnto the skin, not changing it much, becauſe the humout is ſoft, rare, and tender, by reaſon of his great humidity, without paine, and which preſſed with the finger, leaueth a dint, the humour being thicke, and terreſtriall; by reaſon whereof the Poet hath properly ſurnamed ſuch impoſtumes puffed vp; they being ſuch as come rather in winter, then in Summer, becauſe that at that time a great quantitie of flegme is gathered. The neruous and glandulous parts are moſt ſubiect to ſuch diſtemperance, becauſe they want bloud, and are leſſe hot

hot then the reſt; beſides, they are more open, and more proper to receiue the fluxion. Bodies that are of bad conſtitution, ſpoyled with gourmandize and drunkenneſſe, charged with old age, and vſing little exerciſe, are commonly troubled with *Oedemes*: and as concerning the cure thereof, we leaue the Diſcourſe to the Phyſicians.

66. *Tetters.*] Theſe are a kind of *Itch*, cauſed of a ſalt and Phlegmatike humour, or by Choller become aduſt, by the ouer-great inflammation of the ſuper-abundant confluence of bloud. The new are knowne by a readineſſe accompanied with great itch, and the skin is more groſſe, thicker and dryer than it was accuſtomed. Beſides this, ſuch as are growne old, haue certaine ſcally indurations, couered with white Scales, which are very hardly curable.

67. *Ring-wormes.*] Some ſuppoſe that they are all one with the Tetters, but others maintain, that they proceede from abundance of aduſt bloud, whereto little infants, by reaſon of the remainder of the menſtruall bloud, are very much ſubiect (eſpecially) if their mothers be ſanguine & replete. Theſe fires are ſurnamed *Flying*, becauſe, beſides their extreme burning, they haue no ſettled place in the body, but diſcouer themſelues ſometimes in one place, ſometimes in another. The Latines call theſe infirmities *Lichenes*, *Impetigines*, *Pſora*, *&c.*

68. *Shall I account the lothſome Phthiriaſis?*] The Grecians call Lice *Phthires*; and becauſe in this ſickneſſe the Lice do ſwarme, and iſſue from all the ſmall vents of the skinne of the body, they haue called it *Phthiriaſe*, and the Latines, *Morbus pedicularis*, that is to ſay, The louzie diſeaſe. The matter whereof they are engendred, is the putrified Excrement of the third Concoction. For when the bloud commeth to change it ſelfe into the ſubſtance of the Members, diuers ſorts of Excrements do enſue. The one are ſo ſubtilly euacuated thorow the skinne, that a man ſcarcely knoweth how. The other reſolue themſelues by ſweats, the other conuert themſelues into filth, ſome remaine in the skin. They that are more vpon the ſurface of the skin, ingender the Scurfe; thoſe that are more inward, cauſe the falling of the haire, but if theſe Excrements bee neither ſharpe nor malignant, Lice are ingendred and breake forth, which are ingendred of a hot and moiſt humour in a liuing body: for when the body is dead, the Lice being deſtitute of that warme, ſanguine, and ſweete moiſture that gaue them life, flye away. They come out of the fleſh, and from vnder the skinne. Children and women are oftentimes attainted with this euill: men likewiſe, yea, the greateſt in the world, when it pleaſeth God to make them feele that they are but wormes of the earth. To eate Figs often-times, to change waters, to intermit exerciſe, to liue ſlouenly, to lye long time in foule ſheets, to weare ſhirts without ſhifting them, to accompany louzye companions, to rub (be it neuer ſo little) when the body is vncleane, produceth this malady, becauſe that this exciteth and warmeth the matter, and diſpoſeth it to the producing of Lice, hand-wormes and Nits. The Lice remaine fixed in the skinne, and as ſoone as they are come forth, wee ſee that others ſupply their place; becauſe the fleſh being watered, and filled with bloud and corrupt humour, inceſſantly giueth matter to the generation of this Vermine. This is a lothſome,

ſome, ſhameſull, and ſometimes mortall diſeaſe. *Antiochus* the famous, or rather the enraged King of *Aſia*, *Herod*, the great King of *Iudæa*, *Herod Antipas* a King alſo; *L. Scilla*, *Dictator*, *Galerius Maximus*, Emperour, *Iulian*, Vncle to *Iulian* the Apoſtata, *Honoric*, King of the *Vandales*, and other great men of the world, as well in ages paſt as in ours, great enemies of piety and Iuſtice, haue beene rooted out of this world by this ſickneſſe: It being conſonant with good reaſon that this Vermine ſhould ſerue the iuſt Iudge of the world for an Executioner, to deuoure this rablement of infamous bloud-ſucking Tyrants, who like the filthy Vermine of Satan, had in their life time deuoured in the world the beſt and vertuous men. It is now more then time to returne vnto our Poet, to conſider that which he further addeth as touching theſe maladies.

69. *Country or Prounice.*] The Poet hauing diſcourſed very exactly vpon thoſe ſickneſſes that afflict the exterior parts, & the interior of mans body, entereth into a preſent conſideration of new miſeries, intreating firſt of ſickneſſes, peculiar to ſome Nations and Climates. Secondly, of thoſe that afflict children, and both young and old perſons. Thirdly, of thoſe of the Spring, the Summer, the Autumne, and Winter. Fourthly, of the Contagious. Fifthly, of the Hereditary. Sixthly, of the vnknown and complicate diſeaſes. This done, he as yet further amplifieth our miſeries, by the conſideration of the great aduantages which bruite beaſts haue ouer vs in their infirmities; then after, hee concludeth his Diſcourſe touching the infirmities of the body, to enter to intreat of that of the ſoule. To ſpeake therefore briefely of the points which we come to obſerue, as touching the particular maladies of ſome Nations, the Poet ſaith, that the Kingdome of *Portugall* aboundeth in *Phtiſiques*, the *Ebre*, that is a part of *Spaine*, in the Kings euill. The *Arne* or *Tuſcan* (which the Riuer *Arnus* trauerſeth) in the falling Sickneſſe. The one of the Indies (which is the Weſt) in the Pox. The *Sauoy*, that is, the Country of *Valais*, ſituate betweene *Switzerland*, *Italy*, *Piemont*, and the Country of *Vant*, in wenny or ſwolne Throates. *Sardinia* in pangs, *Egypt* in leproſies. Diuers other Countries haue their particular ſickneſſes, as the Hiſtriographers teſtifie. In yeelding a reaſon of this diuerſity, they attribute the cauſe to the manners, to the places, and to the influence of the Celeſtiall bodies.

Touching the firſt point, the Phyſicians diſcourſe very plentifully thervpon, eſpecially they who haue commented vpon *Hippocrates*, in his book *De aëre, aquis, & locis*, and vpon his bookes *De Diæta*. For the diuerſity of Climates, the diuers ſituation of Countries, the Aire, the Waters, and that which dependeth thereupon (as *Hippocrates* declareth at large, eſpecially in this Treatiſe) do cauſe the particular maladies amongſt Nations.

As touching the ſecond point, the Aſtrologians haue confirmed by their Diſcourſes, that there are certaine admirable Sympathies and Antipathies, between the Celeſtiall and the Terreſtriall bodies, whence, ordinarily, or for the moſt part, the popular remedies do proceed, becauſe the Aire, the Water, the Herbes, Animals, Plants, foure-footed Beaſts, Fiſhes, and other Victuals, from whence the nouriſhment, and from thence bloud,

bloud, and from bloud, ſeede, draw their property and vertue from the Celeſtiall bodies which are wondrous powerfull. But the conſideration of theſe ſeparated, and neere cauſes, requireth a Commentary. Meane while ſee *G. Peucers* whole foureteenth booke of Diuinations, where he intreateth of Aſtrologie, and eſpecially reade the ſixth Chapter.

70. *So ſoft childhood puling.*] In the ſecond place he intreateth of maladies, to which our bodies are diſpoſed, according to the diuers ages of life. Firſt, Infancy is ſubiect to wormes, ingendred by the crudities, proceeding from our eating, eſpecially, without chewing the meate, and other ſuch exceſſes, cauſed by white meates, raw fruit, and other things, to Fluxes likewiſe proceeding from the humidities that abound in this age; afterwards, of the Scall and Itch, whereof the remainder of the menſtruall bloud are the principall cauſe. Secondly, the burning and boiling youth, by reaſon of the vigour of the ſpirits, conuayed by abundance of ſwift and ſubtill bloud, falleth into a bloudy Flix, into a continuall Feuer, into languor and conſumption (cauſed by the vehement exceſſe of ſickneſſes, which find whereupon to feede and deuoure ſpeedily) and into Frenzy, by reaſon of the abundance of vapours. Thirdly, the age which followeth after that which old age terminateth, hath for his companions the teſtimonies of his cooleneſſe, and default of ſtrength, as experience dayly verifieth. And as touching the maladies mentioned by the Poet, wee referre the Reader to the Phyſicians bookes.

71. *Sciatica.*] He ſpeaketh of the particular maladies of the ſeaſons of the yeere: Autumne produceth the quartain Ague, cauſed by melancholike humour: the *Sciatica*, which is the Gout of the Haunch, the bloudy Flix, the Plague and Dropſie. The burning heate of the Dog-dayes, the change of windes and new fruit, are partly the cauſe of ſuch infirmities.

72. *Piles.* The infirmities of the ſpring-time, which is hot and moiſt, are the Piles or Hemer-hoids, with vehement Itches, and the Scab: *Alcides* euill, that is to ſay, the Falling-ſicknes, to which infirmity *Hercules* was ſubiect, who was ſurnamed *Alcides*. The abundance of bloud, and Cholerike humor finding paſſage, and the temperate ayre drawing all things outwardly, is the cauſe of theſe euils, eſpecially in Sanguine and Phlegmatike perſons.

As touching the *Epilepſie*, or Falling-ſickneſſe, the cauſe proceedeth from the aboundance of Phlegmatike or melancholike humor, which ſuddenly filling the Ventricles and Conduits of the braine, maketh that the ſickneſſe, or want of the vſe of the Animall ſpirit, falleth vpon the ground. *Fernelius* hath learnedly intreated heereupon, in the third Chapter of the 5. booke of his *Pathologie*.

73. *The Diarrhœa.*] In Summer the bodies are ſubiect to *Diarrhœa*, that is, to the Flux, which is cauſed by abundance of crude humors, and to the hot Ague, proceeding from aduſt bloud, and aboundance of Cholerique humour, to which (ouer-great trauell of the body and ſpirit, ouer-walking or vſing any other violent exerciſe in the Sunne, induring of great thirſt, deepe and ſad thoughts, vſe of hot meates, and drinking ſtrong Wine) adde very much.

74. *Pleu-*

74. *Pleuriſie.*] The ſickneſſes of the ſide, the Cough, the Reynes (diſeaſes well knowne) are ordinarily in the Winter time called, The gelded Sonne of the yeere, becauſe it produceth nothing, but is meager, ſterill, and ſad, as if it were a man that were gelded. The cold (ſeazing mens feete and heads) is oftentimes the cauſe of ſuch miſchiefes, augmented by the preſent indiſpoſitions of the body.

The French hath, *Ameriquaine.*

75. *The Pox.*] Now in the fourth place he ſpecifieth ſome contagious maladies. The *American* euill, is the Pox, to which the Weſt Indians are very much ſubiect, as *Ouiedus*, *Gomara*, *Benzo*, and other Hiſtorians doe teſtifie. The Weſt Indy is ſurnamed *America*, becauſe of *Americus Veſputius* (a renowned Pylot) who was one of the firſt diſcouerers of this great part of the world. The Spaniards trauelling thither, abuſed the Indian women, and for their laboures gained the Pox, which ſeazed the moſt part of them. The others returning into Spaine, diſperſed it heere and there, and ſome reſorting to the Kingdome of *Naples*, infected diuers women there alſo. The French (addreſſing themſelues to the warre of *Naples*) accompanied theſe women, and brought with them this filth into *France*. Heretofore ſome haue called this the *Spaniſh*, *Neapolitan*, and *French* diſeaſe. But at this day a man may well call it, The Vniuerſall and common Diſeaſe; conſidering that the moſt part of the Nations of the world are infected therewith, by the iuſt, dreadfull, and viſible chaſtizement of God, who iudgeth the laſciuious and adulterers. The Leproſie alſo is a contagious Sickneſſe, by reaſon whereof, the Lepers are ſequeſtred and ſet apart, as alſo thoſe who are ſick of the Plague: and as touching the *Phtiſiques*, it is a conſumption of the whole body, proceeding from incurable Vlcers of the Lungs, contagious to thoſe who ordinarily haunt with them, or that lye with them, or that ſmel their breath; eſpecially, it is dangerous for ſuch as are yong, to approach thoſe that are ſick of that diſeaſe. The Itch is contagious amongſt little Children, & for certain yeeres, is incident to them, deriuing it ſelfe from family to family.

76. *Vnto our Children for a ſad poſſeſſion.*] Hee intreateth in the fifth place of Hereditary infirmities, and ſpecifieth ſome of them, the cauſe whereof he conſideieth in the ſeede, which is a ſlimy humour, full of quickning ſpirits, which cauſeth it to boyle and increaſe. The Maſculine, and femall ſeeds, commixt together, are the matter and naturall forme of the Infant, made of the pureſt bloud of the ſanguinary ſubſtance. The greater part of the ſeede commeth from the braine, but the whole proceedeth from the Vniuerſall body, and from euery part, as well ſolid as ſoft. For if it were not deliuered from the whole body, the parts of the Infant could not be made, for that it is requiſite that the parts ſhould bee made of their like, which appeareth by the reſemblance which the children haue with their fathers and mothers; not onely in eyes, and in the figure of their faces, but alſo in ſtature, ſtructure, ſymmetry, diſpoſition, and motion of the body, in ſpeech likewiſe, yea, in manners and behauiour, briefely, in animall faculties. From thence alſo it commeth, that if the father or mother haue their Braine, or Liuer, or Lungs, or Stomake, or any other part weake, the children for the moſt part are afflicted with the like debility, and are ſubiect to their fathers and mothers maladies. And

(which

(which is more) a ſickneſſe will paſſe from the Grand-father, to the Grand-child, the Venome being couered for a time, and diſcouering his virulency in the weakeſt bodies. And where it oftentimes falleth out, that weake Parents bring forth ſtrong Children, this proceedeth principally from an eſpeciall grace of God, who correcteth and changeth the imperfection and corruption of nature, as alſo the very ſame grace cauſeth, that vicious Parents ſhould beget vertuous ſonnes. More-ouer, as touching naturall and ordinary cauſes; ſometimes the vigour of the mother (which like a good earth correcteth the defect of the ſeede) the good nouriſhment of young Children, the proper exerciſes both of body and ſpirit, remedy theſe inconueniences in ſome ſort. Now theſe miſeries are certaine teſtimonies, and ſet vpon vs as ſeales of *Adams* fall, of originall ſin, and Hereditary corruption.

77. *Theſe trecherous griefes.*] In the ſixt place he toucheth thoſe ſickneſſes which are knowne by effect, not by cauſe, which is certaine, but hidden and difficult to diſcerne. Hee propoſeth three amongſt others, which (as he ſaith) proceede from I know not what windineſſe, ingendred and contayned in a place which is hard to be diſcouered.

The firſt, is the ſuffocation or ſtrangulation of the mother. This is a defect and priuation of free breath, or becauſe that the belly of the woman is ſwolne, or becauſe it is drawne vpwards by a forced, and as it were, a conuulſiue motion, by reaſon that the Veſſels are ouer-filled. The wombe then or belly ſwelleth, becauſe ſome rotten corrupted humour in the ſame, reſolueth it ſelfe into vapours and windes: from whence there ariſe corrupted vapours, which communicated to the Liuer, the Heart, the Braine, cauſe moſt cruell accidents in young and old women: as great ſighs, heauineſſe, paines, and ſwimmings in the head, paſsions of the Heart, griping in the Bowels, change of colour, loſſe of breath and ſpeech do teſtifie; ſo that a woman afflicted with this infirmity, ſuppoſeth that ſomething mounteth out of her belly to her throat to ſtrangle her. Theſe are the Vapours aſcending from the Matrix, being ill diſpoſed, or from the ſeminary Veſſels, flowing vpward to the ſuperiour parts. Sometimes this euill proceedeth from ouer-vehement and violent paſſions, as furious choller, extreme feare, or vnbridled loue, &c.

The ſecond is Sounding, an Euill frequent enough, yet in reſpect of the cauſe, it is hidden. The Phyſicians ſay, that it is a ſudden and great decay and defect of the faculties and vertues, and principally of the vitall, in ſuch ſort, as he that ſoundeth, remaineth without any ſence; and this euill is (as it were) a death, for that moment of time it endureth. The cauſes of Sounding, which happeneth in wounds, proceede from the loſſe of bloud, wherin the ſpirits are contained, or becauſe he that is wounded, feareth to ſee his owne bloud, or for ſome other apprehenſion, which cauſeth the ſpirits to retire ſuddenly and abundantly to the heart, whence enſueth the ceſſation of his motion, and conſequently of the other vitall faculties. Sounding hapneth alſo by reaſon of certaine putrified aud venimous vapours, which mount vnto the heart by the Arteries, and by the Nerues to the braine, whereupon it is gathered, that Sounding hapneth for three reaſons. Firſt, by diſsipation of the ſpirits,

as in exceſſiue loſſe of bloud. Secondly, by oppreſſion, obſtruction, or compreſſion of them, as in feare and ſuddaine affrighting, by reaſon that the ſpirits are driuen out as it were by violence, they likewiſe forſake all the reſt of the body, and making way backe againe contrary to their ordinary courſe, caſt themſelues confuſedly toward the heart. Thirdly, by corruption, as in euill habituated bodies, and in empoyſoned wounds. As touching the ſignes and remedies of Soundings, the Phyſicians deliuer them at large in their bookes.

The third Malady mentioned in this Section, is *Morbus Comitialis*, that is, the *Epilepſie*, otherwiſe called, The Falling ſickneſſe, the great euill, the grieous infirmity, the ſickneſſe of the earth, names which haue beene giuen vnto it anſwerable to his effect. It is called by the Latines, *Comitialis morbus*, becauſe that if it ſo fell out in the aſſemblies of the ancient Roman people, which they called *Comitia*, that any one, ſubiect to the *Epilepſie*, were at that time ſurprized, and fell vpon the ground, euery one preſent retired to his houſe, without reſoluing any thing of thoſe affaires, for which they were aſſembled, becauſe they reputed ſuch an accident to be a ſiniſter preſage. The Greekes call it, *Epilepſis*, a word drawne from the Verbe *Epilambaneſtai*, which ſignifieth, *To ſurprize and lay hold on*; becauſe that this euill ſeazeth and ſurmounteth the Senſes in ſuch ſort, that the *Epileptiques* ſeeme to be dead. This is a ſickneſſe cauſed by the eleuation of certaine thicke vapours, and in a manner venimous, drawne from the maſſe of cholerike and aduſt bloud, which ſtop the Conduits of the Animall ſpirits, in the Cauities or Ventricles of the Braine, whence inſueth a ſhaking of the Nerues in their originall, where they indeuor to expell and driue far from them the malady or euill that preſſeth them. But the Poet properly ſaith, that it is very difficult to obſerue and find out the cauſes and ſources of theſe three infirmities.

78. *Thoſe Pilogus pangs.*] For a concluſion of his Diſcourſe of the maladies of the body, he intreateth of ſome that are complicate, and proceeding from others. *Pythagoras*, an ancient Philoſopher, borne in the Ile of *Samos*, maintained that the ſoules departed out of the bodies, re-entred into other bodies: & this his opinion was called *Metempſychoſis*, or tranſanimation, that is to ſay, paſſage of the Soule from one body to another. The Poet ſaith, that thoſe infirmities whereof he pretendeth to ſpeake, ſeeme to haue beene learned in *Pythagoras* Schoole, to paſſe thus from one member to another, and to transforme themſelues into a new miſchiefe, worſe then the former; which hapneth either by vicinity, concordancy, & reſemblance of the vicious humor, diſpoſed to receiue from that which is next vnto it, the malady which is formed there, or by the debility of corruption of the members, or thorough the greedy malice of certain Phiſicians, intituled ſo by name, but being not ſuch in effect. From thence then it commeth, that Melancholy engendreth madneſſe, paine of the head, exchangeth it ſelfe into the Falling-ſickneſſe, which is called *Mahomets* miſchiefe, becauſe this wretch and execrable Impoſtor was much ſubiect thereunto. The euill Habitude in the end maketh the body ſwell, and Numneſſe maketh it become lame and full of the Palſie.

79. *In briefe, poore* Adam *in this pittious caſe.*] He ſheweth by two elegant

gant comparisons the misery of man, assailed, torne, and rent in pieces by so many and manifold miseries, vpon which we haue briefely discourſed after the learned Phyſicians, and ancient and moderne Surgeons; to the end, to put the Reader in memory of his miſerable condition in *Adam*, to induce him to walke before Gods face, to learne what death is, and the cauſes of the ſame, to the end, to conceiue a farre more aſſured faith, and truſt him, who hath aboliſhed the euill incloſed in ſo many miſchiefes, to conceiue and accept of his benefits, in attending that day of the moſt happy Reſurrection, wherein the bodies deliuered from all infirmitie, ignominy, and death (conioined with their ſoules) ſhall be partakers in glory, incorruptible, and a life infinitely happy of thoſe ineffable benefits, and pleaſures, which their Sauiour hath treaſured vp for them in his celeſtiall Kingdome. *Virgil* in the third booke of his *Georgiques*, produceth the compariſon of a Bull, well expreſſed by the Poet.

Ventoſq; laceſſit
Ictibus; & ſparſa ad pugnam proludit arena.

80. *The Falling Sickneſſe.*] The Poet not contenting himſelfe to haue ſo liuely depainted, and in ſo many ſorts diſcouered the miſeries of Man: for amplification of the ſame, maketh a compariſon with beaſts, and by many reaſons which he produceth, ſheweth that they are leſſe miſerable. The firſt is, that beaſts are ſubiect to few ſickneſſes. The Quailes are not tormented but by the Falling Sickneſſe; the ſheepe feareth the Scab, and the turning of the head. The Dogge is attainted with the Squinancy and madneſſe, but Man onely in his life-time may be afflicted, and affected with a great number of different infirmities. And there are too many that can to their great hearts-griefe, giue lamentable teſtimony thereof.

81. *Yet each of them can naturally finde out.*] The ſecond is, that God hath giuen vnto creatures a naturall inſtinct and knowledge of proper remedies for their infirmities. Theſe remedies are ſimple, but of great force, and ſuch as the creatures themſelues ſeeke out and finde incontinently. The Ram maketh vſe of *Rue*, and ſo doe the others ſpecified by the Author. The Goats browſe the baſtard Louadge of *Marſeille*, and thereby are deliuered of there yong Kids more eaſily. See *Pliny* in diuers places of his Hiſtory: *Solin*, *Ælian*, and *Plutarch* in the Dialogue of *Vliſſes*, and of *Grillus*.

82. *But we know nothing.*] The third reaſon is, that men conſume both their bodies, and ſpirits, in ſearching out remedies to maintaine their bodily health, and then grow wiſe when they are ready to depart out of this world, and loſe both life, and health, in ſeeking out the meanes to preſerue others. And which is worſt, there are ſome that make themſelues famous, by the perils and fortunes of the ſicke, whom they ſend out of this world, and by vnduly miniſtred medicines inrich the Churchyards, audaciouſly murthering thoſe who put their truſt in them: and which is moſt odious, ſcrape vp rich reuenues, by playing the bloudy butchers. But this ought not to be vnderſtood but of the vnlearned, proud, and couetous Emperiques. For as touching the learned, modeſt, wiſe, and ver-

tuous Phyſicians; all prudent men reuerence them, and attribute vnto them in their thoughts, the true titles which the Poet giueth them.

83. *Yet if their Art can eaſe ſome kinde of dolors.*] The fourth reaſon is, that men haue been ſchollers vnto beaſts, from whom they haue gathered diuers excellent ſecrets in Phyſique, and Surgery. The *Hippotame*, or Sea-Horſe, hath taught them the vſe and neceſſity of bloud-letting; the Roe-bucke, the healing of the eyes. The blacke Storke (called *Ibis*) and the Herne, Cliſters. Their dyets haue been taught them by the Lyons. See *Pliny* in his Naturall Hiſtory; and *Plutarch* in his Treatiſe, *de induſtria animalium*. All the precedent diſcourſes make vs ſee how miſerable a man is, that is, without the grace and mercy of God in Ieſus Chriſt. But beſides the miſeries of the body, there are paſsions of the ſoule: in conſideration whereof, wee ought to enter into theſe Verſes following vvith the Poet.

84. *But loe, foure Captaines.*] We are for concluſion of this diſcourſe of the Furies, briefely to ſet downe ſomewhat of that which the Poet ſaith of the paſsions of the ſoule, by him properly diſtinguiſhed into foure Bands: Becauſe, that although the number of them be infinite, yet may they all of them be reduced to foure, which are the chiefe: the effects and efforts whereof, he repreſenteth in a few words, ſaying, that *Sadneſſe*, *Ioy*, *Feare*, and *Couetouſneſſe* exagitate mans courage, weaken his conſtancy, and make him ſtray out of the right path of his proper reaſon. For all that whatſoeuer a man might alledge of the effects of all the paſſions of the ſoule, or of any one of them in particular, hath relation to three points. Furthermore, theſe paſſions are properly called the children of opinion, which would deſerue an ample diſcourſe. The Pagan Philoſophers (eſpecially the the Stoikes) were well experienced in obſeruing the ſame. Amongſt others, *Epictetus*, and *Seneca*. The celeſtiall Philoſophy (eſpecially in *Salomon* in the booke of *Eccleſiaſtes*) diſcouereth, that all is vanity. And wherefore doe theſe poore mortall ſoules ſo much trouble, diſtract, affright, and alter themſelues? Forſooth for opinion. That is: They ſuppoſe that they haue iuſt occaſion to be penſiue, diſtracted, affrighted and carefull for ſuch things as they thinke to be of great conſequence, which notwithſtanding are but trifles, new-fangles, and childes play: in briefe, terreſtriall, fooliſh, ridiculous, tranſitory, vaine, and periſhable things. He that would vnderſtand theſe things more particularly, let him reade (after *Seneca* and *Plutarch*) the 7. bookes of the repoſe & contentment of the ſpirit of *I. de l' Eſpine*, and for the diſcourſe of the diuers affections of the ſoule, that which *L. Vines* the Spaniard hath written in his three bookes *de Anima*, eſpecially in the laſt. That which is admirable in theſe paſsions, is that (as the Poet ſaith) they diſcouer and lay themſelues open to the eye, in the lineaments of the body, but eſpecially in the face, and all the other parts.

85. *Sorrowes firſt leader of this furious crowd.*] Hee properly deſcribeth this paſsion; vpon which *Cicero* diſcourſeth amply in the fourth booke of his *Tuſculane Queſtions*. Sorrow ſometimes proceedeth from the abſence of ſomething which we loue, as when the only and beſt-beloued Son departeth farre from his mother. Diuers, after they haue ioyfully paſſed the time

time in good cheere, and pleaſant company, are ſorry and aggrieued for the time paſt, and cannot finde the meane to bring their minde in frame againe. Of ſorrow is ingendred melancholy, which augmenteth ſadneſſe, which entertaineth and increaſeth it ſelfe, of it ſelfe. Wee ſee diuers perſons which are diſcontented, and melancholy, who haue beene attainted by no misfortune, and yet can yeeld no reaſon of their ſad countenance. This paſsion cloudeth the ſpirits, as alſo the eyes, and the whole face, it altereth the faſhion of the whole body, as both the words and the actions doe teſtifie. Conſequently, the braine is refrigerated, whence inſueth heauineſſe of the head, idleneſſe, ſleepe, and ſuch an eſtate, as the ſorrowfull man cannot imploy himſelfe in any ſerious action. He taketh no pleaſure but to be ſolitary; the cleereneſſe of the day diſpleaſeth him, and all whatſoeuer other men doe, is taken in ſiniſter part; yea, he taketh pleaſure to diſpleaſe himſelfe, and to afflict himſelfe more and more, without care of any conſolation. The moſt timerous ſpirits are more ſubiect to this paſsion then any other. They are very ſuſpitious, and deuiſe miſchiefe vpon miſchiefe. Finally, ſorrow neſtled in the heart, ingendreth hatred of himſelfe, then deſpaire, and fury; as the Poets faine that *Hecuba* was transformed into a Bitch. Sorrow dryeth the body, and in ſuch ſort cloſeth the heart, that it withereth and weareth away. This diſtreſſe of the heart, appeareth in the countenance which is the mirrour. From thence inſueth the decay of health, and decreaſe of the body, ſorrow hauing for companions, the miſeries ſpecified by the Poet: in the conſideration whereof, as alſo of this paſsion, we will not inſiſt any longer; fearing leſt in theſe Annotations we ſhould ſeem too tedious. Penſiueneſſe, weeping, pitie, ſadneſſe, deſpaire (as alſo thoſe other paſſions, which are oppoſite to vertues) are amply deſcribed in Morall Philoſophy, and require an intire booke. Enuy is liuely depainted by our Author, after the Ancient Poets; from whom we will produce heere ſome Tracts, which haue ſome alluſion to the French Verſe. He hath called it ſquint-eyde; and *Ouid* ſaith: *Nuſquam recta acies*: She is fatned with the confuſion and decay of her deareſt friends. *Horace*:

Inuidus alterius macreſcit rebus opimis.

Ouid. *Sed videt ingratos, intabeſcetque videndo*
Succeſſus hominum.

She inceſſantly conſumeth her ſelfe, &c. *Ouid.*

Carpitque & carpitur vna,
Supplicium: que ſuum eſt.
Vixque tenet lachrymas, quia nil lachrimabile cernit.

See *Virgils* excellent Poeme in his little workes.

Liuor tabificum malis venenum
Intactis vocat oſſibus medullas, &c.

There is an excellent place in S. *Auguſtine* againſt Enuy. A man (ſaith he) reproueth not the diuell, neither vpbraideth him thus. Thou haſt committed adultery, murthered, or robbed: but thou haſt borne enuy againſt man as ſoon as he was created. Likewiſe if thou drieſt enuy farre off, that which

which I haue, is thine, and that which thou haſt, is mine. As touching iealouſie, it is amply deſcribed by *Viues*, in his 3. booke *de anima*.

86. *The ſecond Captaine, is exceſsiue ioy.*] He diſtinguiſheth the moderate ioy (which beſeemeth vertuous men) from the exceſsiue, which diſcouereth it ſelfe in leapings, ſtamping of the feete, ſtrange demeanors, and ridiculous countenances, which teſtifie that theſe ſots (briefely deſcribed by *Salomon* in his *Eccleſiaſtes*, chapter 2. verſe 2.) being drunke with vaine pleaſures, haue paſt their bounds, in ſuch ſort, as the way of *Appia* vvhich is one of the greateſt trade wayes in *Rome*, is ouer-little for them, to wit, that they cannot indure in one place, beeing inceſſantly tranſported with the winde of their voluptuouſneſſe. The heart being thus inconſtantly tranſported, runneth to the tongue his Meſſenger, which by vauntings, braueries, lyes, flatteries, and brawles, witneſſeth the diſorder of this paſsion of the ſoule. This is accompanied with pride, which (planted vpon the eyes) mounteth it ſelfe aboue the heauens. For the party tranſported with ioy, contemneth the creatures, as too baſe things, & careth very little for God, ſuppoſing that he hath nought to doe vvith him. Vaine boaſting then and arrogancy accompany vnmeaſurable ioy, with many other ſuch fooliſh paſsions, like to bubbles which ſwell vpon the water when it raineth, but it burſteth incontinently: immoderate ioy alſo hath no ſtay or continuance, but is ordinarily ended in ſorrow; and finally ſhall be conuerted into teares, gnaſhing of teeth, and eternall torment, as infinite teſtimonies and examples haue verified vntill this preſent.

87. *The third is bloudleſſe, witleſſe, heartleſſe feare.*] He very fitly placeth this paſsion for a reareward to the precedent. Theſe laughers and lybers with whom the earth is peſtered, who in their merriments, delights, & iocundary dalyances deſpiſe God and good men, are the moſt fearefull and cowardlieſt ſoules that are to be found, in ſuch ſort, as the loſſe or apprehenſion of the rauiſhment of the leaſt of their ſmalleſt pleaſures, intolerably preſſeth them on all ſides, and vpon the leaſt dangers we ſhal ſee them affrighted, diſmayed, aſtoniſhed, and halfe dead; witneſſe *Belſhazzar*, and his Nobles, *Dan.* 5. On the other ſide amazed ſhame, and dull idleneſſe accompany this paſsion, which oftentimes ſeazeth thoſe whom men repute to be the moſt confident, and reſolute; witneſſe that which hapneth in warres, and apprehenſions of death, or the loſſe of ſuch things as we loue.

88. *And thou deſire, whom not the Firmament.*] This paſsion is wondrouſly violent, to which God likewiſe hath giuen a very ſtrong bridle in his law, ſaying: Thou ſhalt not couet, yet skirmiſheth it alwayes furiouſly: and as touching the Reprobates, it poſſeſſeth and tranſporteth them at her pleaſure. The effects of Ambition, Auarice, Choller, and fooliſh loue (briefely depainted by the Poet) diſcouer how vnhappy they are, whom God abandoneth to their nature. As touching all theſe paſsions, the Pagans themſelues haue made wonderfull inuectiues againſt them, which may (if God ſo permit) be intreated of particularly in a Commentary. *Xenophon*, *Seneca*, *Plutarch*, and *Cicero* in diuers places giue excellent inſtructions againſt theſe paſsions.

89. *But*

89. *But if these passions.*] This is a new amplification of mans miseries, taken from the horrible effects of those infirmities that afflict his soule; which effects shew the greatnesse and horrour of such maladies. Afterwards he maketh a comparison of languishments of the body, and those of the soule, as yet farre more to exaggerate *Adams* confusion, and his race. We know the causes of the bodies infirmities, those of the soule are vnknowne vnto vs. We seeke remedies for the one, we hide and sooth our selues in the other. *Podalire* (vnder this word he vnderstandeth the most able, who likewise, in some sort, haue a sense of their vices and imperfections) runneth not into the Iland of *Anticyra*, where groweth the good *Ellebore* to heale his follies, and imperfections, that is to say, no man will heartily acknowledge himselfe to be a sinner, and abominable before God, will not haue recourse to his grace, will not suffer himselfe to bee healed by the Spirit of Iesus Christ. Moreouer, corporall sicknesses haue their names, but to those that are spiritually sicke, we christen them quite contrary.

90. *And sure if euery filthy vice did iet.*] For proofe of this last point, he alleadgeth for witnesse this latter age, wherein the children of *Adam* are worse a hundred fold more, then they were whom the deluge deuoured. Amongst other horrible miseries, branded by the burning fury of God vpon the face of the world, this is one of the chiefest, that is to say, that besides the enormous crimes (whereof the greater part of men are guilty) the prodigall riotous fellowes are called honest, and liberall; the effeminate, proper and gentle; the Ruffians and adulterous, amorous; the deuourers of the people, good husbands; the reuengefull, cruell, massacrous, and Assassinats, are esteemed valiant men. It is impossible to expresse our miseries in this point. I leaue the consideration of it to the vertuous Reader.



THE SVMMARY OF THE FIRST DAY OF THE SECOND WEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.



THE Poet hauing in the beginning of this laſt diſcourſe (vpon the firſt of the ſecond Weeke) ſaluted peace, returned into France at ſuch time as hee wrote and ſhewed the benefits, that this Daughter of God bringeth vnto Man, recontinueth his purpoſe, repreſenteth the pittious eſtate of Adam *and* Eue *out of the Garden, the difficulty they had to liue, their ſimple nouriture, their Winter and Summer garments, their firſt and ſecond buildings, the inuention of fire, the birth of their children, their occupations and ſacrifices, the wicked conſcience of* Cain, *who ſlue his brother* Abel; *who to the intent to giue ſome truce to the torture of his ſoule, builds a Citie, and beganne to tame Horſes. Vpon this the Poet diſcourſeth aptly and amply enough; and from this he entreth into another, touching the inuention and vſe of Iron, and of Muſicall inſtruments. But whilſt* Cain *and his ſonnes occupy themſelues in worldly matters,* Adam *and his true ſonnes exerciſe themſelues in Piety and Iuſtice, ſeeking out the goodly ſecrets of Nature. In this place* Seth *is introduced, who more deſirous to be ſufficiently inſtructed in the knowledge of God, and holy things, queſtioneth with* Adam *his Father, touching the eſtate of the world,*

from the beginning thereof, vntill the end; Adam, *after hee had excuſed himſelfe, and ſhewed, that the knowledge of things to come is hidden from men, raiſeth himſelfe vp vnto God, who is the onely reuealer of ſecrets to him whenſoeuer he pleaſeth; and hauing required to be aſsiſted with a ſpeciall fauour, to diſcouer theſe high myſteries, is in an inſtant repleniſhed with a Poeticall ſpirit; by vertue whereof he foretelleth, that the world was created in ſixe dayes, and ſhall endure ſixe ages, which are ſpecified by him.*

This briefe diſcourſe is the argument of the whole Worke vndertaken by the Poet, for the ſeuen dayes of the ſecond Weeke; whereof the firſt may be called Adam; *the ſecond,* Noah; *the third,* Abraham; *the fourth,* Dauid; *the fifth, the Tranſmigration; the ſixth,* Ieſus Chriſt; *the ſeuenth, the Reſurrection, or Iudgement. After theſe,* Adam *entring into a particular conſideration of the firſt Age (which ſhould continue from him, vntill* Noah) *he deſcribeth that which ſhould befall his deſcendents, vntill the end of the firſt World, exterminated by the Deluge, as is wholly dilated by* Moſes, *in the* 4, 5, 6, *and* 7. *Chapters of* Geneſis. *Conſequently, the apprehenſion of the Deluge, ſtupifyeth and ſtoppeth his heart, depriueth him of ſpeech; and ſo concludeth he the diſcourſe of* the Handicrafts.



THE

THE FIRST DAY OF THE SECOND VVEEKE of VVILLIAM of *Saluſt*, Lord of BARTAS.

THE HANDICRAFTS.

1. 

Eauens Sacred Impe, faire Goddeſſe that renew'ſt.] The Greeke and Latine Poets are repleniſhed with the praiſes of peace. *Stobæus* in his 53. diſcourſe hath gathered ſome teſtimonies. Thoſe of the Latine Poets are diſperſed in *Floribus Poëtarũ*, & in other places. Our Author attributeth to peace in this place, the Titles which are proper vnto her, and deciphereth the excellent commodities of the ſame, worthy to be had in minde, and oppoſed by all the ſonnes of Peace, againſt the horrours and confuſions of Warre, vvhich iuſtly by any man may and ought to be called the fury of Hell, a plague that infecteth this Iron age: the mudde of this world, the ruine of France; the mortall ſubuerſion of the three eſtates, the enemy of good men, the lurking hole and Sanctuary of the wicked. Peace re-vniteth the hearts of the Nobility, reuiueth traffique, makes iuſtice and good lawes to flouriſh, pacifieth quarrels, reſtoreth ruined places, repleniſheth Cities with artificers, the Plaines with labourers, the fields with Shepheards; this is the mother of ioy, and repoſe. Great God vouchſafe to maintaine it good and aſſured in thy Church, extinguiſhing (by the meanes of thoſe whom thou haſt ſet in thy place on earth) all the combuſtions of Warre, appeaſing the tempeſts, and locking vp the gates of *Ianus* Temple: who vvas called the Father with two faces, becauſe the *Romanes* repreſented him in

this ſort, and founded a Temple vnto him; the gates whereof remained continually open, during the time of Warre. This father with two faces was (as ſome ſuppoſe) the Patriarch *Noah*, who ſaw both the old and new world: his name by ſucceſſion of time altered amongſt the Greekes and Latines, who haue confuſed *Moſes* Hiſtories vnder the fables of their Poets.

2. *Who full of wealth and honours blandiſhment.*] After he hath gracefully re-entred into his purpoſe, by a moſt excellent compariſon of the Courtier forbidden the Court, and driuen thence by the King, and wearing out his dayes in dolours, and miſery: the Poet deſcribeth the pittious condition of our firſt Parents, after they were driuen out of the Garden of *Eden*, by reaſon of their tranſgreſſion. They remained then vpon the bankes of *Tygris*, that is to ſay, in the quarters of *Meſopotamia*, or thereabouts, where the Riuer of *Tygris* floweth. There are diuers opinions among the Hiſtorians, and Theologians, as touching the aboade of *Adam* and *Eue* after their fall. The words of *Moſes*, about the end of the third Chapter of *Geneſis*, ſeeme to inferre that they went not farre off from that pleaſanteſt place, from whence they were exilde. But it is a very hard matter truely to ſpecifie the ſhort circuit of the Country of their firſt habitation. There is ſome appearance that they ſearched out their commodities from place to place, according as their neceſſitie required, without ſtraying very farre from their ancient aboade.

3. *But powerfull need, Arts ancient Dame and keeper.*] Sinne hath ingendred neceſſity, accompanied and coupled with care, ſorrow, trauel, & languiſhment, and the earth brought not out her fruit without paine and difficultie; in briefe, it was neceſſarie that man ſhould labour and manure the ſame with the ſweat of his browes, if hee would haue any ſuſtenance from her. But *Adam* and *Eues* firſt manner of liuing was, as a man may in all likelihood coniecture, very ſimple: and although man had no want of vnderſtanding, yet ſo it is, that God hath not permitted that the meanes and inſtruments to ſupply humane life ſhould be knowne at the firſt, but that he hath in a manner ſold them vnto men. But we muſt adde, that in giuing them the meanes of life, he hath alſo liberally communicated with them the ſpirit & induſtry to make vſe of them. And this admirable light of wiſedome in *Adam* (the Lord of creatures) was not, in ſuch ſort, extinguiſhed by ſinne; but that hee had ſome knowledge of that which was commodious for him and his. But it coſt him ſome labour to finde and appropriate all this to his owne, and to future vſes.

4. *Touching their garments.*] The Poet ſaith that there was great ſimplicitie in the firſt garments of Man, and Woman. For although that ſin had ingendred vanity, and diſſolution; yet had they not ſo ſoone gotten priuiledge, but from time to time mankinde comming to increaſe, and grown worſe, their ſpirits were whetted on vnto euill. In this diſcourſe the Poet hath followed that which is moſt likely to bee true, as it behooued him to doe, when as a man is conſtrained to enter into the diſcourſe of things, whereof there are no ſpeciall and certain teſtimonies nor demonſtrations to be void, but coniecturally.

5. Eue *walking forth amidſt the Forreſts, gathers.*] This ſeemely induſtry of

of the Woman (whoſe ſpirit is diſpoſed to ſuch paſtimes) is artificially tiſſued with the precedent Verſes, to let vs ſee, that by little and little, and from day to day, the moſt mercifull God opened the ſpirit of *Adam* and *Eue*, to make them know the neceſſitie of things, to the end they ſhould be induſtrious, and ſcrutinous, and according to the example of good and frugall Husbands, ſhould make prouiſion from time to time of moueables both pleaſant and neceſſary. In vaine alſo had the Creator conſerued his creatures after ſinne, if he had not permitted Man & Woman, to haue a iudgement, and will, whereof, in ſome ſort, they might make vſe for their reliefe, and comfort. *Adam* and *Eue* loſt not altogether the knowledge of all things by ſinne, but their vnderſtanding was peruerted, their will depraued, and their thoughts ſo extrauagant, that they could not apply themſelues without difficultie, (and according as it pleaſed God to haue pitie of them) to ſeeke out thoſe things that were moſt neceſſarie and conuenient, becauſe their vngratefull Apoſtaſie had merited a chaſtiſement no leſſe grieuous, then this they then indured.

6. *But when the winters keener breath began.*] After the Summer garments, he deſcribeth their Winter ſutes, which by cold and Ice thickened *Neptune*, that is to ſay, the *Baltique* Sea, which is the Sea of *Denmarke*, and glaz'd the fallow, or ſoyle, that is to ſay, couered the fields with gliſtering Ice like glaſſe. Then man chattered his teeth, ſhaked and ſhrugd, trembled for cold, and is conſtrained to defend himſelfe from the iniury thereof. That which is ſaid of the garment made of ſheepe-skinnes, ruſtickly faſhioned, hath a good grace, and more appearance then any other ſort of raiment; as alſo at ſuch time as God droue them out of the Garden of *Eden*, they were cloathed with skinnes.

7. *Were the firſt buildings, that them ſhelter gaue.*] We muſt thinke and ſpeake that of their buildings, and habitacles, which hath bin ſaid of their garments, that is, that in the beginning they were ſimple, rude, and vnfit, but time hath refined all, according as neceſſities haue implyed or brought in the needfull vſe of things.

8. *Yet fire they lackt.*] The Poet very fitly cauſeth fire to ſucceede garments and habitations; and as wee muſt confeſſe that the firſt man had this gift from God, to know by ſucceſſion of time the matter and faſhions of cloathing, and houſing, which were proper for him; ſo was he the inuentor of fire. Heere are two meanes propoſed. The one, by the ſhocke of Trees; the other, by the ſtroke of Flint-ſtones, which is as yet in vſe at this day, as the fire ſteeles doe ſhew. *Pliny* in the 12. Chapter of his 4. booke, ſaith, that the firſt was firſt of all found in an Iland called *Pyrpile*, ſince *Belos*, which is to be vnderſtood in regard of the Inhabitants of thoſe quarters, and not of that which hath beene made from the beginning of the world, it being a thing impoſsible for *Adam* and his race to liue and to offer ſacrifice without fire. Some haue ſuppoſed that the firſt ſacrifices were kindled by fire from Heauen, and that *Adam* and his ſucceſſion haue from that borrowed theirs. *Diodorus Siculus* in the firſt booke of his Libraty, ſaith, that ſome *Ægyptian* Prieſts affirmed, that a certaine man (named *Vulcan*) inuented fire, that is to ſay, had ſhewed the meanes and cunning vſe thereof to the Egyptians; but a long time after *Adam*.

As

As touching the first inuention recited by the Poet; *Vitruuius* speaketh thereof in the second booke of his Architecture. *Pliny* also maketh mention thereof in his 16. booke, chapter 40. to which the Poet seemeth to haue some reference, but *Pliny* speaketh somewhat diuersly: for there is a question of the cunning which is practised also amongst the Sauages of *America*, vsed in our time.

In regard of the second meanes, *Pliny* saith in his 7. booke, chapter 56. *Ignem è silice Pyrodes, Silucis filius inuenit, ac eundem seruare in ferula Prometheus docuit.* These are names forged according to the fantasie of the Grecians, who vnder fabulous narrations haue hidden the verity of the History of the first Man, whose life God extended not to the number of nine hundreth and thirtie yeeres: but to giue him the more meanes to instruct his children in true piety, and to finde out the most necessary instruments and supplyes of this life. *Lucretius* in his 5. booke, saith to this purpose:

Exprimitur validis extritus viribus ignis,
Et micat interdum flammai feruidus ardor,
Mutua dum inter se rami stirpesq; teruntur.

The people of the East Indies practise this fashion to make fire, as *Benzo* and other Historians testifie. As touching the instruments that serue to conserue, entertaine, augment, inkindle, moderate, and extinguish the fire; by succession of time *Adam* and his Progeny deuised them: and this industry, as all others, is dispersed from hand to hand, and from country to country, for the common good of mankinde.

9. *First*, Cain *is borne to tillage all addicted.*] But the Poet entreth into the discourse of *Adams* children, and of their actions, following orderly without digression the Text of *Moses*, and ingeniously expounding it by a Paraphrase. First of all, hee speaketh of the birth of the two first children of *Adam*, begotten out of the garden of delights, made according to their fathers image, that is to say, sinne, as the sacrifices of *Abel*, and the wickednesse of *Cain* doe declare. It is not to be doubted also, but that God gaue *Eue* some Daughters, and that the first sonnes and daughters of *Adam*, mixed in marriage, for the multiplying of mankinde, which being increased in number, the affinities were seuered by little and little from consanguinities, in such sort, that in the end God gaue direction and order vnto *Moses*, as touching the degrees of marriage, shewing which of them were lawfull, and which illegitimate.

As touching the occupations of the sonnes of *Adam*, there is a great appearance, that *Cain* was imployed by his father in tillage, and *Abel* in the gouernment of beasts, because he had a respect to that vvhich was proper for the relieue of mankinde, and the corporall and spirituall vigour of his children. The industry of *Cain* to better the tillage, is probable in all sorts.

10. *On two steepe Mountaines, build their Altars twaine.*] *Moses* hauing said in the fourth Chapter of *Genesis*, verse 2. that *Abel* was a Shepheard, and *Cain* a Labourer, addeth, that after a certaine time, that *Cain* offered vnto God an oblation of the fruits of the earth; and *Abel* also offered the firstlings

firſtlings and fat of his flock: that is to ſay (as the Poet expoundeth it) after that *Cain* had gathered the Graine, and *Abel* had a ſufficient number of Cattle to ſacrifice. Wee muſt heere adde that which the Apoſtle ſaith in the eleuenth Chapter of the Epiſtle to the *Hebrewes*, the fourth Verſe, *That by faith* Abel *offered vnto God a more excellent ſacrifice then* Cain, *by which he obtained teſtimony to be iuſt, &c.* From this I gather three things. Firſt, that the Children of *Adam*, that is to ſay, *Cain*, *Abel*, and thoſe that followed them, haue had commandement from God, by the inſtruction of their father, or by other notable and aſſured inſtructions to ſacrifice. Secondly, that a very expreſſe, ſolemne, and certaine promiſe was made vnto them of the pardon of their ſinnes, if in ſacrifizing they had their thoughts fixed vpon the Meſſias promiſed, who is the truth, repreſented by the ſacrifice. Thirdly, that *Abel* acknowledging himſelfe to bee a poore ſinner, and hauing recourſe in all humility to the mercies of God, hath teſtified by his ſacrifices, that by a liuing faith hee would lay hold on the promiſe of his ſaluation. Contrariwiſe, *Cain*, an Hypocrite & wicked man, little regarded the Commandement, and neglected the promiſe of God, whence enſued his horrible crimes anon after.

As touching the ſacrifices of the Patriarkes, wee referre the diſcourſe thereof to a Commentary.

11. *Reines-ſearching God.*] The Poet ſheweth the true cauſe of the acceptance of *Abels* ſacrifice, and of the reiection of *Cains*: As alſo the Apoſtle (ſaying that *Abel* had ſacrificed in faith) maketh vs ſee the humble repentance and firme confidence, that this holy perſonage had in the promiſes and bounty of God, and diſcouereth on the contrary ſide the prophane and cruell ſpirit of *Cain*, who not long after diſcouered his wicked conſcience. *Moſes* ſpecifieth not how God had regard to *Abels* ſacrifices. The Apoſtle ſaith, that he ſacrificed in faith. It was then accepted by God: but as touching the manner, bee it that God bleſſed his ſeruant by teſtimonies of his fauour viſible or inuiſible, Terreſtriall or Celeſtiall, ordinary or extraordinary, I leaue the conſideration to the Reader.

The reprehenſion and remonſtrance that God made vnto *Cain*, ſeemeth to inferre an euident bleſſing from God vpon *Abel* and his ſacrifices, whereat *Cain* was diſpleaſed, and did take the wicked occaſion to complot the death of his brother. I will onely adde two or three teſtimonies of Chriſtian Antiquity to this purpoſe: Saint *Cyprian* in his Treatiſe of the Church. *God* (ſaith he) *had not reſpect to* Cains *gifts: for he that thorough heate of contention was not in peace with his brother, could not be in accord with God.* And in the Expoſition of our Lords Prayer. *In the ſacrifices* (ſaith he) *which* Cain *and* Abel *offered, God regarded not the gifts, but the hearts; ſo that hee onely was acceptable in his gifts, who was acceptable in his heart, &c.* Saint *Gregory* vpon the 31. Chapter of *Iob*: *Abel* (ſaith hee) *was not accepted, in reſpect of his Oblations, but his Oblations were pleaſing in regard of himſelfe. God firſt of all had regard to him that offered, and then afterwards to his Offering.* Saint *Bernard* in his foure and twentieth Sermon vpon *The Canticle of Canticles*: I *wonder* (ſaith he) *that* Cain *roſe vp againſt his brother, ſince beforetime he roſe vp againſt himſelfe,*

ſelfe, and had killed his owne faith. Doſt thou wonder (O Cain) *that God deſpiſed thee, and diſdained thy preſents likewiſe? If thy hand bee deuout, why is thy ſoule enuious?* I will not buſie my ſelfe further, to refute that which *Ioſephus* writeth in the firſt booke of his Antiquities, the ſecond Chapter, that the ſacrifice of *Abel* was more pleaſing to God, becauſe it was made of things which nature produced of it ſelfe; contrariwiſe, that of *Cain* was vnpleaſing, becauſe it had been rauiſhed from nature, as if it were by force, and as if it were a man addicted to Auarice. On the other ſide alſo, the Apoſtle teſtifieth, that *Abel* had faith; and conſequently, *Cain* was an Infidell, and prophane. In briefe, it is not to their gifts, but to their hearts that God firſt and principally gaue regard. In reſpect of the horrible murther committed by *Cain*, *Moſes* ſaith, that as they were in the Fields, *Cain* roſe vp againſt his brother *Abel*, and killed him. The Poet intending to aggrauate the enormity of the fact, ſpecifieth a couert and retreat very ſecret, and addeth the inſtrument, that is to ſay, a weighty Flint. Theſe are Poeticall Licences, which preiudice the truth of things in nothing, neither are tending to our ſaluation. In concluſion, it were to bee deſired, that *Cain* had vtterly beene dead: but ſo it is, that hee liueth as yet in diuers falſe adorers, that play the Hypocrites before God, and vnder the maske of a faire name, beare as yet the Flint ſtone or ſtaffe of *Cain*, wherewith they ſtrike and aſtoniſh their neighbours. *Epiphanius* writeth, that *Abel* being thirty yeeres old, more or leſſe, was killed, about the hundreth yeere of his father *Adams* age. This is a coniecture which hath no ground in the Text of the holy Scripture. In briefe, the puniſhment neerely followed *Cains* offence, who afterwards was tortured and inceſſantly tormented by himſelfe, as *Moſes* and the Poet record.

12. *But for his Children borne by three and three.*] The Children of *Adam* deuided into two contrary bands, the one addicted to the earth, and little caring for God, the other imbracing piety. *Cain* and his adherents multiply, addict themſelues earneſtly to the world, and are curious of that which concerneth humane life. From thence proceedeth this care in *Cain*, driuen and burthened in conſcience, to the intent he might aſſure himſelfe of that in ſome ſort, which *Moſes* deſcribeth briefely in *Gen. cap.* 4. The Poet maketh mentiõ firſt of all of this murtherous race, then of the beginning of his buildings, to dwell at his eaſe: to which is added, the building of a City, and an aſſembly of diuers families, who like a Court of gard ſerue this euill-conſcioned *Cain*. But vaine and deteſtable is their pride, who after they haue wickedly ſpilled mens bloud, thinke to finde repoſe and ſecurity in this world. For after the murther of his brother, and the ſentence giuen by God, he fled from the preſence of God, that is to ſay, he durſt not appeare before his father and mother, whoſe houſe was the Temple where Almighty God was knowne and inuocated, but went far off from the place where *Adam* performed the holy exerciſes of true Religion, and where the face of God appeared after a ſpecial manner, ſo as he became a Fugitiue and a Vagabond, fearing euery moment, leſt euery man he met ſhould kill him. But God marked him, to the end that whoſoeuer ſhould find him, ſhould not kil him. This Marke, & the faſhion

of

of *Cains* death are diuerſly expounded by the Interpreters who accord in this; that this vnhappy wretch carried all his lifetime the viſible marke of Gods vengeance, to the end he might be horrible and odious to all thoſe that ſhould meete with him. After that, *Abel* is taken out of this world, to goe into the Celeſtiall City. *Cain* builded a terreſtriall Citty. In the one, ſaith Saint *Auguſtine*, raigneth the loue of God, and the contempt of mans ſelfe; in the other, raigned the loue of mans ſelfe, and the contempt of God: the one, glorified in God; the other, in himſelfe. Saint *Gregory* alſo in a certaine place ſaith, *Primus* Cain *ciuitatem in terra conſtruxiſſe dicitur, quia ipſe in terra fundamentum poſuit, qui à ſoliditate æternæ patriæ alienus fuit. Peregrinus à ſummis, poſuit fundamentum in infimis, & ſtationem cordis in terrena delectatione collocauit.* Let vs adde hereuuto the tract of another ancient Doctor: *The wicked haue nothing in Heauen, the good haue nothing in earth.* And that which Saint *Ierome* ſaith, *It is a hard matter that a man ſhould enioy both the preſent and the good to come, that he ſhould glut himſelfe with earth, and on the earth, and that he ſhould haue his ſpirit nouriſhed with the food of Heauen: That he ſhould enioy pleaſures heere below, and afterwards mount and enioy the Celeſtiall and Eternall; in briefe, that he ſhould bee honored on the earth, and in the Heauen.* There are Chriſtian Paradoxes, the more ample meditation hereof I referre to the Reader.

13. Cain, *as they ſay, by this deepe feare diſturbed.*] The Poet intending to ſhew that *Cain* and his race were a people addicted to the world, (who had no thought but of the commodities of the earth) by a gentle inuention, attributed to *Cain*, a man ſtout and ſtrong, a man that had opportunity and leyſure, ſeeking after nought elſe, but that which might giue him truce to the warre, which was within his euill conſcience, endeuored himſelf to back & tame Horſes, this exerciſe being truly proper to diſpoſt men, hardy and ſtrong in hand, and whoſe hearts were thorowly ſettled on the world. If thoſe that haue holy thoughts, addict themſelues ſometimes to maſter ſuch generous beaſts, excellently deſcribed in the 39. Chap. of the booke of *Iob*, it is for neceſſity, and when as pleaſure is vnited therunto, according as ſome men vſe it more often then others, yet ſo, as they haue that thing alwaies in their memory, which is the principal. But all that which is propoſed heere of *Cain*, tendeth to ſhew, that this man hath ſearched out all the meanes to ſecure himſelfe in this world. The Pagans haue attributed the inuention to breake and ride horſes, to *Bellerophon*, others to *Neptune*, others to the *Pelotronians*, a people of *Theſaly*. See *Pliny* in his ſeuenth booke, the ſixe and thirtieth Chapter. *Diodorus Siculus*, in his ſeuenth booke: *Virgil* in the third of his *Georgiques*, and *Polydore Virgil* in his ſecond Book *De inuentoribus rerum*, chapter 12. To conclude, theſe deſcriptions of a faire horſe, of his nature, ſwiftnes, & countenance, when he is hot, liuely, repreſented with the meanes to manage and make him pliant, are partly of the Poets inuention, and partly borrowed from the excellent paſſages in the Poets, both Greeke and Latine. See *Homer* about the end of the 6. book of his *Iliad*, and about the midſt of the 15. *Oppian* in the 1. book *De venatione*, where he intreateth therof both excellently & plentifully. *Virgil* hath comprehended the moſt part of the excellencies of a horſe in the 3. book of his perfit work, intituled, The *Georgikes*.

--- Illi ardua Ceruix,
Argutumque caput, breuis aluus, obeſaque terga,
Luxuriatque toris animoſum pectus, honeſti
Spadices, glauicque, color deterrimus albis,
Et giluis: tum ſi quà ſonum procul arma dedere,
Stare loco neſcit, micat auribus, & tremit artus,
Collectumque premens voluit ſub naribus ignem.
Denſa iuba, & dextro iactata recumbit in armo,
At duplex agitur per lumbos Spina, cauatque
Tellurem, & ſolido graniter ſonat vngula cornu.

The alluſion of that which the Poet ſaith, with that which is found amongſt the Ancients, requireth a long diſcourſe. See *Xenophon* in his book *De re Equeſtri*. *Pliny* in his 8. book, chapter 24. and eſpecially *Geſner* in his great *Hiſtory of beaſts*, in the chapter *De equo*, which may ſerue for a Commentary to this which the Poet ſaith. *G. Buchanan*, that learned Scot, amongſt the Latine Poets of our time, hath in 16. heroicke Verſes comprehended the great commodities which a man hath from a horſe, as being proper for all ſeruices.

14. *Following the paths of painful Tubal ſage.*] *Moſes* ſaith in the 19. verſe of the 4. Chapter of *Geneſis*, that *Lamech* the ſeuenth man of the world, iſſued from *Cain*, tooke two wiues, the one of which named *Hada*, had two ſonnes, that is to ſay, *Iabal*, who was the father of thoſe that inhabited Tabernacles, and were Shepheards, and *Iubal*, who was the Father of all thoſe who teach the Viall and Organs, that is to ſay, who was the inuentor of Muſike. The other wife, named *Tſilla*, brought forth *Tubalcain*, who was a forger of all Engines of Braſſe and Iron. *Adam* had liued as yet 56. yeeres after the natiuity of *Lamech*. But although ſin had clouded mans vnderſtanding with great darkeneſſe, yet notwithſtanding *Adam* and his children had a great viuacity of ſpirit, to meditate and comprehend the nature of things: and the long life wherewith God honoured them, ſerued not onely for the inſtruction of their families, in that which concerned their eternall ſaluation, but alſo was imployed in the ſearch of Sciences, and ſuch occupations as were profitable and delectable. And although that ſince the Deluge, and principally vnder the time of the Iudges and Kings of the Iewes, both Arts and Sciences haue begunne to be poliſhed in diuers ſorts, yet is it certaine, that both before and after the Deluge, the Patriarkes had an excellent knowledge of naturall things, as may eaſily be gathered by reading the books of *Moſes*, by the hiſtory of *Iob*, the *Prouerbs*, the *Eccleſiaſtes* of *Salomon*, and by *Ioſephus* in diuers places of his *Antiquities*. In particular, God hath giuen ſome priuiledges to *Cains* deſcendents, to make them by ſo much the more vnexcuſable, when as they haue prophaned the goodly gifts of the eternall God, and by their Idolatries, impieties, and corruptions, cauſed that the torrents of Gods wrath haue couered the whole earth with a Deluge. It is not, that *Adam*, *Seth*, and their ſucceſſors, had not had for their part a ready and quick induſtry, and knowledge of thoſe excellent Sciences which were exerciſed by

by men, but their minds were more highly raiſed, and in tilling the earth they had a care of the honour of God, and of their ſoules health, and they occupied themſelues carefully in the exerciſes of vertuouſneſſe, vntill ſuch time as their ſucceſſors being corrupted by the *Caynites* (as *Moſes* ſheweth in the beginning of the 6. Chapter) entangled themſelues with the ſame condemnation. To returne to *Tubal*, called in the holy Hiſtory, *Tubalcaine* (vpon which name Satan and the wiſe men of the world, and the Apes of God haue forged their Vulcan, called by the Poets, The Farrier or Smith of the gods, and of whom *Giraldus Cartari*, and *N. de Comtes*, the Venetian, forge diuers tales in their *Mithologies*) it was he that was the true inuentor of Iron, and of the meanes to ſet it in working, as the words of *Moſes* doe declare. And becauſe he hath touched this only in a word (hauing an intention to ſpeake of things farre more worthy then are the commodities and riches of this world) the Poet for the ornament of his Diſcourſe, and according to that perfection which a Poem requireth (being vnable to repreſent the truth that was hidden vnder the length of ſo many ages forepaſt) hath propoſed that which is probable; to wit, firſt of all, he hath ſet downe the melting of Iron, then the Moulds, and the inuention of the Anuile, the Hammer, and the Tongs, which haue produced diuers Iron-workes and Inſtruments, forged by the *Cyclops*, *Steropes*, and *Brontes* (names borrowed from the Greeke and Latine Poets) that is, by the Forgers. *Moſes* maketh mention of *Iabal*, & of *Iubal* firſt, but the Poet hath here repreſented to vs that which is moſt profitable for mans life, eſpecially in theſe latter times. As touching the country life (whereof the gouernment is attributed to *Iabal*) it is leſſe in vſe in diuers countries, then it hath bin in the times of the *Patriarches*. *Polidore Virgil* in the 19. chap. of his 2. book *De inuentione rerum*, ſpeaketh of thoſe who found out and laboured in Metals, but all thoſe of whom we haue already ſpoken, liued long time after the Deluge. See *Seneca* in his 90. Epiſtle, where he diſputeth of the inuention of the firſt *Vtenſiles*. There were no people in *Greece*, or in the countries thereabout, at ſuch time as *Tubalcaine* found out Iron, and the working thereof. The firſt Inhabitants of the Earth were in the Eaſt, that is to ſay, in *Meſapotamia*, and the Countries thereabout, where they remained vntill the deſtruction of the World. And I thinke not that the parts of *Aſia*, *Europe*, and *Affrica*, and the Countries which at this day are called the new World, haue beene inhabited, but long time after the Deluge, and by ſucceſſion of yeeres, according as the Colonies and Nations haue driuen one another by diuers occaſions, as ſhall bee declared in another place heereafter. See *L. Danaus* in his Antiquities of the World.

15. *No time loſt*, Iubal.] This is the name of another ſonne of *Lamech*, called by *Moſes*, The father of thoſe that touch the Viall, and the Organs. Vnder which words, are vnderſtood diuers Inſtruments of Muſike, which yeeld a ſound by diuers meanes: as we ſee the one ſound by a ſimple motion of the fingers vpon ſtrings, as the Lute, the Virginall, and the Harp. Others haue a Bow, as the Lira, and Viall. Others, the breath of man, as the Pipe, the Hoboy. Others artificiall breath, as the Organs, &c. *Polidore Virgil*

in the fourteenth and fifteenth Chapters of his first booke, *de inuentione rerum*, discourseth very amply vpon the names of *Orpheus*, *Linus*, *Amphion*, *Mercury* and others, who inuented Musique and Musicall instruments: But this was long time after *Iubal*; and it is not to bee doubted, but that in those dayes, vnder the happy age of the Patriarkes, the Sciences were excellently discouered, and carefully perfected, by those that had the time and leysure in all sorts, beeing not as yet troubled with such strange confusions, as afterwards entred into the world. *Theo. Swingger*, in the third booke of his third Volume of *the great Theater of life*, intreateth at large of the inuentors of Musique, and of all that dependeth thereupon. Wee will speake of this Science at the end of the last discourse of this second Weeke: That which the Poet reciteth of the inuention of Musicall accords to the sound of Hammers, is attributed to *Pythagoras*, who liued in the world long time after the Deluge. See *Boetius* in his first booke of Musique, and *Diogenes Laertius* in the life of *Pythagoras*. It would be ouer-long a dispute for him that would intreat of the instruments of Musique, among the Hebrewes, Grecians, and Latines. It were matter enough for a Commentary.

As touching the inuention of the Lute, the Poet hath followed that which is likest to be true, And in regard of the praises which he giueth to this King of Instruments, they are elegantly represented, to sharpen the desire of yong men, to abandon many other vanities, to awaken their spirits, to diue into the depth of those sweet accords this instrument affordeth, which is so wonderfully perfect aboue all others, when a cunning hand toucheth it.

16. *But* Adam *guides through paths but seldome gone.*] *Iosephus* in the first booke *of his Antiquities*, Chapter 1. testifieth that of *Adam* and of *Seth*, which is recited by the Poet. It is a most certaine thing (as a man may infallibly gather by the eleuenth Chapter of the Epistle to the Hebrewes) that *Adam* and those his sonnes (who liued with him) profited in the study and loue of true Piety and Iustice, adding to their holy exercises, a modest and diligent search of the secrets of Nature. *Adam* had imposed names on all things. Sinne had not wholly abolished this knowledge in him. Hauing liued so long time, hee hath giuen many worthy lessons to his successors, especially to those that were neere about him: and it would bee a hard matter either to expresse or imagine how excellent and high the knowledge was in this good Patriarch of diuine and humane things. From him it is as from a liuing source, that this current of celestiall science floweth vnto vs, by the meanes discouered in Histories in all ages; which I content my selfe to touch in a word, leauing the Reader to the particular search of such matters.

I will onely in this place adde a little discourse of the long life of *Adam*, and his descendents, vntill the Deluge, to satisfie those who cannot comprehend, that men could hardly in those times learne so many things, being depriued of bookes, and other meanes which we enioy in these daies. God would that his Patriarkes (as the Lights of the world) the Pillars of his Church, and the liuing Libraries of the celestiall Truth) should liue diuers ages, to the end that (as ocular witnesses, and worthy of credit)

they

they ſhould inſtruct their poſteritie in the creation of the world, of the continuall apparitions of God, of the forme, diſcipline, and protection of the Church, and that they might leaue, with greater authoritie, the certainty of the doctrine of Truth, in cuſtody to their ſucceſſors; the long continuance of *Adams*, *Seths*, and other holy Patriarkes liues, hath made head againſt the corruptions, and confuſions, which Satan would bring in. Their poſterity, went vnto them for counſell, as vnto ſacred oracles: Theſe were the bookes of the firſt world, and that which the Holy Ghoſt by the liuing voice of the one of them had ingraued in the hearts of the other, as touching Gods menaces and diuine promiſes, hath ſufficiently ſerued to confirme the faith of thoſe who feared God, and hath been the rule of the doctrine, and of the diſcipline of the Church. That time of the firſt Patriarks, in compariſon of that which was before the Deluge, and of others which ſucceeded afterwards, was the true golden age, vnder which the Spirit of God wrought powerfully in the hearts of the good Patriarkes. Sithence, it hath beene renued, but rarely, as in the time of the Primitiue Chriſtian Church, anon after the Aſcenſion of Ieſus Chriſt: but theſe ages ſo golden, haue had but a little continuance.

As touching the cauſe of this long life in the Fathers, *Moſes* in the 30. Chapter of *Deuteronomy*, referreth it to his true ſenſe, that is, to the liuing God: *I am* (ſaith the Eternall God) *thy life, and the length of thy dayes.* It is then a moſt certaine thing, that the men of the firſt world haue (by a ſingular prouidence and diſpoſition of God) liued thus long time, to the end, that by this meanes mankinde ſhould multiply ſo much the ſooner: and that there might be a greater and more ſufficient number of witneſſes of the creation of the world, and of Man and Woman, and of their reuolt, and reſtauration. Furthermore, we muſt confeſſe that *Adam*, who was immediately created, according to the Image of God, was indued alſo with a body well proportioned, faire, ſtrong, and robuſt: and although ſinne had ingendred both ſickneſſes, and death: yet ſo it is, that the infirmities were not in ſo great number; neither ſo confuſed, nor ſo violent as they haue beene afterwards. And we may well perceiue, that in the bodies of theſe firſt fathers, all the temperature was excellently well diſpoſed to long life: nature likewiſe being at that time more neere vnto her beginning, the humours were better compoſed, there was a well-gouerned proportion, betweene the radicall humour, and naturall heate, which are the two true ſupporters and conſeruers of life: the humour being, as it were, the foode of this heat, which is extinguiſhed like a Lampe, as ſoone as this heate (which ſeruеth it in ſtead of oyle) commeth to decay. Beſides this goodneſſe of temperament, they breathed in a cleere aire, inhabited a ſpacious open and temperate clime, liued ſimply vpon ſauourie fruits, and of good nouriſhment. It is a thing very likely, that before the deluge mens meat & nouriſhment was more fit for the entertainment of their bodies then it hath beene ſithence; for the inundation, and aboade of ſo many waters vpon the earth, hath as it were cumroded and putrified the ſeede of the ſame, and impaired a part of the goodneſſe of thoſe things which ſhe produceth, in ſuch ſort, as the ſignes of Gods diſpleaſure ſeemed to haue remained there euidently in ſencible man-

manner. From that which *Moſes* reciteth in the ninth chap. of *Geneſis*, 3. a man may gather, that after the Deluge, the earth, and the fruits thereof had loſt very much of their precedent bounty: and as touching the malediction pronounced againſt the earth, by reaſon of *Adams* tranſgreſsion, it ſeemeth that the effect hath appeared, in ſuch wiſe, in the time of the Patriarkes before the Deluge, that it ſeemeth to be a very ſmall thing, in compariſon of that which hath followed afterwards. In regard of *Adam*, a man may truely ſay, that hee was the true ſecretary of vertue, and that he had an excellent knowledge of the nature, property, and vertue of Hearbs, Plants, Rootes, and Fruits of the earth; by reaſon whereof hee (whom a man may call the Father and Prince of all Phyſicians) might preuent infirmities, entertain health, and inlighten life farre more eaſily then his ſucceſſors. It may be alſo, that this good Father liuing ſo faire an age as he did, diſcouered to his Children, and Nephewes, the greateſt ſecrets of Nature, and taught them the remedies to maintaine and fortifie the body in that golden age wherein they liued. But when as after the Deluge the faſhion of feeding was changed; and that diuers ſorts of Fleſh, Fiſh, Wine, and preparation of diuers dainties, ſucceeded in the place of this ſo ſimple dyet of the Patriarkes. Furthermore, that men become voluptuous, haue ſought out ſawces and allurements to whet on their gourmandize, and haue begunne, in ſtead of nouriſhing and maintaining their bodies, to glut themſelues immeaſurably, and to drowne the naturall heate. VVe ſee that corrupted humors ſteame and boile vp in mens bodies; and conſequently, that infinite maladies choake vp, couer, and confound the world. I meddle not with the paſsions of the ſoule, increaſed euery day ſince that time, as the ſacred and prophane Hiſtories doe teſtifie. Such cauſes then and other ſuch like, haue by little and little infeebled the vegitatiue power of the ſoule, in bodies, whence debilitation, and diminution of forces, precipitation of old age, and ſhortneſſe of life haue inſued. And as the fire conſumeth the wood, and is not entertained but by this meanes; ſo by ſo much the more mans life increaſeth, the more ſhe decreaſeth, that is to ſay, the more approacheth ſhe to death; and man likewiſe beginning to liue, beginneth alſo to dye, becauſe he is entred into a life, which tendeth to the ſepulcher and to death.

17. *While on a day by a cleere brooke they trauell.*] The Poet entreth into the argument of the ſecond Weeke; his intention being to deſcribe all the eſtate of the world from the beginning, vntill the end of the ſame, as alſo the eternall Sabath of the Church in heauen. For a preface of ſo high a diſcourſe, he introduceth *Seth*, *Adams* third ſonne, who (deſirous to learne) queſtioneth with his father about the eſtate of the world to come, and what was before and after the Deluge. This inquiſition of *Seths* is very probable; and the intention of the Poet agreeth very well with the grauity and ſanctitie of this Poeme. For ſince his ſcope is to deſcribe all the ages forepaſſed, it was behouefull he ſhould propoſe a ſummary in this beginning; and eſpecially in the end of this firſt Day of the ſecond Weeke: Becauſe that *Abel* beeing dead, and *Cain* a fugitiue, it was neceſſarie that *Adam* ſhould haue a Diſciple proper to recollect his inſtructions, to the end that afterwards he might propoſe them vnto others.

thers. Furthermore, the Poet hath not attributed either to *Seth*, or to *Adam*, more then he ought, it being credible, that as *Seth* well-instructed in piety, was desirous to profit in the knowledge of things that depend thereupon; so *Adam* also, who was repleniſhed both with the gift of prophecy, and with an excellent apprehenſion of things to giue inſtruction to his poſteritie. The promiſe made vnto him of the Seede of the Woman that ſhould cruſh the Serpents head, and the commandement to ſacrifice added thereunto, his faith and his hope witneſſed by the inſtruction that his children haue receiued frō him, ſhew that he inceſſantly ruminated theſe high myſteries, of which the Spirit of God had giuen him ſpeciall knowledge: as we ſee that in thoſe times the Eternall God communicated after a particular manner with ſome; and I doubt not but that *Adam* honoured in ſo many ſorts by his Creator, had alſo ſome priuiledges, and aduantages aboue other men, which honour afterwards was continued in reſpect of *Seth*, *Enos*, *Henoch*, *Noe*, *Abraham*, *Iſaac*, and *Iacob*; of *Ioſeph*, *Moſes*, *Ioſuah*, and ſome Iudges, Kings, Prieſts, Prophets, and other excellent ſeruants of God, both before and after the Incarnation of our Lord Ieſus Chriſt.

18. *Sonne, quoth the Sire, our thoughts internall eye.*] The father excuſeth himſelfe, becauſe the knowledge of things to come, is hidden from mans vnderſtanding; but relying on his grace and fauour, to whom all things are preſent which are to come, and who reuealeth them to thoſe to whom it beſt pleaſeth him; he prayeth that he may bee directed by him in moſt ſpeciall and gracious manner to diſcouer that which is hidden. The ground of this prayer is, that God onely knoweth all things that are to come, that is to ſay, in themſelues perfectly, preſentlier by himſelfe, by a proper and diſtinct knowledge, not by diſcourſe, or by one after another, but he vnderſtandeth, and perfectly ſeeth all things, and there is nothing hidden from his immeaſurable wiſedome, which likewiſe is the cauſe of things which he knoweth, exactly, particularly, in number, without number, which may, and may not happen, as well from all eternitie, as when they are come to paſſe. The knowledge of things to come, reuealed vnto the holy Angels, and Prophets, is certaine; for that it proceedeth from God, who is onely wiſe; but it is with meaſure, meane, and different order, ſpecified in his Word, reſeruing to himſelfe this full and intire wiſedome, as in the fountaine-head, to permit ſome drops, to fall vpon thoſe of whom it hath pleaſed him to make vſe in his Church. Men know things that are to come in their cauſes; if theſe cauſes are neceſſary, they foretell with ſome certainty; if they be contingent (that is to ſay, if they may come to paſſe, or not) they will preſage by opinion; if they fall out very rarely, whoſoeuer would intermeddle to foretell the ſucceſſe, will deceiue himſelfe very often. For example of the firſt cauſe; if Idolatry, ſuperſtition, impietie, iniuſtice, and diſſolutions raigne in a publique eſtate, a man may ſay, that ſuch an eſtate ſhall bee grieuouſly chaſtiſed by God: but when, and how, this is hidden, except God reueale it. In regard of the ſecond; The Aſtronomers, Phyſicians, Mariners, and Labourers preſage and foretell euery day, and ordinarily they ſay truth, but not alwaies, becauſe God changeth and turneth nature as it pleaſeth him.

Touch-

Touching the third; as of ſodaine and violent deaths, or other notable accidents, in reſpect of particulars, although that euery day there fall out ſome examples, there is no certaine prediction.

Moreouer, as touching the firſt cauſe, a man may ſay, The night vvill follow after the day; the Sunne will riſe to morrow, &c. yet muſt we neceſſarily adde, if God permitteth it. In briefe, men know nothing of thoſe things that are to come, except in their cauſes, or by reuelation from God, who knoweth them not by the courſe of the Heauens, nor by thoſe feeble coniectures vvhich are aboue-mentioned, nor by Geomancy, or points concaterate (whereof *Peucer* intreateth at large in the ninth booke of his diuinations, the ſixth Chapter, nor by *Aruſpicine* and *Hieroſcopie*, that is, neither by coniecture of the flight of birds, or prying into the entrailes of ſacrificed beaſts, ſubtilties propoſed to the Pagans by the ſpirit of lyes, diſcouered and amply refuted by *Peucer* in his learned Commentarie touching diuinations, eſpecially in all his ſeuenth and eighth booke. Beſides this, the Poet declareth, why God hath the knowledge of things to come, that is to ſay, for that he is the cauſe and reuealer of the ſame. For that which Satan and his companions know, is but by the ſecret, admirable, and iuſt diſpenſation of God Almightie, who likewiſe ſuffereth not the euill ſpirits to reueale any thing to curious and prophane men; but when, how, and as much as it pleaſeth him, as a man may gather out of infinite Hiſtories. Againe, that which we call paſt, or preſent, or to come, is one and the ſame time to God, before whom a thouſand yeeres are but as the moment of an houre. Reade the fourth Chapter to the *Hebrewes*, *Pſalme* 90. *verſe* 4. 2. *Peter* 3. 8. where this doctrine is ſet downe. Moreouer, the Poet ſheweth how men are made participant of this knowledge, namely, when the Spirit of God enlighteneth them with a ſpeciall illumination, when he raiſeth them by an extaſie and rauiſhment in body, or out of the body vnto Heauen, and maketh them Organes of his vertue, ſpeaking by their mouthes, and by their writings.

19. *With Sacred fury ſodainely he glowes.*] The Poet deſcribeth the efficacie of the Spirit of God in his Prophets, and the difference betweene them, and the furious deuiners of Satan, with the deſcription of the extaſie and diuine rapture of the Prophets of God. The holy Scripture maketh mention of three ſorts of Apparitions of God to his ſeruants. The firſt, in the forme of an Angell, or of a man, as appeareth in the Hiſtories of *Abraham*, *Iacob*, *Ioſua*, and of ſome Iudges: and in the baptiſme of Ieſus Chriſt, *A voice was heard from Heauen, ſaying, This is my welbeloued Sonne*; as alſo in the Transfiguration the ſame voice commanded that his Sonne ſhould be hearkened vnto. He likewiſe manifeſted himſelfe vnto *Moſes* after a ſpeciall manner; and the vnderſtanding of men is not able to comprehend, nor the tongue to expreſſe. Sometimes hee appeared in ſending dreames; witneſſe *Iacob*, *Ioſeph*, and *Daniel*. Otherwhiles by Viſions, which haue beene, as it were, ſome repreſentations of things to come, which the Prophets ſaw, and vnderſtood, being to this effect either inſpired, or excited by an extraordinary and manifeſtly diuine motion, with ſome extaſie tranſported out of themſelues;

or

or elſe ſometimes plainely perceiuing the things out of a peaceable and ſettled ſpirit. But in both theſe ſorts they were not agitated, or touched with any diſordered or irregular motions. It was not their owne reaſon or imagination that gaue them any impulſion; but with a ſincere and well-tempered ſpirit they receiued their motions and inſpirations from God; and in feeling the efficacie and feruour thereof, they comprehended the aduertiſements which God gaue them, which were neuer contrary to the reuelations which were before-time made and publiſhed; that differed not in any ſort, from the perpetuall rule of the eternall verity, and the immutable iuſtice of God; they neuer commanded, or approued the iniquities and Idolatries which were forbidden by God; but after they had reproued and condemned them, they pronounced, and denounced grieuous chaſtiſements againſt the Authours and fauourers of the ſame. They proceeded therein with a vehement & ardent zeale, threatning thoſe very bitterly who had forſaken God, and vvere ſtrayed from the way of Truth, and telling them that they ſhould periſh, except they returned vnto the True God with all contrition of heart.

Contrariwiſe, the furious and prophane prophets of the Pagans, being ſurprized with fury vpon the approaching and poſſeſſion of the euill ſpirit, were no more maſters of their owne bodies, neither could at that time haue any vſe whatſoeuer of their vnderſtanding and reaſon; but beeing abalienated from themſelues, they vnderſtood nothing of that which they pronounced diſtinctly, and properly, were it either in proſe, or in Verſe, becauſe the Diuell inforced their bodies, and violently corrupted thoſe parts that aſſiſted their vnderſtanding and reaſon: and when as once they had beene ſurprized with this fury, they neuer more recouered the vſe of their reaſon after ſuch diſtracture. For example the Poet alledgeth the *Menades*. *Bacchus* a Pagan god had for his hee and ſhee prieſts certaine men and women (but ordinarily they were women) which performed ſtrange anticke fooleries and villanies; by reaſon whereof, becauſe they fained that they were tranſported, or really rauiſhed by ſome furious, malignant, and wicked ſpirit, they vvere ſurnamed *Menades*, a word drawne from the Greeke *Maneſtai*, which ſignifyeth to bee inraged. They were alſo called *Thyades*, *Bacchantes*, *Mimallons*, and by other names repreſenting this fury, as alſo their *Orgies*, *Bacchanals*, and other ſuch feaſts and diſſolutions (condemned by ſome of the wiſer ſort of the Pagans) confirme no leſſe.

As touching the *Curetes*, the Pagan Authors report, that they were giuen by the *Titans* to the goddeſſe *Rhea*, or *Cybele*, the mother of the gods, to ſerue her; and that afterwards they were deputed to keepe the little infant, *Iupiter*, about whom they danced with bucklers, and made a huge noiſe, to the end that by their cryes hee might not be diſcouered and deuoured by his Father *Saturne*. They were likewiſe called *Corybantes*, a word which in a manner ſignifieth madneſſe, or mad-men. The word *Curetes*, is deriued from *Coryptin*, which ſignifyeth to ioult or ſhake the head; becauſe that in their dancing they ſhooke their heads very much,

much, as if they would butt, or iuſtle one againſt another, and in dancing, armed, they beat vpon their Bucklers with ſhort Swords, and diſcharged their ſtrokes with certaine cadences, which yeelded a pleaſant ſound. Some haue deriued this name from *Coura*, which ſignifieth ſhauing, becauſe the *Curetes* ſhaued themſelues, and were apparelled like women, as alſo the Poet ſurnameth them gelded. To mangle their bodies alſo was practiſed by them, by lancing themſelues with Pen-kniues and Razors vntill the bloud followed. The ſacrifizers and Prieſts of *Baal* (mentioned in the Hiſtory of *Elias*, in the firſt booke of the Kings) weare the firſt authors of this outrage. Other fantaſtiques haue followed thoſe ſince that time, and the race is not as yet extinguiſhed, but there are ſome found in Turkie, and diuers other Countries, which glorifie themſelues that they haue the name of Chriſtians. But Gods true Prophets haue nothing common with all theſe limmes of the Diuell, but being rauiſhed with the loue and reuerence of the true God, they raiſe themſelues vpon the wings of his Spirit, to behold his glory, and vnderſtand by him, that which he would haue reuealed vnto his Church by them; witneſſe *Iſay*, *Ezechiel*, *Daniel*, Saint *Iohn* the Euangeliſt, Saint *Paul*, and others.

20. *The euer-trembling field of ſcaly folke.*] Theſe words are graue and full of maieſty, and anſwerable to his perſon that ſpeaketh them. *Adam* declareth vnto his ſonne, in how many dayes the world was created, and how many ages, and what time it ſhall endure. To giue a greater weight to this declaration, he cauſeth the firſt father to relate theſe things, as if rauiſhed by the holy Spirit, becauſe he would annex to this further recitall of the creation, the ſucceſſe of the diuers ages of the world, whereof *Adam* could not ſpeake but by a propheticall Spirit.

21. *The firſt begins with me.*] As in ſixe dayes God created Heauen and Earth, and reſted himſelfe on the ſeuenth; ſo *Adam* ſhewed that the world ſhould continue and endure ſixe ages, and that the ſeuenth ſhall be the eternall repoſe of the triumphant Church in Heauen. Some ancient and moderne Writers diſcourſing vpon this number of ſixe, & taking that to their aduantage, which is ſaid, that *A thouſand yeeres are but as a day before God*, haue imagined that the world, from his beginning vnto his end, ſhould endure ſixe thouſand yeerers: to wit, two thouſand before the Law, two thouſand vnder the Law, two thouſand vnder grace. But ſo farre off is this opinion from any foundation of the Scriptures, that contrariwiſe it is reprooued by expreſſe teſtimony of the ſame, for that the latter day is vnknowne both to Angels and men, as Ieſus Chriſt ſaith. But that which the Poet hath ſet down of the ſixe ages of the world, without nominating the number of the yeeres, is grounded vpon the Word of God.

The firſt age then beginning in *Adam*, and enduring till *Noe*, containeth 1656. yeeres.

The ſecond, from *Noe*, who builded the Arke, and planted the Vine, vntill *Abraham*, 292. yeeres.

The third endured from *Abraham* the great Shepheard, brought from *Chaldea* (who obeying the voice of God, was ready to ſacrifice his onely ſonne *Iſaac*) vnto *Dauid* 942. yeeres.

The

The fourth, from *Dauid* (a valiant and noble Shepheard, that ouerthrew the Gyant *Goliah* by a ſtone from his ſling, who from a Shepheard was made a King, and was a great Prophet, a magnificent King aboue all others, and an excellent Poet and Muſician) vntill the ſurpriſall of Ieruſalem, vnder *Sedechias* (whoſe eyes were pulled out, after he had ſeene his ſonnes ſlaine in his preſence, and was led captiue with the people of *Iudea*) containeth 475. yeeres.

Since the ruine of the firſt Temple of Ieruſalem (builded by *Salomon*) vntill the ruine of the ſecond Temple (deſtroyed by the Romans) about 42. yeeres after the death of Ieſus Chriſt, ſome account 656. yeeres: this is the fifth age.

The ſixth continueth from Chriſt, vntill the end of the world. If this latter age ſubſiſt as yet 68. yeeres, God hath expected and forborne it as long time as he patiently endured the firſt world. The puniſhment ſhall be different, for the firſt world was drowned with water; the laſt, ſhall periſh by fire.

As touching the latter age, ſee that which Saint *Peter* ſaith of the end of the ſixth, in the 3. Chapter of his ſecond Epiſtle. The words of the Poet are eaſily to be vnderſtood.

32. *Alas, what may I of that race preſume?*] In all the reſt of this diſcourſe vpon the firſt day of the ſecond Weeke, the Poet maketh a briefe collection or abridgement of the holy Hiſtory, vpon the end of the fourth Chapter of *Geneſis*, vntill the end of the ſeuenth. The firſt conſideration of *Adam*, toucheth the poſterity of *Cain*, which, addicted vnto worldly things, haue forgotten to exerciſe themſelues in piety, whereupon afterwards diuers impieties, iniuſtices, and diſſolutions enſued, which were the cauſe of the vniuerſall Deluge. *Adam* foreſeeth that they, who ſhould liue in the latter age of the world (wherein wee are) ſhould bee ſtrangely peruerſe, becauſe that his neereſt ſucceſſors durſt in his life time offend the iuſt Iudge. The Poets haue fayned foure ages of times of this world: the firſt, of gold; the ſecond, of ſiluer; the third, of braſſe; the fourth, of Iron. Let vs adde a fifth, intermixed with Iron and Durt. They haue ſaid, that the firſt was of gold, by reaſon of the abundance of all good things; for at that time there was more Science and wiſedome in mens vnderſtanding, Iuſtice and vertues were more honourable, the bodies were of a larger ſize, ſtronger, and longer liu'd, nor coſt it then ſo much labour to maintaine their health. After this ſo commodious a life, there ſucceeded another more troubleſome, and declining by little and little from euill to worſe. Compare the tumults and maſſacres of our time with *Adams* peaceable age, you ſhall finde that there was Gold there, and Iron heere, we know the complaints that *Heſiodus* and *Ouid* make (who liued many hundreth yeeres agoe) that the Iron age raigned already in their time. In this golden age before the Deluge (at ſuch time as *Adam*, *Seth*, *Enos*, *Henoch*, and other excellent Patriarks were in a manner alwayes in the Schoole of God) good gouernment held the Helme: if there were any diſorder (as there was eſpecially for *Cains* part, and his ſucceſſion, who finally corrupted the poſterity of *Seth*) *Enos* and others redreſſed it. But at this day vice is vertue; Iuſtice liueth at the ſwords

point, both ſoules and bodies are weakened, and wholly corrupted. But leſt we ſhould change theſe Annotations into a iuſt Satyre, let vs conclude this with the twelfth Verſe of the twelfth Chapter of the *Apocalyps*, agreeing well with this latter age: *Woe vnto you, you Inhabitants of the Earth, and of the Sea, for the Diuell is come amongſt you, hauing great wrath, knowing that there is but a little time.*

23. *O luſtfull ſoule, firſt to polygamize.*] For example, he ſetteth downe *Lamech*, mentioned in the fourth and fifth Chapters of *Geneſis*, whom hee accuſeth to haue made a triple Androgine, that is to ſay, to haue introduced *Polygamy*, eſpouſing and hauing two wiues together, ſo that contrary to the inſtitution of our Lord (who of one body made two, and of two bodies, one) *Lamech* would ioyne three bodies in one accord, for one wife, he had taken two: *Ada* and *Tſilla*. Beſides, this polluting of the nuptiall body (which, the Apoſtle in his Epiſtle to the *Hebrewes*, Chap. 13. ſaith to be honorable aboue all others, and nameth it, The ſpotleſſe & vndefiled bed) *Lamech* is accuſed to haue beſmeared his ſword in the bloud of his Grandfathers Grandfather, that is to ſay, that he had killed *Cain*, as *Moſes* mentioneth, *Geneſis* the fourth, Verſe 17. and 18. where we may ſee that *Lamech* is in the ſeuenth degree, reckoning *Adam* for the firſt, and *Cain* for the ſecond. *Philo* the Iew, in his booke of *Wages and Penalties*, maintaineth that *Cain* was not killed: but for as much as his crime was a new thing, ſo alſo he was chaſtized by an extraordinary puniſhment, which is, that bearing a certaine brand of Gods diſpleaſure, hee languiſhed in continuall miſeries, hauing loſt all hope of grace or comfort. Some ancient doctors call *Lamech* bloudy, and murtherer, as the threatnings in *Moſes* ſeeme to expreſſe: and thereupon the Poet (after diuers others) hath gathered, that *Cain* was ſlaine by *Lamech*, the one ſpeaking vnaduiſedly; the other, by coniecture. But becauſe theſe traditions are not written, neither are materiall points whereupon our faith ſhould eſpecally rely, let vs permit the Poet to ſay what him pleaſeth, and the Reader to iudge as he liſteth. Whatſoeuer it be, *Moſes* ſufficiently prooueth, that this *Lamech* (who was of *Cains* off-ſpring) was a voluptuous perſon and cruell.

24. *Courage, O* Enos, *re-aduance the Standard.*] *Moſes* ſaith in the laſt Verſe of the 4. Chapter of *Geneſis*, that by *Seth* (*Adams* third ſonne) there was likewiſe a ſon begotten, who was called *Enos*; & then he addeth, that in thoſe dayes men began to call vpon the name of the Eternall, that is to ſay, that at that time it hapned that they began to make a diſtinctiõ betwixt the members of the Church, and thoſe of the race of *Cain*: *Adam*, *Seth*, *Enos*, and theirs, calling themſelues the children of God, and renowming themſelues by his name. The Poet followeth this expoſition, in ſuch ſort as he annexeth it to their opinions, who hold that at ſuch time as *Enos* liued in the world, *Adam* was 235. yeeres old, and the race of *Cain* being already multiplied, the ſeruice of God beganne to bee extinguiſhed, the true inuocation was neglected, the doctrine of ſacrifices badly vnderſtood, and that the good Partiarkes ſeeing ſo great a diſorder, oppoſed themſelues by all poſſible meanes. Some other learned men expound the words of *Moſes* otherwiſe, and, as if in the time of *Enos*, the other deſcendents of *Seth*, (with whom the truth of God remained) had begunne to runne

runne astray, in following the superstition of the *Cainites*. Howsoeuer it be, there is a very great likelihood, that *Enos* and other true seruants of God, in all sorts maintained the true piety and iustice; and for this cause the more carefully, because they saw the race of *Cain* wholly addicted to the world; as wee may reade in the beginning of the sixth Chapter of *Genesis*, that the children of *Seth* are surnamed the Children of God, and by the daughters of men, are vnderstood the women that issued from *Cains* race.

25. *Thy pupil Henoch.*] We see in *Moses* a wonderfull graue and sententious breuity, in speaking of this holy Patriarch *Henoch*, *Genesis* the 5. the 22. *Henoch*, after he had begotten *Methusala*, walked with God 300. yeeres, and begat sonnes and daughters. All the dayes of his life were 365. yeeres.

Thus *Henoch* walked with God, and appeared no more: for God tooke him vnto him. *To walke with God, is to please God*, as the Apostle expoundeth it in the eleuenth Chapter of the Epistle to the Hebrewes. To which the Poet addeth his learned Paraphrase, that is to say, That *Henoch* dying to himselfe, liued to God, that hee exercised himselfe in the meditation of the celestiall felicity, raysing himselfe aboue the world, vpon the wings of his faith, with fasting and feruent adoration.

The Apostle also saith, that by faith *Henoch* was assumed, to the end hee should not see death, and was not found, because that God had taken him away. Saint *Iude* in his Catholike Epistle saith, that *Henoch*, the seuenth man after *Adam*, propheſied against the wicked, saying, *Behold, our Lord is come with his Saints*, who are in millions, to giue iudgement against all men, and to conuince the wicked amongst them, of all the curſed acts which they haue wretchedly committed, and of all the blasphemous vile words which wicked sinners haue spoken against him.

The Poet holdeth (according to diuers ancient and moderne Theologians) that *Henoch* was taken vp in body and soule into Heauen, to the end to leaue vnto the first world a visible and manifest testimony of eternall life. *Procopius Gazæus*, vpon this History of *Genesis*, and Saint *Ierome*, in his Epistle to *Pammachius*, against the errors of *Iohn*, Bishop of Ierusalem, are of this opinion. Some others imagine a meaner estate of *Henoch* and *Elias*, as if, in regard of their bodies, they were not in a happy estate, esteeming this glorification of theirs for an imperfit thing. Some (as namely, the Schoole-men) maintaine, that these two excellent seruants of God are reserued in some hidden place, to come and represent themselues vnto men about the end of the World, to preach, and to be put to death by Antichrist. They alledge the place in the *Apocalyps*, Chapter 11. 5. and 3. &c.

As touching the rest, the translation of *Henoch* hath not beene a visible dispartition, as when the soule passeth out of the body. And that which the Apostle saith, *That he was not to be found*, sheweth, that those that liued in that time in the world, haue neerely considered this miracle, and that after diligent search, the good haue beene greatly comforted, as it cannot

not otherwiſe be but that the wicked haue beene maruellouſly diſmaid.

In briefe, the *Cronographers* ſet downe ſixe and fiftie yeeres onely, betwixt the death of *Adam*, and the eleuation of *Henoch*. As the death of the one taught thoſe that followed, to meditate on their frailetie; ſo the life of the other aſſured them of their immortalitie and glory in body and ſoule for euer.

I intreat thee (Chriſtian Reader) to conſider the fifth Chapter of *Geneſis*, to the end he may compare the ages of the Patriarkes; and ſee how long time ſome of them haue remained with their predeceſſors and ſucceſſors, teaching ſome of them the forme of the pure ſeruice of God, to the end that afterwards, vpon opportunitie he might impart it to others.

As touching the booke of *Henoch*, whereof Saint *Iude* ſpeaketh: See *Tertullian* in his booke, *de habitu virginum*, Saint *Auguſtine* in his fifteenth booke *de Ciuitate Dei*, the three and twentieth Chapter, and in the 18. Chap. 38.

26. *Fell wicked folke, whoſe hands are apt to reaue.*] Although that the firſt world hath continued ſixe hundreth, threeſcore and nine yeeres after *Henochs* taking away, yet is the Poets ſpeech very true, that after this Patriarch, Piety, Iuſtice, and ſanctitie beganne to decline, although that *Noah*, his father *Lamech*, and his grandfather *Methuſalem* oppoſed themſelues againſt ſuch diſorders, and with a lowd voice declared themſelues by effect to bee the Heralds of Iuſtice. *Lamech* dyed fiue yeeres before *Methuſalem*, who departed ſome moneths before the Deluge, in the very ſame yeere. *Moſes* ſufficiently ſpecifieth all this in his fifth Chapter, and in the beginning of the ſixth, and ſheweth the horrible faults committed by *Seths* deſcendents, who intermixed themſelues with the *Caynites*; that is, with the contempt of the Word of God, with tyrannie, violence, rapine, iniuſtice, palliardiſe, polygamies, and miſchiefes wholly incorrigible; inſomuch as the Eccleſiaſtique, Politique, and Domeſtique eſtates were vtterly ſubuerted: in briefe, the deluge of impietie and vncleanneſſe had now couered the face of the earth.

27. *Fell Giants ſtrange.*] *Moſes* ſaith in the fourth Verſe of the ſixth Chapter of *Geneſis*, that in thoſe dayes there were *Giants* vpon the earth; and likewiſe after that the ſonnes of God (that is to ſay, the race of *Seth*) acquainted themſelues vvith the daughters that iſſued from *Cains* poſteritie, and that they brought forth a progeny of them; and that theſe Giants were the moſt boiſterous Monſters, and moſt mighty that euer were in any Age. Some allude theſe words to the vnmeaſurable height of men in thoſe dayes, who made all thoſe afraid that beheld them: Others, whom the Poet imitateth (to the tyrannie and violence of thoſe that liued a little before the Deluge, amongſt which ſome had the name, and made themſelues to be feared aboue all others. *Goropius* in his Antiquities plentifully diſcourſeth vpon theſe Gyants, eſpecially in his ſecond booke, intituled *Gigantomachia*. *I. Chaſſagnon* hath anſwered him in a Treatiſe in Latine, where hee diſputeth of the enormous height of the Giants.

28. *Then*

28. *Then righteous God, though euer prone to pardon.*] The cauſes of the Deluge; the predictions and execution of the ſame are briefely deſcribed by *Moſes*, but ſufficiently. We ought to refer to that, that which our Lord ſaith, touching the latter times; which hee compareth to thoſe of *Noah* in the foure and twentieth Chapter of Saint *Matthew*: Likewiſe that which Saint *Peter* writeth in his firſt Catholique Epiſtle, Chapter 3. Verſe 10. and in the 2. Chapter Verſe 5, Apply alſo to this prediction of *Adam*, the deſcription of the Deluge propoſed by the Poet about the end of the ſecond day of his 1. Weeke. The whole requireth a Commentarie: for the preſent, it ſufficeth to touch things in breuity.

The end of the firſt Day of the ſecond Weeke.



THE

THE SVMMARY OF THE SECOND DAY OF THE SECOND WEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.



HE firſt Day of this ſecond Weeke hath beene deſcribed in the foure precedent Bookes, the Contents whereof may bee named in the life of the great Patriarke Adam. *The ſecond Day ſhall be called* Noah; *becauſe that whatſoeuer is worthy obſeruation vnder the age of this good Father, and his ſucceſſors vntill* Abrahams *time, is repreſented in foure Bookes, intituled, The* Arke; Babylon, The Colonies, *and the* Columnes.

THE ARKE.

IN this firſt, after that the Poet by a proper artifice hath a little whetted on the Readers deſire, he inuocateth God, and (imbarking himſelfe in the Arke) deſcribeth the exerciſes of Noah, *for the inſtitution and conſolation of his Family, beſieged ſo long time with him by an infinitie of Deaths.* Cham *repleniſhed with impiety, replyeth and impugneth in diuers ſorts the Iuſtice of God, and* Noahs *deuotion, who by diuers reaſons cloſeth vp the miſerable Atheiſts mouth: whileſt* Noah *by holy diſcourſes had tempered the tediouſneſſe of his priſon, the Deluge ceaſed. The Arke ſtayed vpon the Mountaines of great* Armenia, *the Crow and the Pidgeon are*

let looſe; vpon the ſecond time the Pidgeon bringeth backe an Oliue bough, & being ſet at libertie the third time, returned no more. Notwithſtanding, as Noah *entred into the Arke, by the expreſſe commiſsion of God, ſo would hee not iſſue out of it without his ſpeciall command. In this place the Poet refuteth the Atheiſts, who call the Hiſtory of the Deluge in queſtion, diſputeth of the capacitie of the Arke, and ſheweth in a few words the onely and ſignall anſwere to all prophane obiections. This done, he deſcribeth* Noahs *ſacrifice, and Prayer, the Commandements and Promiſes of God, as alſo his prohibitions, with the aſsurance by the Rainbow, and that which it ſignifyeth. Furthermore,* Noahs *occupation, who being addicted to trim and plant the Vine, is ſo much ouertaken with wine, that he ſleepeth and diſcouereth his nakedneſſe in the midſt of his Tabernacle, whereat* Cham *ſcoffed, and in way of mockery, ſhewed it to* Sem *and* Iaphet. *From thence inſued the malediction of* Cham *and his race, and the benediction vpon* Sem *and* Iaphet, *with a notable inuectiue againſt drunkennes, liuely deſcribed. This diſcourſe is, as it were, a briefe Commentary vpon diuers paſſages of the ſixth, ſeuenth, eighth and ninth Chapters of the firſt booke of* Moſes. *Now attend the Poet.*

THE SECOND DAY OF THE SECOND VVEEKE of VVILLIAM of *Saluſt*, Lord of BARTAS.

THE ARKE.

1. 

IF now no more my Sacred Rimes diſtill.] The Poet complaineth of the miſeries of our time, of his owne indiſpoſition and domeſticall affaires, that hinder and preuent his hardy & happy deſſeignes, and are the cauſe that his Muſe falleth from Heauen to earth. Such lets for many yeeres haue made the Poets labours imperfect, and almoſt ſuppreſt hem, and are the cauſe that we now ſee not the ſequell of this ſecond Weeke. He calleth his Verſe holy, by reaſon of the ſubiect, and of the matter which hee handleth, acknowledging that,

Carmina proueniunt animo deducta ſereno.

As an ancient Poet ſaith: And this ſerenitie of ſpirit, eſpecially in practiſe of Chriſtian Poeſie, is an excellent and a celeſtiall gift. And this is the cauſe why our Poet, in ſtead of inuocating his Muſe, that is to ſay, himſelfe, or the inuentions of prophane men, addreſſeth and raiſeth himſelfe vnto him, from whom euery good and perfect gift proceedeth, namely, from the Father of Lights.

2. *O gracious God, remoue my great incumbers.*] This is a vehement and affectionate inuocation, and fitly applyed to the intention of the Author,

the which he enricheth with an elegant compariſon. And vndoubtedly, the beauty of a Poem conſiſteth principally in this, that the Poet make not a faire entry and introduction, to loſe his vigour and faculty, preſently proſecuting his Argument faintly, and ending it more coldly; but it is requiſite that he ſo proceede, that by little and little his ſtile and methode growe into more grace and Maieſtie, which *Virgil*, amongſt all other Latine Poets, hath moſt happily atchieued. *Horace* willeth that a good Poet, in a worke important, *Ex fumo det lucem*, that is, ſhould proſecute and finiſh more happily then he begunne. They that doe otherwiſe, reſemble violent windes, which by little and little abate themſelues, after their firſt furious bluſterings are paſt. The wiſer Poets, after the example of great Riuers, haue a ſmall ſource, but by little & little in their current we ſee them augment and grow greater.

3. *The doomes of* Adam *lackt not long effect.*] Saint *Peter* in the ſecond Chap. of his ſecond Epiſtle, calleth *Noah*, The Herald of Iuſtice; and the Apoſtle in the 11. Chapter of his Epiſtle to the *Hebrewes*, ſaith, that *Noah* (hauing diuinely giuen notice of thoſe things which were not ſeene as yet) feared and builded the Arke, for the ſafety of his Family; by which Arke he condemned the world, and became heire of the righteouſnes, which is according to Faith. From theſe Texts a man may gather, that *Noah* apprehending the truth of Gods promiſes and threats (as alſo *Moſes* declareth, *Gen.* 6.) made his preparations for the Arke, and in building the ſame, by effect, and liuing voice condemned the impietie and iniuſtice of men, aduertiſing them of the iudgements which hung ouer their heads, and which came to paſſe, according to the prefixed time by Almighty God.

As touching the ſpacious capacitie of the Arke, wee will ſpeake of it hereafter, in anſwering the obiection of the Atheiſts againſt the Hiſtory of the deluge, about the 375. verſe of this diſcourſe.

4. *Now while the worlds re-colonizing Boate.*] There are ſome points worthy obſeruation in the Hiſtory of *Moſes*, *Gen.* 7. which ſerue to ſhew that the faithfull and holy Patriarke *Noah* loſt not his courage, although in that time of the Deluge, the Arke ſwomme and beat athwart the waters: and that all the fountaines of the great Abiſme were broken, and the windowes of heauen were opened, and the raine fell abundantly and inceſſantly vpon the earth, for the ſpace of forty dayes and forty nights, in ſuch ſort, as the higheſt Mountaines were couered with water to the depth of fifteene cubits. The firſt is; That God commanded him, his wife, his ſonnes, and their wiues to enter into the Arke. The ſecond, after that all creatures, male and female, by couples were entred alſo, God cloſed vp the doore vpon *Noah*. For this ſheweth, that the holy Patriarke full of liuing Faith, followed the voice of God, and had a ſettled confidence in his diuine promiſe and prouidence. Vpon iuſt occaſion therefore the Poet deſcribeth the holy exerciſes of *Noah* incloſed in ſuch a priſon, for the ſpace of a yeere and ten dayes, as a man may gather from the 11. and 13. Verſes of the ſeuenth Chap. of *Geneſis*, and the thirteenth and fourteenth Verſes of the Chapter following. The Summary of his diſcourſes is grounded vpon the conſideration of the great mercies of our Lord

Lord God, who forgetteth not his children at any time. This mercie expreſſed it ſelfe in all ſorts vnto *Noah* and his, who ſubſiſted in the midſt of ſo many dreadfull dead men, the Arke containing amidſt the Deluge the ſeede of the world to come. The Eternall God contained all creatures vnder *Noahs* obedience, as before-time he diſpoſed them, to come and ranke themſelues by couples in the Arke, wherein it behooued him (during the captiuitie) to feed and ſerue them. Let the Reader conſider in how many ſorts *Noahs* Faith, Patience, and Conſtancie was exerciſed in ſo weighty a charge; and how oftentimes it was requiſite that God (who had incloſed him in that woodden priſon) ſhould enter euery moment into the ſame, to furniſh his poore ſeruant rich in faith, from whence it was that no perils had power ouer him. God therefore was the Maſter, the Helme, the Star, the Anchor, and Hauen of this Arke, floating amidſt the waues, which were agitated, and moued after a ſtrange manner. To this purpoſe an ancient Father ſaid, Noah *geſtatur procellis nec mergitur; ſerpentibus & beſtiis ſociatur, nec terretur: ei feræ colla ſubmittunt, & alites famulantur.* It was a great mercy of God toward *Noah*, that he gaue him the induſtry to diſpoſe of the lodgings of all creatures in the Arke, to the furniſhing them with their proper foode, & to contain together ſo many creatures, of ſo many contrary natures the one againſt the other, and all vnder the conduct of one Man, and ſo few people as were warranted with him. Likewiſe that in this ſtifling, vile, filthy and foggie aire, amidſt ſo much filth, and amidſt ſuch apprehenſions, they ſhould ſubſiſt in ſolid health and haue life. The bleſſing of God is the ſuccour and ſupport of all his children.

5. *But brutiſh* Cham, *that in his breſt accurſt.*] For the preſent, we handle not the queſtions about the time when the Deluge began, nor of the continuance of the ſame, nor the exact calculation of the *Hebrew* words, becauſe by this meanes theſe Annotations would proue too long. Let this be reſerued for a Commentary with all that which doth or may depend thereupon. The Poet hath made choiſe of another matter of greater conſequence. I haue ſaid heretofore, that the beauty of a Poem is to rely on probabilities, when as the certain truth is vnapparant. *Cham* ſhewed himſelfe to be prophane, and a mocker preſently after the Deluge; his race was marked with a malediction. The Poet preſuppoſeth (as the matter hath ſome great appearance of truth) that this mocker could not alwayes retaine this hidden poiſon which ſwelled in his heart, but that hee beganne to vent it out within the Arke. *Noah* (a man endowed with the feare of God) could not for the ſpace of a yeere, and ten dayes, containe himſelfe in ſilence. His vigilancy was not imployed about beaſts onely. Hee hath inſtructed and comforted his Family. *Cham* vvas not touched with the Holy Ghoſt: and therefore the Poet very aptly, in the perſon of him, introduceth euery other prophane man, that ſtriueth againſt the Iudgements of God. That which is added of *Chams* deſſeigne, may be gathered from that which hee and his deſcendents did after the Deluge. There is great appearance that *Noah*, who liued as yet 350. yeeres after the Deluge, returned from *Armenia* (in the Mountaines whereof the Arke was ſtayed) into his firſt Country, that is to ſay, about *Damaſcus*, where

where his predeceſſors were buried. Some hold it likewiſe for a certainty, that *Sem* alſo returned thither, and that his poſterity peopled the Country that ſtretcheth out towards the Eaſt, and the South. *Cham* retired towards the South, and the Weſt; *Iaphet* to the North and the Weſt. See the tenth Chapter of *Geneſis*. *Cham* had for his ſonne *Cus*, the father of thoſe that peopled a part of *Arabia*, and *Aethiopia*, which is vnder *Ægypt*, *Miſraim*, from whence the Egyptians are deſcended. *Canaan* produced the *Cananeans*. *Moſes* ſpeaketh not of the deſcendents of *Put*. But *Ioſephus* in the ſixth Chapter of the firſt booke of his *Antiquities*, ſaith, that he peopled *Lybia*. It was in thoſe deſerts and in the ſands of *Africa*, that *Chams* poſterity erected a Temple, & the oracle of *Iupiter Hammon*, or *Chammon*. For the doctrine of Truth by little and little, being either corrupted or aboliſhed amongſt them, (as it appeareth that the *Canaanites*, of whom mention is made in holy Scriptures, were Idolaters, Magicians, diſſolute and prophane in all ſorts) theſe poore blinded ſoules forged themſelues a god, to whom they gaue a double name; the one, of the true Eternall *Iehouah* transformed into *Iupiter*; the other of *Cham*. From that time forward the Diuell played many terrible prankes in that Temple, which was the moſt renowmed amongſt the Pagans. See *Herodotus* in his ſecond booke. *Cham* then deuiſed to himſelfe in his minde the honours which his poſteritie made in his memory, with the loſſe of the glory of the True God.

As touching his obiections, they tend (as all thoſe of all the *Chamiſts* and Atheiſts doe) to controll the wiſedome, and vnreproueable prouidence of God Almightie and all good. 2. To ſhake the humble deuotion of his Church. 3. To cenſure Gods Mercie and Iuſtice. 4. To make a buckler of the order of Nature, to annihilate the apprehenſions of Gods vengeance, of vvhoſe wayes they ſuppoſe they can yeeld a reaſon, although they are impoſſible to bee found out, as *Iſay* and S. *Paul* doe teſtifie.

6. *O how it grieues me, that theſe ſernile terrours.*] I come now to expreſſe the Summe of *Chams* reproaches, and I need not to ſpecifie them in particular, whereas it is an eaſie matter for the Reader to diſtinguiſh them, and for that there is nothing in the Poets words, but may bee eaſily comprehended. The principall is, to conſider *Noahs* anſwere very well, which I haue particularly and orderly ſet downe in the Text.

7. *Then without griefe, the godly father gald.*] Hauing for a Preface teſtified his griefe, and giuen this Scoffer his true attributes, hee diſcouereth the originall ground of Atheiſme, namely, that a man beleeueth ouer-much of himſelfe, and too little in the holy Spirit. Then hauing foretold, that all Atheiſts ſhall die wretchedly: he anſwereth *Chams* obiections point by point, inriching his diſcourſe with deſcriptions, compariſons, inductions, and neceſſary proofes; which beeing well wayed, yeeld great conſolations and inſtructions to good men. The two laſt anſwers are notable; to which *Noah* very properly addeth an Inuocation of the Name of God, to ſhew to whom all faithfull men ought to haue their recourſe amidſt their tribulations & conflicts. I would not annex to theſe precedent recitals, the diſcourſe of *Ioſephus* in the firſt booke of his Antiquities;

quities; becauſe there are many impertinent things therein, that haue not any correſpondence with the maieſty of the holy Hiſtory, writtē by *Moſes*. *Philo* the Iew ſaith ſomething of *Noah*, and the Deluge, about the end of the ſecond booke of the life of *Moſes*. Vpon the Hiſtory of the Deluge, the Pagans haue forged the fable of *Deucalion*, deſcribed by *Ouid* in the firſt booke of his Metamorphoſis. Further, in the anſweres in this place attributed to *Noah*, the Reader ſhall finde matter enough to ſtop the mouthes of all Atheiſts and Epicures, who audaciouſly cenſure all that which the holy Scripture reciteth, both of the eſſence and nature of God, as alſo of his workes, be it in the regard of the creation and conſeruation of the world, or be it in reſpect of the creation of mankind, or bee it that we conſider the iuſt iudgements of God againſt incredulous, prophane, and reprobate perſons.

8. *Thus* Noah *ſweetens his captiuity.*] *Moſes* reciteth in the beginning of the eighth Chapter of *Geneſis*, that God had remembrance of *Noah*, and of all the beaſts and cattell that were with him in the Arke, and that hee cauſed a winde to paſſe vpon the earth, and the waters ceaſed. This is it which the Poet expoundeth, attributing very proper Epithites to the windes, which in the *Pſalme* 18. and 104. are ſo ſet downe by the Prophet. The Winds by little and little dryed vp the earth, and made the waters retire into their retreats. For the earth & the Sea make but one Globe, the waters being interlaced with the earth, which, during the Deluge, were diſperſed; when as the Lord would ſet *Noah* at liberty, they aſſembled themſelues together into their places, which before they held, being inforced thither by the Winds, and ſettled themſelues in ſuch ſort, that they wandred not, except in their flouds, which are ſhut vp within their bounds. And that they aduance themſelues no more, it proceedeth from the power of God, and the promiſe which hee made vnto *Noah*, that there ſhould be no more any vniuerſall Deluge, to deſtroy the earth.

9. *The Sea retreateth, and the ſacred keele.*] That is, the Arke builded by his Commandement, in which the Church of God was encloſed. In the ſeuenteenth day of the ſeuenth moneth, ſaith *Moſes*, *Geneſis* 8. 4. the Arke ſtayed vpon the Mountaines of *Ararat*. Some one vnderſtand by this word, the great *Armenia*. Others, the higheſt part of the Mountaine *Caucaſus*. *I. Goropius* is of this opinion, and diſcourſeth amply thereupon in his *Origines*, in the fifth booke, intituled, *Indo Scithica*. *Ioſephus* in the firſt book of his Antiquities reciteth the opinion of *Beroſus*. *Nicholaus Damaſcenus*, and other very ancient Authors, touching the Arke, and followeth the firſt opinion. The Poet contenteth himſelfe in the deſcription of a high Mountaine.

10. *Then hope cheer'd* Noah, *firſt of all for ſcout.*] From the end of the 7. moneth, vntill the end of the ninth, the waters decreaſed by little and little, as *Moſes* ſaith. And on the firſt day of the tenth Moneth, that is to ſay, eight moneths and 13. dayes, after that the Deluge begun, the tops of the Mountains diſcouered themſelues. Thus the waters were falne more then 15. Cubits. This was the cauſe that made the good Patriarke to hope the beſt, who at forty dayes end opened the window of the Arke, and let looſe a Rauen, which flew out, and returned back, vntill ſuch time as the waters

waters were dryed vpon the earth. Hee let looſe a Doue likewiſe, to ſee if the Waters were aſſwaged vpon the earth. But the Pidgeon finding no place whereon to reſt her foote, returned vnto him into the Arke. And when as he had expected yet ſeuen dayes longer, once more hee let the Pidgeon flye out of the Arke, and about the euen ſhee returned vnto him, hauing in her neb the leaſe of an Oliue tree, which ſhe had pulled off, &c. I haue recited *Moſes* words, whereupon the expoſiters ſhew why *Noah* rather ſent out the Rauen and the Pidgeon then other Birds, and why the Pidgeon after the Crow at diuers times. The Patriarke very well knew the nature of theſe Birds, moſt fit for this diſcouery, and proceeded vvith prudent feare in all his actions, expecting the manifeſt declaration of Gods Will, touching his departure out of the Arke. Hee hoped vvell, and liued in aſſured faith of Gods mercy and bounty, vvho vvould proue the patience and conſtancy of his ſeruant, and therefore was hee fortified by little and little, by ſuch ſendings out. And although in the end, the Pidgeon returned not, and that the waters were dryed vpon the face of the earth, yet for all that would he not iſſue, but contented himſelfe to take away the couer of the Arke, and to diſcouer on euery ſide the earth that was dryed, ſo that as yet hee remained ſeuen and twenty dayes in this eſtate. For it was in God who had commanded him to enter into the Arke, to ſay vnto him, Depart out of it. *Noah* is a ſingular example of obedience and reuerence towards God. Touching the reſt: The ancient Doctors haue allegorized at large vpon this Pidgeon, and the Oliue leafe, the ſigne of peace betweene God and his Church. Likewiſe, vpon the couenant and agreement betweene this deliuerance and our redemption by Ieſus Chriſt. Theſe are contemplations of very good vſe, and wherefore the Poet hath very properly obſerued the ſumme vpon the purpoſe of the Oliue. But it ſufficeth for the preſent to touch theſe things in a word, the meditation whereof I leaue vnto the Reader. See that which Saint *Paul* ſaith, in his firſt Epiſtle, the 3. Chapter, of the couenant betwixt Baptiſme and the Deluge.

11. *And though the world gan liſt.*] *Noah* hauing expected till the vpper part of the earth beganne to bee dryed, God ſpake vnto him, *Geneſis* 9. ſaying, *Depart out of the Arke, thou and thy wife, thy ſonnes, and thy ſonnes wiues with thee: Cauſe all the beaſts which are with thee, of all fleſh, to iſſue with thee, as wel birds as beaſts, & all creeping creatures which moue vpon the earth, that they may people the earth in abundance, and increaſe and multiply vpon the ſame.* *Noah* then came out, his ſonnes, his wife, and the wiues of his ſonnes with him. All beaſts, all creeping creatures, all birds, all, whatſoeuer mooueth vpon the Earth, according to their kinds, came out of the Arke, that is to ſay, from a loathſome and mortall priſon, by the preſence and ſingular fauour of God, who preſerueth men and beaſts, as the Pſalmiſt ſaith. There is an infinity of miracles in all this: *Noah* and his came out ſafe and ſound. The beaſts iſſued without deuouring one another in their departure, but retired themſelues into their Dennes, Lurking-holes, Neſts, and proper aboads. He retayneth that which was fit for his ſacrifice.

12. *But heere I heare th'vngodly that for feare.*] Before hee paſſeth any further,

further, hee ſetteth downe the obiection of certaine prophane perſons, who call the Hiſtory of the Deluge in queſtion, becauſe they could not comprehend how it might be poſſible, that an Arke (of three hundred cubits long, fifty cubits broad, and thirty cubits height) ſhould bee able to carry for ſo many moneths, amidſt ſo horrible a tempeſt of winds, raines, and raging waters, ſo weighty a burthen, and containe ſo many beaſts with their fodder, conſidering that the greateſt Gallion in the Ocean, could not be capable to beare ten moneths prouiſion for an Horſe, an Elephant, a Camell, a Bull, and a Rhinocerote. The Poet ſetteth down diuers anſwers to to this obiection.

The firſt, that the baſtard creatures, and ſuch as were afterwards engendred by mixture of diuers kinds (as the Mulets, the Leopards, and others produced afterwards, and which nature produceth dayly) were not incloſed in the Arke, which may be gathered by the Text of *Moſes*, who maketh mention of the true and ſimple kinds, and not of the mixt, which cannot be properly called kinds, as the Interpreters alſo maintaine.

The ſecond, that the Arke was capable (becauſe the cubits were Geometricall) to containe the true Animals; to wit, the ſauage, domeſtike, creeping, and flying creatures, both male and female. This is propoſed briefely. For which cauſe we will ſpeake a word or two therevpon. *Moſes* reciteth in the ſixth Chapter, the foureteenth Verſe, &c. That God hauing determined to ruinate the world, ſaid vnto *Noah*, Make thee an Arke of the wood of *Gopher* (which ſome ſuppoſe to be a ſort of Cedar, or of Firre) thou ſhalt make the Arke for lodgings, and ſhalt pitch it both within and without. And ſhalt make it thus: The length thereof ſhall be three hundred Cubits, the bredth fifty Cubits, and the height of thirty Cubits. Thou ſhalt make windowes to the Arke, and ſhalt finiſh it a Cubit high, and ſhalt put the point of the Arke, on the ſide of the ſame: likewiſe beneath thou ſhalt make a ſecond and a third Stage. The wood of the Arke then was of a firme and ſolid matter, not ſubiect to rottenneſſe, and I ſuppoſe, that it was a kind of Cedar, like vnto that whereof *Pliny* maketh mention in the fifteenth Chapter of the thirteenth booke. The Firre is eaſie to be wrought vpon, light, and proper to make Veſſels of long continuance. But for as much as the Expoſitors are of diuers opinions, in the interpretation of this word *Gopher*, which is not found in all the whole Old Teſtament, but in this onely place of *Moſes*, I leaue the more exact ſearch thereof vnto the Reader.

Furthermore, it is not to be doubted, but that *Noah*, a man endowed with the great gift of God, and eſpecially with exquiſite prudence, exactly alſo comprehended and executed this Commandement of Gods, in ſuch ſort as the Arke (that is to ſay, The couered Barke) was made and perfected according to the patterne deſcribed by *Moſes*. And ſince the whole proceeded from the expreſſe ordinance of God, by whoſe ſecret motion, both the cleane and vncleane beaſts afterwards entred by couples after *Noah* into this Arke; I conclude, that there was ſufficient ſpace of lodgings as well for beaſts as for their prouiſions. An ancient Heretike, named *Apelles* (the ſcholler of a moſt miſchieuous maſter, called *Marcion*) hauing proudly controlled *Moſes* writings, gaue occaſion to the

Fathers, especially to Saint *Origen*, to intreat amongst other points of the capacity of the Arke of *Noah*. He therefore maketh the Cubits of the same, Geometricall, in such sort, as one Cubit is of sixe others in squire. Which I. *Buteo*, a learned Mathematician of *Dolphins*, subtilly expresseth, in a particular Treatise made vpon *Noahs* Arke: where he manifestly prooueth all that which needs to be expressed touching this edifice; and the habitation of creatures, with their prouisions. I. *Goropius* likewise hath discoursed amply thereupon in his *Origines*, in his second booke, intituled, *Gigantomachia*, where he inserteth a part of *Buteos* discourse. I will simply set downe my opinion, that, to take the Cubit in his common signification of a foote and a halfe, & considering the length and heighth of the Arke (hauing beneath, a stage for the prouisions of beasts; in the midst, the foure footed, and creeping creatures; aboue, the Birds accomoded, & *Noah* with his family, then the couer thereof aboue this third stage) there will be found a most sufficient space to lodge all sorts of creatures at large, euen to the number that *Moses* generally setteth downe, that is to say, male and female of euery kind vncleane, and of the cleane seuen of euery kind, both male and female. The Poet speaking of the Geometricall Cubits, had respect to the solid Cubit, comprehending it in length, heighth, and bredth together.

There are some that make the Cubit three foote long; and put a difference betwixt that which they call legall, and a mans Cubit, hauing reference to that which is said in the 3. Chap. of *Deuteronomy*, touching the Iron bed of *Og*, King of *Bashan*. See *B. Arias Montanus*, in his book intituled, *Tubal-cain*, and the other, called *Noah*, where hee disputeth of the measures and buildings mentioned in the holy History, and especially of the Arke. These books are in the volume which he calleth *Apparatus*, annexed to the great Hebrew, Greeke, and Latine Bibles, imprinted at *Antwerpe*. That which abuseth the Atheists, and prophane men, is, that they consider not that *Noah*, and the men in those dayes had longer Cubits, by reason of the stature and heighth of their bodies, so as it should be a very hard thing exactly to compare at this day the measure of their feet, or other parts with ours. And although that in the time that *Moses* wrote, the bodies were diminished in greatnesse, yet that which he wrote, was with all facility comprehended of the Israelites, who from hand to hand knew these things, which they vnderstood from father to sonne as cleerely, as if they had seene, and measured them with their eyes.

The last reason alledged by the Poet (adoring the wisedome of Almighty God, who hath made all things in number, weight and measure) is the reason of reasons: and they are altogether vnreasonable, who vvould reason against it; and it is to be without reason, to propose reasons to those who lost the vse of all true reason, and vvill comprehend nothing, except that which their extrauagant and senceleſſe reason soundeth in their eares. But to the Text.

13. *World-shaking Father, Winds King, calming Seas.*] *Moses* saith in the eighth Chapter of *Genesis*, verse 15. that God spake vnto *Noah*, that was inclosed in the Arke a yeere and certaine dayes, and commanded him to goe out with his Family, and all the beasts, vpon whom he powred

red his blessing, which continueth vnto this day; *Noah* hauing obeyed Gods Commandement in building an Altar, and taken all cleane beasts and birds (for this difference he had learned in the holy Schoole of the blessed Patriarkes, who were taught by God) and offered in repentance and faith (apprehending the Messias and the Sauiour to come) holy Sacrifices vpon the Altar. Becausе that the sacrifices were visible testimonies to the faithfull, of their miserable estate in *Adam*, and of the grace that was offered vnto them in their Sauiour, apprehended by the eyes and hands of a liuing faith; vndoubtedly, such holy Ceremonies were accompanied with most ardent prayers, true faith being vnable to bee idle in those hearts which were inflamed with the loue of God, who beleeue, and beleeuing, speake as the Prophet saith. The prayer is applyed to the consideration of the times past, and that which is to come, and grounded vpon *Moses* Text.

14. *Increase* (quoth God) *and quickly multiply.*] The remainder of this booke contayneth a short exposition of the principall points contayned in the ninth Chapter of *Genesis*. The first sheweth Gods blessing, who would that *Noah* and his sonnes should increase, multiply, and repleniſh the earth. For the world being in a manner created anew, it was necessary also, that God should sanctifie and giue them life by a new blessing. The second, that all creatures should be subiect vnto them, which appeareth as well in the industry that mankind hath, euen vntill this day, to get the mastery ouer them, and to haue his sustenance, seruice, profit and pleasure from them in infinite sorts, as also in this, that the creatures hurt not men any more, whom they might easily exterminate, if the truth of this Word of the eternall God (*Let the feare and fright of you bee vpon all beasts of the earth, &c.*) were not as it were a bridle to represse so many armed creatures against *Adams* progeny.

As touching the third point, *Noah* and his children are permitted to vse both the beasts, and the fruits of the Earth freely, vpon condition they should not eate the flesh with the bloud; our Lord intending by this restriction to make it knowne, how abominable murther was in his sight, whereof also the fourth point maketh expresse mention, in such sort as *Moses* reciteth it. In conclusion, to comfort both *Noah* and his off-spring the more, he pronounceth and sweareth vnto them, *That the world shall no more perish by an vniuersall Deluge*, and to assure them, he saith, *This is the signe of the couenant betweene me and you, and betweene euery liuing creature that is with you, to continue for euer: I will set my Bow in the Clouds, &c. Gen. 9.* verse 12, 13. &c.

15. Noah *lookes vp, and in the Aire hee viewes.*] There is nothing defectiue in this elegant Poeticall description of the Rainebow in Heauen, of which wee haue spoken in the second day of the first Weeke, in the exposition of the 722. Verse Before the Deluge this Arke was apparant, but at that time it was not a Seale of Gods Couenant with mankind, to warrant him from ruine, by the Deluge of Water, as it was afterwards.

Moreouer, as concerning the Poets Philosophie, vpon the blue and red colours of the Rainebow, representing the punish-

ment of the first and last world, it is borrowed from some ancient Doctors, and containeth no absurdity. But the Reader hath free liberty to rely on that which he shall iudge to be most receiueable. Such poeticall allegories and Licenses haue a good grace, and their vse may be admitted, when they are modestly imployed, as our Poet doth, without tying any man to receiue them, but leauing euery man to his owne free Iudgement.

16. *Then hauing cald on God, our second father, &c.*] The holy History saith (*Genesis* the ninth Chapter, the twentieth Verse) that *Noah*, the labourer of the earth, began to plant the Vine. This sheweth, that before the Deluge, *Noahs* profession was to till the earth with all that which dependeth therupon: an occupation worthy of those holy Patriarkes, & proper vnto their long life; for that this exercise both then, and a long time after, was a commendable vsury, a profit without enuy, an occupation that maintained all the rest, and the true meanes of long life. During the time that *Seths* sonnes exercised themselues in tillage, *Chams* were addicted to the high estates of the world, which was the cause that made them lesse holy, and of lesse wisedome. Moreouer, after the Deluge hee planted a Vine, which haply before-time was knowne, but not so carefully husbanded as it was afterwards, which wee may gather by the accident mentioned in the History, which is, that *Noah* tasted of the Wine, and was drunke, and discouered himselfe in the midst of his Tabernacle: For it is very likely, that if Wine had beene in vse before the Deluge, that drunkennesse, with other dissolutions, had shewed themselues, and had gotten head: It would haue giuen *Noah* occasion after the Deluge to haue beene better aduised, & to haue carried himselfe with more circumspection. But these words (*He drunke Wine*) seeme to shew, that before that time he had not tasted the sweetenesse of that fruit, and that he was surprized before he knew well what it was. Some suppose, that it pleased the diuine bounty to pleasure and feast mankind, as it were, after the Deluge, with the eating of flesh: and shewing them the meanes and vse of Wine, to furnish man with stronger meate and drinke, and some remedies against diuers infirmities and sicknesses. It is probable that the earth hath lost a great part of her force, by the malediction redoubled vpon the sinnes of mankind, and that the Deluge was as it were a strong Lee, hauing strength in it to diminish the force of all creatures so much, especially mens bodies, which since that time haue beene more feeble, and of lesse continuance then before. God therefore would solace our poore nature, in giuing vs ability, and a more solid meate, and sweeter drinke to our bodies.

And as touching the places and countries destitute of Wine, he hath furnished them with fruits and proper graines, whereof they make their drinkes, which reioyce, fortifie, and fatten, and likewise make them drunke, vsing them immoderately. The Poet hath properly added the description of a place which is commodious for Wine, and to plant a Vineyard, and the fashions of the same, described fully by those who haue intreated of such matters. See *Pliny* in his 17. booke, chapter 21, 22, &c. and *Ch. Estienne* in his *Country house*, in the Chapter of the Vine.

17. *Then* Noah *willing to beguile the rage.*] Some suppose that *Ianus* (so famous

famous amongst the ancient Authors) was the Patriarke *Noah*, to vvhom they gaue this name, becauſe of the inuention of Wine, which the *Hebrewes* call *Iain*, to which word the Greekes and Latines haue relation. But others are of opinion, that *Ianus* was the iſſue of *Iſaun*, the ſonne of *Iaphet*, *Gen.* 10. from whom the Grecians and Latines deſcended. Beſides, they haue repreſented this *Ianus* with two faces, to ſignifie his prudence; but eſpecially for that they had heard of the Deluge, and of the firſt world which *Noah* had ſeene: but ſince, all this hath beene very vilely corrupted with ſtrange inuented fables, as the bookes of the Pagans euery where can teſtifie. That which the Poet ſpeaketh of *Noahs* drunkennes, is touched in a word by *Moſes*, *Gen.* 9. 21. but our Author hath wittily amplified the whole, deſcribing with a ſingular grace a man, no man, when he is ſurcharged with Wine; thereby to breed in vs a diſtaſte, and deſire to deteſt this vniuerſall vice, reputed at this day, a vertue in the world, as the reproaches of the Prophets, the diſſolutions of the ancient Grecians and Romanes, the inſolencies and exorbitant diſorders of our time are inſtances of. There is amongſt the workes of S. *Baſil* (an ancient Biſhop of Greece) a Homily againſt drunkenneſſe, and diſſolution, where hee omitteth not to repreſent the drunken man, according as hee is heere deſcribed by the Poet. That which is ſaid of *Cæſar*, that dying, hee couered himſelfe with his gowne, at ſuch time as *Brutus* and his confederates ſlew him in the open Senate, is written by *Plutarch* in his liues; but contrary to *Iulius Cæſar*, the drunkard hath neither remembrance of honeſtie, or ſhame, lacking at that time the beſt part of himſelfe, the vſe of reaſon; whereby it appeareth, that drunkenneſſe is in many reſpects more dangerous then death it ſelfe. The compariſons repreſenting the nature of detractors (borrowed from *Plutarch* in his Treatiſe of Flatterers, and elſewhere) are ſo properly applyed by the Poet to his purpoſe, as that they neede no elucubration of ours to explaine it.

18. *Come, brethren, come, come quickly, and behold.*] *Moſes* ſaith, *Gen.* 9. 22. that *Cham* (the Father of *Canaan*) hauing ſeene his fathers ſhame diſcouered in the midſt of his Tent, blabbed it abroad to his two brethren, *Sem* and *Iaphet*; who at that time tooke a Cloake, and put it vpon their ſhoulders, and going backwards, went and couered their fathers ſhame. And this is that which the Poet intreateth of in this Section.

19. *When Wine had wrought, this good old man awoke.*] The holy Hiſtory reciteth in the Chapter aboue-mentioned, that *Noah* being awaked from his Wine, knew (by *Sem* and *Iaphet*, who indeuoured themſelues to aduertiſe him of the inſolent impiety of *Cham*, to the end he might reproue him) that which his yongeſt ſon (words aggrauating in all ſorts the enormitie of this deriſion) had done vnto him. He therefore ſaid; *Accurſed be* Canaan, *he ſhall be ſeruant to the ſeruants of his brothers.* He ſaid alſo, *Bleſſed be the eternall God of* Sem, *and let* Canaan *become ſeruant to* Sem *and* Iaphet. *Let God in ſweetneſſe and mercy draw* Iaphet *vnto him, and let him lodge in the Tabernacles of* Sem, *and let* Canaan *be made their ſeruant.* The Theologians propoſe diuers queſtions vpon all this holy Hiſtory, whereof the two principall are: 1. Why *Noah* was drawne into ſo horrible a denunciation, and imprecation, againſt his yonger ſonne *Canaan* and

and his race. 2. What the benedictions pronounced vpon *Sem* and *Iaphet* doe import. The Poet answereth in a word, that *Noah* pronounced these maledictions and benedictions, from a propheticall spirit, for that it pleased the infinite wisedome of God to humble his poore seruant *Noah*, and afterwards to make vse of his fatherly authoritie, to pronounce the iust and reuerend sentences of the eternall counsell: For in few words, the estate of the world, and Gods Church is represented by this great Patriarke, who could not haue pronounced these things (the true effects whereof discouered themselues afterwards in so many sorts, as well in the ruine of the *Canaanites*, as in the confusion of their descendents, as in his mercy shewed to the true Iewes and faithfull Gentiles) except by the holy Spirit, to whom that which is to come, is present. To conclude, *Moses*, after his accustomed manner, hath comprised the whole in a few words, yet such, as are expressely significant, and easie to be comprehended by all those, who with reuerence & humilitie consider and reade them, with the assistance of the good Commentaries of the ancient and moderne Doctors.

20. *Errour, no errour, but a wilfull badnesse.*] Hee grauely, and in very proper termes detesteth drunkennesse, saying, that if no other euill had taken head and hold in the world then this fall of the Patriarkes, *Noah* (the patterne of vertue) it ought to bee had more in detestation then death it selfe.

In briefe, the Poet briefely hath cõprehended all that which the Sacred & prophane ancient Doctors haue written against drunkennesse. There are some expresse passages in holy Scripture, which shall suffice the Reader to obserue likewise. See *Pro.*20.1.& 21.17. & 23.20.29.30.&c.and 31. 4. *Isay* 5.11.22. & 28.1. *Ose* 4.11. *Luke* 21.34. *Rom.*13.3. 1.*Cor.*6.10. *Gal.* 3. 21. *Ephes.*5.18. Amongst the Ancients, Saint *Chrysostom* and *Basil* haue in their Homilies grauely and grieuously condemned this vice. And there is a whole Homily in the first *Tome* of Saint *Basil*, and the 80. in the fourth volume of Saint *Iohn Chrysostomes* workes, expounding these words of Saint *Paul* to *Timothy*, *Modico vino vtere*, *&c.* See that which S. *Augustine* writeth to the sacred Virgins; and in his 5. booke vpon *Genesis*, where he speaketh of *Lot*. Saint *Ierome* to *Oceanus*, and *Eustochius* vpon the first to *Timothy*, chapter 3. and to *Titus*. Amongst the Pagans the 84. Epistle of *Seneca* is worth the reading. The Poets both Greeke and Latine haue infinite inuectiues against this foule sinne, condemned by nature, and euen by the brute beasts abhorred. As touching the examples alledged by the Poet, of *Clitus* and of *Pentheus*; see *Plutarch* in the life of *Alexander* the Great, and *Ouid* about the end of the third booke of his Metamorphosis. In the holy Scripture, the examples of the euils that grow by the excesse of Wine, may appeare in *Noah*, *Lot*, *Nabal*, *Ammon*, *Ela*, *Balthasar*, and others. The Histories of our time containe a thousand of them meerely Tragicall, which all posterities will both admire, and euer detest.

THE

THE SVMMARY OF THE SECOND DAY OF THE SECOND WEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.



HE three Bookes following containe that which is moſt remarkeable in the euents of the neereſt off-ſpring of Noah, *according as* Moſes *ſpeaketh in the* 10. *and* 12. *Chapters of* Geneſis. *But becauſe the building of the City, & of the Tower which was afterwards (called* Babel) *is notable aboue the reſt attempted in thoſe dayes; and that vpon the diſſipation both of the worke, and of the workemen, there inſued the diuerſitie of Languages, and the peopling of diuers Nations; the Poet in this place very fitly calleth this ſixth booke,* Babylon. *To giue himſelfe an entry into this diſcourſe, he propoſeth that which is moſt likely; that is, that* Nimrod *was (as it were) the Author of ſuch an enterprize. And to the intent he may inrich his Poem with neceſſary ornaments; hee beginneth from the conſideration of the good hap of ſuch people as are gouerned by wiſe Princes, and from the misfortune of thoſe that ſerue Tyrants, praying God to turne and ouerturne ſuch confuſions, which he in liuely tearmes deciphereth. This done, he diſcouereth in the firſt place* Nimrods *policies, who exerciſed himſelfe from his childhood in diuers kindes; to the end, that by little and little he might make himſelfe Maſter of men, diſcouereth his*

his carriage amongſt his companions, ſaith, that hee ſpareth not his body, approueth his valour vpon ſauage beaſts, and againſt ſome in particular; by reaſon whereof, hee gaineth the hearts of the people, and becommeth their Commander. Then vnmasketh he himſelfe, and to maintaine his pretended and fore-practiſed violence, he counſelleth the people to lay the foundation of a Citie, and to build a high and mighty Tower, to ſecure themſelues for all futuritie againſt a new Deluge; a counſell receiued with ſuch affection, as that incontinently euery one ſet his hand to the worke. But God highly diſpleaſed with this their preſumptuous worke, confounded the Languages of the builders, who thereby are inforced to ſurceaſe their worke, being all of them vnable to vnderſtand one another, by reaſon of their different Tongues, the ſource of many incommodities, to which are oppoſed ſome commodities. From this firſt point, the Poet entreth into the ſecond, containing a learned diſcourſe of the originall of Languages, and the aduantage a man hath ouer all other creatures, by the antiquity of the Hebrew tongue, which he maintaineth to be the firſt and chiefeſt of all others, by many notable reaſons: adding withall, that the ſame was deriued from Adam, and continued vntill Nimrods time, ſince which it hath remained in the Family of Heber. And as touching the other Languages diſparted, as into ſundry ſeuerall parcels, he ſheweth the diuers changes in a naughty Language, the credit which the time, mans ſpirit, and the vſe haue ouer other Languages of the world; amongſt which, the Hebrew, the Greeke, and Latine hold the chiefeſt rankes. For the third point, the Poet (re-gathering breath) inricheth his Poem with a neceſſary diſcourſe of all the principall Languages of the world. And to the end he may giue himſelfe the more grace and ſcope, he faineth a viſion, where the lodging and Image of eloquence appeared vnto him; and about this Image, the Hebrew, Greeke, Romane, Tuſcan, Arabian, Alman, Spaniſh, Engliſh, and French tongues, with the names of certain perſonages of moſt noble note, that haue excelled in the ſame, to whom hauing done reuerence, hee cloſeth this Viſion, and concludeth his ſixth Booke.

THE

THE SECOND DAY OF THE SECOND VVEEKE

of VVILLIAM of *Saluſt*, Lord of BARTAS.

BABYLON.

1. 

Happy people, where good Princes raigne.] In a few lines wee haue heard a good Prince very liuely deſcribed. Theſe flowers are gathered from infinit good Authors, both Sacred and prophane, who haue ſet down moſt notable good leſſons and examples to this purpoſe. *Moſes* in the Law; *Dauid* in the *Pſalme* 101. declare the rules how great men ſhould gouern themſelues. They themſelues, and ſo many good Iudges and Kings amongſt Gods people, are patternes and preſidents of good life, to all thoſe that will duely and dutifully execute their charges. *Plato*, *Ariſtotle*, *Xenophon*, *Plutarch*, and others likewiſe publiſh and propound diuers excellent precepts, and examples for their inſtruction, who ſhall come hereafter. The benefits that proceede from the vertues that are heere deſcribed (each of which requireth a Commentarie) are infinite. If at this day there bee any ſuch Princes in the world; how happy ſhould their ſubiects repute themſelues! After the pure knowledge and reuerence of the True God, we cannot enioy a greater benefit in this world, then to bee gouerned by ſuch men as are adorned with the vertues that are heere deſcribed. Behold then the perfect Image of a good Prince.

2. *Vnder a Tyrant, to conſume ones age.*] To giue a greater luſtre to the precedent deſcription; he propoſeth another wholly contrary, and wonderouſly dreadfull; that is to ſay, of a Tyrant, who liueth in perpetuall

diſtruſt of the world, as *Dionyſius* the elder, the Tyrant of *Sicily*; vvhoſe life is now read amongſt thoſe of *Plutarks*. He was ſo diſtruſtfull and ſuſpitious, that for the feare he had of his Barbers, hee made one of his daughters to ſtand by him with a brand or burning coale, and after this manner, cauſed his haires to be ſindged of. Furthermore, a Tytant ſoileth himſelfe with Inceſts, Palliardiſe, Adulteries, Sodomies, and filleth his Court and Country therewith, as did that villanous *Nero*, whoſe life is written by *Suetonius*, *Tacitus*, and others, who recount wondrous, infamous, and horrible outrages committed by him. Beſides, the Tyrant will not be ſubiect to any Law or order whatſoeuer; hee reuerſeth and ouerthroweth the fundamentall Lawes, and the Pillars of Eſtate, where hee pretendeth that he will be ſubiect vnto them; and his policy thereby is to aduance himſelfe the more, in diſcouering and ruinating by diuers practices, al thoſe that may make head againſt him. From thence it proceedeth, that he cannot ſuffer any ſcrutiny or ſearch whatſoeuer of his baſe & barbarous carriage: but ſuppoſeth the ignominy particular men ſuffer in his violence, to be a ſtep to his glory. The better to maintain himſelf, he entertaineth troubles, partialities, quarrels, ciuill tumults; and is a fauourer of Ruffians, Bawds, Flatterers, Lyers, diſſolute and effeminate Perſons, Murtherers, Impriſoners, Epicures, Atheiſts, Paraſites, and all ſorts of prophane perſons. He promiſeth Mountaines, and performeth Molehils, thinketh it to be a glorious thing to falſifie his faith, and to betray and intangle by faire ſpeeches, both high and low; vſing colourable and counterfet ſpeech, humble and courteous proteſtations, but his heart is traiterous, and tyrannous, that indureth nothing, that pardoneth neuer, but is nouriſhed with fire and bloud. He treadeth downe and ouerthroweth peaceable and vertuous men, ſupporteth and aduanceth the turbulent, bloud-ſucking, and vicious; ſelleth the publique Offices, ouer-burdeneth the people by an vnlawfull number of Officers, who liue by other mens ſpoiles, willeth that the Subiects ſhould be kept vnder in ignorance, drieth farre from him all induſtrions, prudent, and learned men who are of ability, and accompanieth himſelfe with none but Fooles, Iugglers, pleaſant Ianglers, minions, and men of no worth; but like little Muſhromes that ſpring vp in a night, who wholly depend on him, and court his coffers, without giuing him (as alſo they cannot) counſell for the common good; for which they care not in any ſort whatſoeuer, but their owne particular, onely which they imploy in nought elſe but diſſolution and exceſſe. Beſides, ſo farre is he from reſpecting, or drawing neere vnto him men of honour and qualitie, that contrariwiſe, after the examples of *Tarquin*, ſurnamed the proud (whoſe Hiſtory *Titus Liuius* reciteth, in the firſt booke of his ſecond *Decade*, touching the heads of Poppy, which he bruiſed with his Staffe, to teach his ſonne without ſaying any thing, to cut off the chiefeſt men of eſtate, and to leaue, as another man ſaith, fifty Frogges to fiſh for a *Salmon*) hee beateth downe the high ſpikes, that is to ſay, he cauſed all thoſe to be ſlaine, who would haue withdrawne him from his pernicious deſſeignes. And which is more, ſuch an accurſed wretch, without God, and without Conſcience, and worſe then a ſauage beaſt, ſpareth neither couſin, nor brother, but exterminateth both, ſometimes

times with armed hand, ſometimes by cloaked treachery, and ſpareth not to poiſon his deareſt friend, ſo to become the ſole ſoueraigne Commander, if it were poſſible. But notwithſtanding all his ſtrong and ſundry guards, he feareth euery man, and is contemned, mocked, and deteſted of all men. In concluſion, hee maketh it his glory to inuent Subſidies, Impoſts, and Tributes, to impouerish his people, and is a *Man-eater*, as *Homer* ſaith. The examples of the Image of a Tyrant are in number infinite, both in prophane and Sacred Hiſtories, as well ancient as moderne.

3. *Yet* Nimrod *had attain'd to twice ſixe yeeres.*] The children of the ſonnes of *Noah* being multiplyed, as *Moſes* reckoneth vp their number in the ſecond Chapter of *Geneſis*, they began to diſperſe themſelues, and to take diuers habitations, but not farre diſtant the one from the other ſo ſoone after the Deluge.

Amongſt the other ſonnes of *Cham*, *Cus* is numbred (the father of *Nimrod*) of whom the Hiſtory reciteth, that hee began to be mightie vpon the earth; that he was a puiſſant Hunter before God, and that the beginning of his raigne, was *Babel*, *Erec*, *Accad*, and *Calne* in the country of *Senaar*. Vpon this place we finde two expoſitions. The firſt, of ſome who maintaine, that *Nembrot* or *Nimrod* was the firſt after the Deluge, who then begunne to inſtitute a kinde of publike gouernment; and by the conſent of diuers Families, who had conceiued of his wiſedome and valour, was accepted for Gouernour and chiefe Conductor, to addreſſe & ranke diuers Families together; by reaſon whereof, he is ſurnamed the puiſſant Hunter before God, becauſe that with ſtrong hand he repreſſed thoſe diſordered and wicked men, which like ſauage beaſts ſpoiled and peruerted all humane ſocietie. But the moſt part of the expoſitors take this otherwiſe, and hold that *Nimrod* by diuers policies and violences made himſelfe Lord (elegantly deſcribed by the Poet) and that this power which was attributed to him, was not truely royall and lawfull, but a dominion vſurped by force, a power ambitiouſly purchaſed, conſiſting in the ſurprize of men, whom he gouerned not in a peaceable manner, but ſcattered them as if they had beene beaſts; yea, *before the Eternall*, that is to ſay, as if it were in deſpight of God, who had eſtabliſhed a more peaceable order and gouernment amongſt the Families.

This ſecond expoſition is the more probable, be it that wee conſider the race of *Nimrod*, or the property and ſequel of the words of the Text, or the buildings of *Nimrod*, or the iſſue of his demeanors. The Poet relying on this opinion, hath followed in the reſt the deſcription of the youth and policies of this firſt Tyrant of the ſecond world, in ſuch things as are likeſt to bee true, and that with a grace requiſite in a diſcourſe, whereof the foundations are laid in ſo few words in the holy Hiſtory, and confuſed in other books with diuers fictions, or vncertaine names.

4. *Inthroned thus, this Tyrant 'gan deuiſe.*] This is the expoſition of theſe words (*Mighty Hunter before God*) that is, that *Nimrod* (the yongeſt ſonne of *Cham*) made no difficultie to aduance himſelfe againſt God and men. His building, and beginnings of his gouernment could not bee aduanced, without violating the liberty and repoſe of diuers Families,

ouer whom he vſurped. And there is no likelihood, that in this ſort hee ſhould get the ſuperioritie, but by ſucceſſion of much time, and by many Stratagems. Oftentimes the holy Scripture, vnder this word *Hunters* and *Chaſers*, vnderſtandeth the enemies of God, and the perſecuters of his Church. See the *Pſalme* 91. and the 124. *Ezekiel* 32. the *Lamentations* of *Ieremy*, chapter 3. The ſeuentie Greeke Interpreters tranſlate the Hebrew Text in theſe termes: He (meaning *Nimrod*) began to bee a Gyant on the earth; he was a Gyant, conducter of Dogs before the Lord God. By the hunting Hounds of *Nimrod* may be vnderſtood thoſe that vvere the Souldiers and fauourers of his tyrannie. *Moſes* nameth him *Gibor Sâid*, that is to ſay, a ſtrong, robuſt, or great and mighty Hunter, which hath relation not onely to the ſtature and height of his body, but alſo to his power and authoritie accompanied with violence, in all thoſe who haue not the feare of God. And although that *Moſes* in the 11. Chapter of *Geneſis* (where hee ſpeaketh of the Citie and Tower of *Babel*) maketh not any mention of *Nimrod*; yet the Poet hath very properly gathered from the tenth Verſe of the precedent Chapter, that *Nimrod* was the author and promoter of theſe buildings: Conſidering that *Babel* is called the beginning of the raigne of this man, who could not gouerne without ſome habitations for himſelfe, and for his ſubiects: Conſidering alſo that *Moſes* addeth the ſame, that theſe Cities (begunne by *Nimrod*) were in the Country of *Senaar*, and that in the ſecond verſe of the eleuenth chapter he addeth, that they who builded *Babel* inhabited a Plaine in the country of *Senaar*; vpon good ground, the inuention and beginning is heere attributed to *Nimrod*, who would by this meanes ſettle his eſtate, as this Monarchy of *Babylon* hath beene the firſt, and that of *Nineue* alſo, as a man may gather by *Moſes* words. The more particular diſcourſes vvith diuers other queſtions vpon *Nimrod* and his actions, require a Commentarie at large.

5. *Now as a ſparke that Shepheards vnteſpied.*] The Poet ſaith, that as a little fire which ſome Shepheards haue let fall amidſt the leaues of ſome great Forreſt (hauing beene ſmothered for a time) by the aſſiſtance of the winde, inkindleth it ſelfe, and at laſt groweth ſo ſtrong, that it taketh hold on the whole Forreſt, and leaueth not a *Driade*, that is, not any Tree whatſoeuer in his natiue or naturall barke. So the firſt purpoſes aduanced by *Nimrod* (being buzzed into the eares of the multitude by his minions) inflamed in ſuch ſort the hearts of the people, that the effect followed. This is that which *Moſes* ſpecifieth in the eleuenth Chapter of *Geneſis*, Verſe 3. and 4. They ſaid one vnto another (the principals hauing ſet the matter on foote) Now then let vs make Bricks, and let vs burne them thorowly in the fire. Thus had they Bricks in ſtead of ſtones; and *Bitumen* ſerued them in the place of Mortar. Then they ſaid; *Goe too, let vs build vs a Citie, and a Tower, the top whereof may reach vnto the Heauens, and wee ſhall get glory, for feare leſt we ſhould be ſcattered vpon the earth.* The Poet hath expounded this intention in his Verſes. Some are of opinion, that this proud building was begunne one hundreth and fifty yeeres after the Deluge.

The good Patriarke *Noah* (who likewiſe liued long time after) ſaw theſe

theſe confuſions and diſſipations of his poſteritie, for that it was our Lords pleaſure to exerciſe the patient faith of his ſeruant; in recompence wherof, he made him ſee the effect of his bleſsings in *Sems* Family, where the Hebrew tongue, and the doctrine and diſcipline of the true Church remained.

Furthermore, it ſeemeth that from this Hiſtory of *Moſes* (as touching the Tower, and the confuſion of the builders) the fabulous diſcourſe of the Poets was deriued (recited by *Ouid* in the firſt booke of his Metamorphoſis) as touching the Giants, who heaped *Pelion* vpon *Oſſa*, Mountaine vpon Mountaine, to ſcale Heauen, and to diſpoſſeſſe *Iupiter* of his Throne. In this ſort hath Satan endeuoured to falſifie the verity of holy Hiſtories. But this proud building ſheweth what worldly thoughts are, which vndoubtedly tend to no other end, but to deſpiſe the true celeſtiall immortalitie, to ſeeke out a falſe, fading, and terreſtriall pleaſure. Thoſe men that are carnall, haue no care in any ſort to celebrate and reuerence the Name of the True God, they thinke on nothing but their owne ambitions, and how to write their names in duſt. Let vs oppoſe to theſe indeuours of the Babylonians and their ſucceſſors, theſe ſentences of the 18. and 21. of the *Prouerbs*: *The name of the Almighty is a very ſtrong Tower: the iuſt ſhall haue recourſe vnto him, and ſhall be exalted. There is neither counſaile nor diſcourſe, nor power of force againſt God.* Likewiſe that vvhich is ſaid in the *Pſalme* 127. *In vaine buildeth a man his houſe, if our Lord ſet not to his hand.* This is but to build in vaine.

6. *Which God perceiuing, bending wrathfull frownes.*] *Moſes* ſaith in the 11. Chapter, and fift Verſe, and thoſe that follow: *Then God deſcended to ſee the Citie, and the Tower which the ſonnes of men had builded, and God ſaid; Behold, this people is one, and haue one and the ſame Language, and here it is that they begin to trauell, and now they ſhall not be hindred in any thing which they haue intended to performe. So then let vs deſcend, and confound their language, to the end they may not vnderſtand one anothers ſpeech.* Hee then added the execution of his ſentence, ſaying: *Thus Almighty God diſperſed them throughout the earth, and they ceaſed to build the Citie. For which cauſe it was called* Babel. For Almighty God confounded the Language of the whole earth, and from thence diſperſed them vpon the face of the earth. God (who is alwaies all in all) changeth not his place, neither aſcendeth or deſcendeth; but the Scripture ſaith, that he deſcendeth, at ſuch time as he doth any thing vpon the earth, beſides the ordinarie courſe of nature. *Moſes* comprehendeth infinite conſiderations, wrapt vp within this breuitie of words; eſpecially he ſetteth downe the great ſinnes of thoſe that builded this *Babel*, bringing in the eternall Iudge of all this world, vouchſafing to take the paines (as it were) to caſt his eyes vpō theſe fooliſh labourers. For it is not without cauſe that he introduceth the great God ariſing from his Throne (and if I may be bold ſo to ſpeake) forſaking the Palace of his glory, to come and ſee theſe durt pillars: but by ſuch a manner of ſpeaking *Moſes* ſheweth, that long before that time the *Babylonians* had builded maruellous high and proud Towers in their hearts, and that for many dayes they had burned in the fire of their concupiſcences wonderfull ſtrange bricks; that is to ſay, had amply diſcourſed together

together of the meanes how to get them renowme; ſo that there remained nothing fully to accompliſh their proud deſires, but to erect a Towre that might touch the Heauens, and rauiſh all thoſe that beheld it with admiration. But this inſolence and peruerſe confidence, deſerued (ſaith *Moſes*) a grieuous puniſhment. But as God is perfectly iuſt, ſo likewiſe impoſed hee vpon theſe builders, a chaſtizement that was anſwerable to their offence.

7. *This ſaid, as ſoone confuſedly did bound.*] Gods Will and Action is one and the ſame thing. In briefe, he ſent not forth lightning, nor windes, nor tempeſts againſt the Tower, but he contented himſelfe to beate the fantaſtike braines of the builders. Thus the building that was founded on their folly, was broken by the confuſion which God mixed in their different tongues: and theſe proud Maſons, in ſtead of the glory they aymed at to themſelues, haue gotten perpetuall and euerlaſting ignominy. Who would haue thought that God had had ſuch rods, ſo ready to puniſh mankind? But let the Reader conſider, whether the world is not yet at this day full of the Towers of *Babel*. Behold what infinite perſons do, in all ſorts of vocations. But ſince I intend to preſent nothing but Annotations, I leaue this conſiderance to the Reader, who ſeeth more then euer he did, how the world continueth ſtill the building of *Babel*; that is to ſay, furiouſly oppoſeth it ſelfe againſt the wiſedome and power of God, who walking vpon feete of wooll, and ſtep by ſtep, knoweth how with an arme of Iron, to beat down the builders, and cauſe all their windy works to vaniſh into nought. The Poet hath vſed diuers very apt compariſons, to repreſent the confuſion of theſe builders.

The firſt is taken from that which we ſee fall out amongſt a great troope of Peaſants ruled by the rod of *Dyoniſius*, or *Bacch*, that is to ſay, who haue their braines ſouſed in Wine, and are drunke; for amongſt ſuch men, a babbling and ſtrange confuſed noyſe made, as Towne-wakes, and other ſuch ruſtike paſtimes many times declare.

The ſecond is taken from the chattering of birds, different in voyce and recording.

The third from Maſons, forced by the furious great fall of ſome land waters, to abandon the bridges they haue begunne. There is in all this an elegant deſcription of the Iudgements of God by degrees and ſucceſſions, namely, in the confuſion of vnderſtandings, then of ſpeech, and finally, of the company, who (being vnable to continue together any longer) diſperſed themſelues in ſuch ſort, that (as *Moſes* ſaith) they ceaſed to build the City.

8. *O proud reuolt! O traiterous felony!* This is an elegant deſcription of thoſe miſeries which enſued after this confuſion of languages.

Firſt, the ſociety, vnion, and amity of people is diminiſhed in ſuch ſort, that it ſcarcely may be remedied, ſo that the one doth neither thinke, nor in any ſort eare for the other.

Secondly, the ſole language that was an Ornament to humane ſociety (which entertained men in peace and ſome modeſty, which produced a great contentment in all, which eaſily perſwaded euery man his duety, and had great authority amongſt all) hath loſt all that in this change, and

and loſt all the colour and grace of the language; ſo that at this day from the North vnto the South, and from the Weſt vnto the Eaſt, the fall of *Babel* ſoundeth as yet, that is to ſay, in the diuers languages of ſo many Nations, men may obſerue a whizzing and confuſed ſound in the moſt part, which hath neither grace, property, or naturalneſſe whatſoeuer. Howſoeuer it be, moſt men iudge thus of others. For what pleaſure, I beſeech you, ſhould a French man take to heare a *Muſcouite*, or *Mexicane* ſpeake, except he had learned their tongue, and they his likewiſe? And as touching other languages (which we vnderſtand and ſpeake in ſome ſort) how baſe ſeeme they vnto vs, in reſpect of our mother tongue, or other principall languages? 3. Whereas the moſt remote Nations might haue without any difficulties approached, conuerſed, & traffik't the one with the other: now a man is no ſooner out of his doores, but hee hardly vnderſtandeth thoſe whom he meeteth withall; and if he trauell in any forraine country, farre from his owne aboade, hee muſt of neceſsitie haue an Interpreter, or a long time to learne to ſpeake, or make ſignes, or wholly hold his tongue, and be ſilent, and liue like a beaſt. To amplifie this miſery further; the Poet ſheweth that if this diſorder had not hapned: a man might well haue learned all the liberall Sciences, and gained the height of *Pernaſſus*, or the *Encyclopedia*, meaning the reuolution of all Sciences, which is the crowne of the greateſt ſpirits; in briefe, hee might haue had an exact knowledge of all things, whereas now hee muſt ſpend all his life-time to learne the words of the Hebrew, Greeke, and Latine tongues, that is to ſay, to learne to babble, and in ſtead of being excellently perfect in diuine and humane Philoſophy, hee now bee now buſied in ſillables, words, periods, and other ſuch exerciſes, which maketh vs haue white heads, and gray beards, without hauing any certaine knowledge of Diuinitie, Phyſicke, or Law, which are the principall Sciences. The learned know how hard a thing it is, to get a well-ordered diſcourſe, which we call *Eruditionis modus*, or *Tropos pædias*; and that whatſoeuer *Ariſtotle* hath admirably ſhewed, (in that his excellent worke, commonly called *Organe*) is vnderſtood of very few. What may a man then ſay of the moſt part of mens diſcourſes, and deuices, who liue in theſe dayes? Truely, that it is but babble, that is, *Babel*. I ſpeake not heare of the ſubſtance of things; but of the faſhion, order, and meanes which men obſerue, in expreſſing their mindes vnto thoſe with whom they conferre, and who in like ſort vnderſtand them: what is this then but Barbariſme and ignorance?

9. *What ſhould I more ſay, then all ſpake the ſpeech?*] *Moſes* ſaith in the beginning of the 9. Chapter (that is to ſay, diuers yeeres after the Deluge, and in the time that *Chams* poſterity departed out of the Eaſterne quarters, and came and inhabited in the Plaine of *Senaar*) that in thoſe dayes all the earth was of one Language, and the ſame ſpeech: vnderſtanding thereby, *Noah*, his ſonnes, and all the Families iſſued from them, although they dwelled not together, yet notwithſtanding ſpake one and the ſame language. All of them came not from the Eaſt into the Plaine of *Senaar*: but their opinion is to be admitted, who hold that *Noah*, and *Sem* with their Families did not diſlodge ſo ſoone, and particularly ranked

ked not themſelues with theſe builders, who ſought renowme and poſſeſſions in this world. Some now will aske this queſtion, What language men ſpake in the world, before and after the Deluge, vntill this building of *Babel*? The Poet anſwereth, that it was the Language of God. Vpon this there are two opinions. The firſt is of ſome, who to honour their Country after the examples of certaine Nations, would make men beleeue that they were iſſued from the earth, or falne from the Moone, and hold that their language is the moſt excellent of all others. The *Egyptians* and *Phrygians* haue in times paſt debated hereupon, whereof we will ſpeake ſomewhat in the Section that inſueth.

Not many yeeres ſince a Phyſician of *Brabant*, called I. *Goropius*, hath publiſhed a great booke, intituled, *Origines Antuerpianæ*, wherein his principall aime is, to proue that the *Cimbrique* tongue (which is in his opinion the lower *Almaine*) is the firſt language of the world. Since his death, one of *Liege* publiſhed diuers other bookes of this Phyſician, vpon the ſame ſubiect; in one of which (which hee calleth *Harmathena*) this *Cimbrique* or baſe *Almaine* tongue is preferred before the Hebrew, Greeke, and Latine. I had neede of a long diſcourſe to anſwere his allegations; for the preſent, I will onely touch them in a word: which is, that all that which he propoundeth for the precellence of his tongue, is but a *Sophiſme*, which in Schooles we call *petitio principii*, when as a Sophiſter maintaineth that to be granted him, which another expreſſely denyeth, and which can neuer be proued.

Goropius layeth this foundation of his diſcourſe, that the *Cimbrique* tongue hath borrowed nothing from any other, and that that of the Hebrewes is deriued from it; and that the Hebrew likewiſe hath borrowed from the *Cimbrique*. We deny this to *Goropius* and his diſciples. If they ſhew vs ſome Hebrew words, or phraſes, that haue ſome agreement with the words and termes of the lower *Almaine*, and then conclude that *Adam* ſpake the lower *Almaine* tongue, and that *Moſes* and the Prophets language is difficult, ambiguous and poore, and borrowed from the *Cimbrique*, which he knew not how well to follow; I anſwere them, that they equiuocate, and ſhould ſay quite contrary, that the Hebrew tongue hath the precedence aboue all other that were begunne in *Babel*, and haue ſithence produced infinit others, as the *Almain* high and low, and ſuch like which are as yet in vſe in the world.

I deſire that the learned profeſſors of the principall languages ſhould ſpend ſome idle houres to refute *Goropius* allegations, eſpecially thoſe who deale in the Hebrew tongue, which he audaciouſly diſgraceth in the ſecond booke of his *Harmathena*, page 25. 26, &c.

The ſecond opinion, to which the Poet cleaueth, and I with him, which is, that the Hebrew tongue incloſed principally in the Canonicall books of the Old Teſtament (which haue beene miraculouſly preſerued vntill this preſent time) is the firſt Language of the world, and that whereunto *Moſes* had relation, when he ſaith, that the earth was of one lip, or of one language, before the building of *Babel*. The reaſons are touched by the Poet in a word, who will deduce them very amply hereafter, as wee likewiſe haue marked them in the margent, and will ſpeake ſomewhat of them

them in the 12. Annotation. But whereas this first language hath neither letter, nor word, which is not full of mysteries, after the dissipation of *Babel*, a man may say of euery other language, that it is but a corrupt, effeminate, and inconstant gibridge, and which changeth from age to age, as diuers haue already declared heretofore.

The Greeke and Latine tongues haue changed fiue or sixe times; and the learned know what disputes there are, as touching the writing, and the pronunciation and disposition of the termes thereof. What might a man then say of these Greeke and Romane Apes? or of the Barbarian languages both strange, and new? or of those tongues, whose pronunciation onely is ridiculous, and insupportable; or of others to vvhom vse, time, and power of Nations hath giuen some course and credit? But let vs reserue this discourse and such like vnto a Commentarie.

10. *The Phrygians once, and that renowmed Nation.*] The *Ægyptians*, who are great boasters, glorified themselues in times past, that they were the first and ancientest people of the world. One of their Kings, called *Psammeticus*, assayed to finde out the truth thereof, and to effect his purpose, he imagined that he could discouer by some meanes, which was the first language that was in the world. He caused two yong Infants newly borne, to be prouided, and gaue them to his shepheards to nourish, commanding that they should be brought vp in a certaine place where they should sucke Goats, expressely forbidding that no man shoud pronounce any one word whatsoeuer before them: and that then, after some time, and when they were growne bigger, they should leaue them alone, and suffer them to fast for a time. After two yeeres were ouerpassed, their gouernor, after hee had executed the Kings commandement, came and opened their lodging, at which time these two children began to cry *Bec, Bec*; but the Shepheard answered not a word. They repeated those words: and he aduertised his Master, who caused them secretly to bee brought vnto him, and heard the children.

Hauing inquired after the signification of this word; and vnderstanding that in the *Phrygian* language, it signified bread; the *Egyptians* acknowledged that the *Phrygians* were more ancient then they. *Herodotus* saith, that *Vulcans* Priests, in the Citie of *Memphis*, had reported no lesse vnto him. There are some that suppose that these children were nourished by dumbe nurses. How soeuer it be, the *Egyptians* pride was abated by this meanes. *Suidas*, concerning the truth, saith, *that these children which were nourished by a Goate, cast forth a cry like the voice of a Goate, which very neerely approcheth the pronunciation of this word*, Bec; a worthy reward to suffice him that made such an inquiry.

The ancient Grecians called an old Dotard *Beccheselenus*: a word compounded of *Bec*, and of *Selene*, which is the Moone, which afterwards became a prouerbe, as *Erasmus* expoundeth. But *Goropius* in the ninth and tenth booke of his *Origines*, playeth the Sophister after his manner, and deriueth the *Bec* from this word, *Bec*; concluding afterward that *Bec* in base *Almaine*, signifyeth bread; and that the children of *Psammeticus*, in that they demanded *Bec*, haue in times past spoken base *Almaine*:

vvhereupon it inſueth that this language is the moſt ancient of the world. So likewiſe calleth hee the diſcourſe which hee maketh on the ſame, *Becceſelanes*, a ſubiect ſufficient for ſome new *Ariſtophanes* to make a Comedie on. But let vs conſider the Poets anſwere to the *Phrigians*, and *Goropius*.

11. *Fooles that perceiu'd not that the bleating Flocks.*] The firſt anſwer is, that this word *Bec(* pronounced by the children) was a confuſed ſound approaching the cry of Goats. And how might they haue demanded bread, conſidering they had not any apprehenſion, nor had heard it from any man, nor conceiue the ſence thereof?

The ſecond is, that words are not borne vvith vs, but that vvee muſt needly learne them by conuerſation, & long vſe. If theſe words had come with them from the vvombe, his children ſhould haue pronounced others beſides. For the vnderſtanding being mooued, and the belly a hungry, contenteth not it ſelfe to expreſſe his paſſion in one ſyllable.

The third is, that men are truely proper to ſpeake, but not, except ſome one faſhion them: and that if they be nouriſhed by beaſts, in ſtead of articulate ſpeech, they ſhould haue nought elſe but a ſound, and confuſed cry, no more then beaſts haue.

In briefe, I conceiue that this diſcourſe of *Herodotus* (touching theſe two Infants with *Bec*) is but a fained Fable, and a heareſay, to vvhich I oppoſe the antiquitie of the Hebrew tongue. And if it bee neceſſarie wee ſhould beleeue *Herodotus*, I ſhould ſay, that the *Phrigians Bec* is deriued of *Lechem* of the *Hebrewes*. *Goropius* Diſciples confeſſe, that the *Phrigians* are deſcended from *Noahs* ſucceſſors, and conſequently ſhall not finde it to be a ſtrange matter; if, I ſay, that in retaining ſome remnants of their grand Sires language, they haue inlightened (as infinite others haue done) and abbreuiated the moſt part of the words; ſome whereof, notwithſtanding, are remaining, to teſtifie the Antiquitie and principalitie of the Hebrew tongue.

The Poet afterward ſatisfyeth them that would ground themſelues vpon the confuſed noiſe of beaſts, the chirping & chanting of birds, and the prattle of Parrats, to obſcure that which he had touched, as touching the perfection of the firſt Language; and ſheweth, that man onely (being indued vvith reaſon) is the onely creature liuing vpon the earth, that is capable of diſtinct, gouerned, ſignificant, proper and diuers ſpeech, and exerciſed in diuers tongues. In example whereof hee produceth learned *Scaliger*. From thence it inſueth, that man cannot learne to ſpeake, if hee be nouriſhed amongſt beaſts, which are creatures irrationall: or likewiſe if he from his birth be brought vp amongſt thoſe that are mute; whoſe countenances and confuſed ſound hee haply might learne, but ſhould neuer ſpeake or vnderſtand any thing diſtinctly, if firſt another ſpake not before him; and that by diuers repetitions and reiterations infuſed that into his apprehenſion, which he intended to teach him: vvhich not only is manifeſt in Infants, but in the moſt aged, who dayly learne infinite words, and names, but more particularly of thoſe things vvhich they had ſeene diuers times before.

It

It followeth then, that the whole diſcourſe of the *Phrigians Bec*, is but a fained fable; and therefore an vnworthy ground for any man to make a foundation thereupon, to proue that the *Phrigian* tongue, or thoſe mens ſpeeches, (who pretend to take their beginning from this Nation) is the firſt Language of the world. Another man may finde in his tongue infinite words, and draw out as ſtrong concluſions as thoſe of *Goropius*. Furthermore, it is a thing to be wondred at, that the Pagan Authors haue ſaid nothing, nor made any mention whatſoeuer in their bookes, of the beginning and occaſion of the diuerſitie of languages; yea, that the Grecians, and other ſuch wiſe men (who haue made profeſsion to know more then all others) haue not knowne the originall of their own tongue. *Moſes* onely hath written this memorable Hiſtory, and hath taught the Pagans the off-ſpring of their languages. There is as yet this thing alſo to be admired in the Hiſtory of *Babel*, that the onely Hebrew tongue (as the chiefeſt of the vvorld) hath continued amongſt the people where the Church of God vvas, and in vvhich the Meſſias vvas borne, and from vvhence the preaching of the Goſpel hath proceeded: touching the manifeſtation of the promiſed Sauiour, vvhich preaching afterwards (by the meanes of the benefit of tongues) hath beene ſpred by the miniſterie of the Apoſtles thoroughout all the quarters of the world. So then, *Moſes* (deſcribing the beginning of tongues) proueth, that his Hiſtory precedeth very farre all other; and ſo ingraueth vpon the doores and ruines of the Citie and Tower of *Babel*, a holy aduertiſement vnto all men, to the intent they ſhould flye from Atheiſme, and that proud folly, which raiſeth vp Towers againſt Heauen, that rebelleth againſt God, who permitteth the vvicked for a few moneths and yeeres to grow proud, to the end afterwards to ouerthrow them after ſome dreadfull manner. *What ſhould not humane preſumption haue attempted* (ſaith Saint *Auguſtine*) *when as the top of this Tower had touched the clouds? It is humilitie (which lifteth vp the heart vnto God, and not againſt God) that bringeth and directeth into the right, true, and ſure way to Heauen.* I haue added this tract to the precedent, becauſe that humane ambition cannot be too much deteſted; wheras theſe builders endeuored themſelues to make the after-Ages beleeue, that they had beene induſtrious men. Let vs remember our ſelues, that the true praiſe conſiſteth not in the magnificall apparance of vvorks; but in ſuch workes as are truely good, and approued by God. Let vs now returne to the Poets Text; who in a word (hauing touched the originall of tongues, and refuted ſome infer'd obiections) doth now ſhew that the Hebrew is that tongue, to which wee ought to attribute the firſt and the moſt ancient place amongſt thoſe which haue beene, that are, and that ſhall be in the world: and of which likewiſe, a man may truely ſay, that it is the moſt excellent of all others.

22. *What ſhall I more ſay, then all ſpake the ſpeech*] He ſetteth downe fiue reaſons, which induce vs to beleeue that the Hebrew tongue is the firſt, whatſoeuer the Grecians and others vvould alledge.

The firſt is, that this tongue cõprehendeth many things in a few words, is wondrous ſignificant, expreſſeth cleerely, and briefely, all whatſoeuer a man can thinke: and when there is a queſtion, to diſcouer the moſt ſe-

cret, and inmoſt ſecrets of the heart, it pretermitteth nothing, hauing a vvonderfull grauitie, ſweetneſſe, viuacitie, and efficacie in its words, periods and diſcourſes, more admirable then all the ſweet fluencie of the Grecian tongue, vvhich with his words of the ſame ſignification, his bald, or ouer-curiouſly coyned Epithites, her ſubtill tranſlations, her compound words, her tenſes, and other deuices is no more comparable in reſpect of the other, then is the vvhiſtling of a Gold-Finch, to the tune of a Nightingale. The proofe whereof vvill appeare, in the diligent and ſerious ſearch and obſeruation of the Words, Periods, Sentences, and Diſcourſes of the Hebrewes, vvith the Greekes and all others; not onely by their Grammars and Dictionaries, but by their vvhole bookes. I in particular containe and content my ſelfe, to oppoſe one onely booke of the *Pſalmes*, of *Salomon*, of *Iob*, or *Eſay*, againſt all other writings whatſoeuer, not fearing to maintaine, that in one of them a man ſhall finde almoſt in euery Chapter, more Elegancie, Maieſtie, Greatneſſe, Figures, and all ſorts of ornaments for a dicourſe, then in all their huge Volumes which humane wiſedome prizeth ſo higly. I ſpeake not of the ſubſtance of things, which in the meane time is ſo happily expreſſed in this tongue, that the reſt, howſoeuer they indeuour and doe, cannot but very groſly and extrauauagantly repreſent that, which the other maketh a man to behold to the life, in whatſoeuer thing ſhe pleaſeth to vtter.

The ſecond reaſon is, that the Rabbins or Hebrew Doctors (men wondrouſly carefull to conſerue the vvhole body of the old Old Teſtament, not omitting the leaſt point or accent which they haue counted and re-counted diuers times) haue obſerued in the two and twenty Letters of the Hebrew Alphabet (either conſidered diſtinctly, or vnited the one with the other) all the ſecrets of Diuinitie and Philoſophy, both Naturall and Morall.

This is a thing note-worthy in the Hebrew tongue, that all the Letters haue their proper ſignification. Moreouer, that the Letters of the moſt principall tongues of this world, haue deriued their originall from thence, as their Grammars teſtifie plainely enough to the Reader.

Thirdly, that the primitiue words (whence infinite others are deriued) in diuers principall Languages, are extracted from the Letters, the Syllables, or the Hebrew words. I ſpeake not heere of the excellency of the accents thereof, nor of the property of her Vowels.

The *Rabbins* haue afterwards found many ſecrets in the tranſpoſition, or Anagrans of Hebrew words; and that which the Grecians and others after them haue inuented, is nothing in compariſon. For there is ſcarcely one word in the Hebrew tongue, which being transferred, as it may eaſily be, ſometimes in two, three, and foure ſorts, according to the number of Letters, which preſenteth not another word, or concordant relatiue, or contrary ſence; with appearance, liuelineſſe, and ſo great beauty as is to be wondred at.

In the third place, one onely name, or vvord, yea one letter will make a man vnderſtand a vvhole ſentence, as the *Egyptians* haue had

had ſithence (in imitation of the Hebrewes) their Hierogliphicall Letters, which are nothing in regard of the Letters, and Hebrew words. This would require a whole booke, that ſhould bee deſcribed by order, and by the hand of a man exerciſed in the knowledge of tongues, as I could name three couple yet liuing, who could exceeding well performe it. In expectation whereof, I referre the Reader (that is deſirous of ſuch obſeruations) to *The Harmony of the World*, written by *George* and *Guy le Feare*, to th'*Eptable* of *I. Picus*, Earle of *Mirande*, to the *Hierogliphikes* of *I. Goropius*, from the beginning of the 7. book, vnto the end of the ſixteenth, to the three bookes of *I. Reuchlin* of the Cabaliſticall Art, and to the three Bookes of *The admirable Subiect*, touching the admirable word, to the *Cabala* of *I. Picus*, and to the Interpretations which *Angelus* the *Burgonian* hath made. Moreouer, a man may ſee infinite and worthy obſeruations to this purpoſe, in the great treaſure of the holy or Hebrew tongue, written by *Sannes Pagninus*, and ſithence augmented by diuers other learned Profeſſors in that tongue: likewiſe, in the Dictionaries of *Forſterius*, *Auenarius*, and *Marinus*. See moreouer the *Siriaque* Inſtitutions, &c. of *Caninius*, the Methridates of *G. Geſner*, the Alphabet in twelue tongues of *Poſtel*, and his booke of *Origines*, or of the Antiquity of the Hebrew tongue. There are many other ſuch Tracts in print, of diuers learned men, from whom, and from the books aboue-mentioned, a man may gather infinite proofes of that which the Poet hath touched in his ſecond reaſon.

The third is, that there is not any Nation vnder Heaueh, that retaineth not ſome Hebrew words; firſt, the *Chaldey*, the *Syriaque*, the *Arabian*, the *Egyptian*, the *Perſian*, the *Aethiopian*; and diuers others, as the *Goth*, the *Trogloditique* and *Punique*, are in ſuch ſort deriued, that they approach the ſame, as the Romans doe the Latine, the one more, the other leſſe. Firſt, the Greeke and Latine, then the others (which are more different) haue notwithſtanding had ſo many words, that a man cannot deny but that they were deriued from this Fountaine head, as many haue obſerued, and it ſhould be an ouer-tedious matter to cite examples to illuſtrate it by. Thirdly, the origines of diuers words (eſteemed to bee Greeke, or deriued from other tongues) are found to be Hebrew, as *Francis du Ion* hath manifeſtly ſhewed in his learned Oration, *De linguæ Hebrææ antiquitate, & præſtantia.*

The fourth reaſon is, that the doctrine of the Old Teſtament (which is the doctrine of the firſt and moſt ancient people of the world) is not found but in the Hebrew tongue. It is a thing confeſſed, that the people that deſcended from *Sem* (the ſonne of *Noah*) are the moſt ancient. In this Nation the Church and the Hebrew tongue haue continued: God ſpake not but by the high Prieſt, who wore the ſacred *Ephod*, and the Pectorall of Iudgement, vpon which were ſet *Vrim* & *Thummim* (words ſignifying brightneſſe and perfections, or light and integrity) which alſo ſome haue ſuppoſed to be the great Name of *Iehouah*, incloſed within this Pectorall. Others ſay, that they were the rankes of twelue precious ſtones, enchaſed in this Pectoral, in which were engrauen the names of the twelue Tribes of *Iſrael*: ſo that this ſhould be a repetition of that which *Moſes* ſaith in the

17, 18, 19, and 20. Verſes of the 28. Chapter of *Exodus*, where he ſpeaketh of *Vrim* and *Thummim*, in the 30. Verſe. Others hold, that they were certaine names, others preferre diuers other opinions. Some Modernes doe ſuppoſe that theſe words were written in the Pectorall. This is a ſecret, the ſearch whereof (be it that a man diſpute of the words likewiſe, what it might be, and what is become thereof, &c.) is different and vnneceſſary, conſidering that ſince the manifeſtation of Ieſus Chriſt, we ought to follow the truth, without dreaming vpon ſhadowes. Theſe names giue vs to vnderſtand, that all light and perfection proceedeth from our Sauiour, in whom was the fulneſſe of the Deity, in whom are hidden all the treaſures of Science and Vnderſtanding, who is the light of his Church, who hath beene made vnto vs by God his Father, Wiſdome, Inſtice, Sanctification and Redemption. In all Iudgements, Demands, Oracles and Reuelations which were made by *Vrim* and *Thummim* (as a man may gather by the 27. Chapter of *Numbers*, from the 1. booke of *Samuel*, chapter 13. and 30. and other places, where men asked aduice and counſell of the Lord, and receiued an anſwere by the month of the high Prieſt) there was a cleere light, a ſure verity and perfection. In Ieſus Chriſt all is accompliſhed. But theſe demands and anſweres were propoſed and giuen in the Hebrew tongue, long time before the other Languages were in vſe in the world; for after the diſſipation of *Babel*, the people had not ſo ſoone an entire body of publike eſtate.

And as touching Religion, it was but in the race of *Sem*, as *Moſes* ſheweth euidently vpon all the Hiſtory of *Abraham*. In reſpect of dreams & prophetical viſions, God ſpake not, they vnderſtood not, neither did he anſwer or inſtruct the Church, but in this ſignificant, pure, chaſte, holy and diuine Hebrew, whereas the others are ſoyled with infinite corruptions, deriued from the diſhoneſt, fooliſh, erronious & prophane diſcourſes of thoſe that vſed them, except the bookes of the new Teſtament, and all writings drawne from the Fountaine of the holy Bible, without which there is nothing but vanity, vncleaneneſſe, iniquity and impiety in the world. Moreouer, the eternall God propoſing and writing himſelfe at two times his Law vnto his people, and ſpeaking with his mouth in the Mountaine likewiſe to *Moſes*, and to his other ſeruants, was pleaſed to vſe the Hebrew tongue. The Angels and Prophets haue done the like, Ieſus Chriſt ſpake the *Siriaque* tongue, deriued in ſuch ſort from the Hebrew, that they haue a great affinity together, as their Grammarians teſtifie. The Apoſtles alſo haue ſpoken diuers languages, and wrote alſo according to the peoples and perſons with whom they had to doe; yet in their doctrine and in their bookes, they haue obſerued infinite kinds of ſpeaking, drawne from the Hebrew, as the learned Interpreters of the new Teſtament particularly declare.

The fifth and laſt reaſon propounded by the Poet, is, that the words, eſpecially the proper Hebrew names (whereof he alledgeth ſome one for example, to which a man may adde infinite others) are of great weight and ſignification: for ſometimes they diſcouer all that which hath befalne a man, to whom the name is impoſed. And which is more, if any one will take the paines to Anagrammatize them, he ſhall find diuers excellent ſecrets.

ſecrets. The Grecians haue in ſome ſor t ſeconded them in the ſignification of proper names, but not with ſuch gra ce and Maieſty as the Hebrewes haue done, who haue out ſtript them for diuers ages.

As touching the other Languages, the moſt part of their prop er names hath not any ſignification. Theſe are pleaſant inuentions, and the very Signes of barbariſme. There are ſome tongues more happy and rich in this kind then others. But their Etymologies (for the moſt part) are vncertaine, eſpecially, if the orginall of them bee not dra wne from, or approach the Hebrew tongue very neere. Againe, there is an occaſion preſented to the Reader in this place of a large Commentary, if he bee curious.

13. *All haile therefore, O ſempeternall Spring!*] Not without cauſe addeth the Poet this to the precedent diſcourſe, conſidering the excellency of the Hebrew tongue, the admirable perfections whereof he ſingeth in few Verſes, whereof each one requireth an ample Treatiſe, for that it is impoſſible to encloſe ſo great things in ſo few words. As for example, if a man ſhould exerciſe himſelfe neuer ſo little in the conſideration of three points, which the Poet toucheth in this place; that is, that the two and twenty Hebrew Letters are full of hidden ſence, that the proper names of perſons, of countries, and of Cities, in their tongue, are as many abridgements of their actions, & that the names of Birds, of terreſtriall creatures, and of Fiſhes, containe their naturall Hiſtory (although that ſince *Adams* baniſhment this knowledge hath beene obſcured) hee ſhall enter into an infinity of Diſcourſe. To inuite the Reader in ſome ſort to enter into this contemplation, I will propoſe him ſome examples.

As touching the myſteries of the Hebrew Alphabet, *Euſebius* and Saint *Ierome* in his Epiſtle *ad Paulam Vrbicam*, which is, the hundreth fifty and fiue, expound them to that ſence which I ſhall interpret them in our tongue. The firſt letter *Aleph*, ſignifieth Doctrine; *Beth*, a houſe; *Ghimel*, plenitude; *Daleth*, Tables; *He*, this; *Vau* and *Zain*, that; *Cheth*, life; *Theth*, good; *Ioth*, beginning; *Chaph*, hand; *Lamed*, diſcipline, or heart; *Mem*, of them; *Nun*, perpetuall; *Samech*, aid or ſuccour; *Ain*, fountaine or eye; *Phe*, mouth; *Sade*, Iuſtice; *Coph*, vocation; *Reſch*, a head; *Shin*, teeth; *Tau*, ſignes: which a man may expound thus: *The doctrine of the Church, which is the Houſe of God, is found in the fulneſſe of the Tables*; that is, *of the diuine Bookes.*

This Doctrine, and that plenitude of the Tables, is the life: for what life can we haue without the knowledge of the Scriptures, by which wee know Ieſus Chriſt, who is the life of thoſe that beleeue? and although their manifeſtation be excellent and perfect in regard of God, yet ſo it is, that for our parts we know but in part, and prophecy but in part, wee ſee as in a glaſſe in obſcurity: But being in Heauen, and made like vnto Angels, at that time the doctrine of the Houſe, and the plenitude of the Tables of the truth of God ſhall haue his accompliſhment; then ſhall we behold the good Prince, which is God, face to face, and ſee that infinite goodneſſe, who is the beginning of all things, yea, ſuch as hee is. In expectation of which good, each one ought to labour in his vocation, by the meanes of a right diſcipline, or of a true heart in aſſuring themſelues to find perpetuall

petuall aid in this celestiall verity, which is the sourse, or the eye of the mouth of Iustice, that is to say, of Christ our Head, whose vocation is in signes or markes of the teeth, or articulated voyces of the Scripture.

I pray the Reader to take in good part this allegory vpon the letters of the Hebrew Alphabet, and if he desire further knowledge, let him haue recourse to the rootes of the formall words of these letters: there may his speculation be satisfied more fully. For this time I haue thought good to let flye my Shaft towards the Butt and bent of our Poet.

As touching the second point, concerning the names of men, peoples, and Cities; I will set downe a brace of examples of euery one: *Abraham* signifieth, *The father of the multitude*: so is hee the father of the beleeuing, whose number is without number in respect of vs. *Moses* signifieth, *Draw-waters*. By him God drew his people out of the waters, and wrought wonders. *Arabes* are a people which yet at this day haue no biding place; for they vncessantly range along the Plaines and Desarts, and there hide themselues, and sodainely make incursions, and are great Robbers. Their name is deriued of the Verb *Arab*, by *Ain*, and in the 3. Coniugation, *Hearb*; which signifieth to intermix the day with the night: and because that in a desart and vast place all things are confused, as if the day and night were mixed together; *Arabia*, by reason of the situation thereof, hath beene so called. This word hath agreement with another *Arab*, by *Aleph*, which signifieth, to lye in wayte, to hide a man, as theeues and rauenous beasts are wont to doe.

The *Egyptians* in holy Scripture are called *Mitsrain*, because of their Fortresses, and defenced places, which they haue had of long time: the primitiue word is *Tsor*, which signifieth, to cloze vp surely. In some places of the Scripture, *Egypt* is called *Rahab*, which signifieth proud, as indeede the *Egyptians* haue alwayes beene great vaunters aboue all others. In regard of Cities; *Ierusalem* signifieth the vision of peace: and in truth properly, because that the peace and grace of God hath beene seene vpon the same for many ages, and especially for that she hath beene the figure of the Militant and Triumphant Church, as oftentimes it hath been spoken of the new and celestiall Ierusalem. *Babylon* commeth from the word *Babel*, the which is deriued from the word *Balal*, which signifieth to confound, mingle, and intangle. Assuredly, the terrestriall *Babylon*, and that which was in *Chaldea*, hath committed many spoyles and outrages in the world. *Babylon* (mentioned in the *Apocalyps*) hath wrought so many confusions, that it is impossible to describe them.

In regard of the third point, as touching Birds, foure-footed beasts, and Fishes; I will only set downe a couple of each of them for a patterne, fearing lest mine Annotations should grow into prolixity. The Storke (so much renowmed for his charity towards those from whom hee receiueth life) is called *Chasida*, that is, debonaire, charitable, endued with pitty. The Eagle is called *Nescher*, a word which agreeth with *Schor* and *Iaschar*, wherof the one signifieth to regard or behold, the other, to be right: because this Bird, amongst all others, hath a strong sight, and alwayes looketh on the Sunne.

Moreouer, a man may reade a liuely description of him in the 39. Chapter

Chapter of *Iob*, as alſo of the Oſtrich, & of diuers other birds, in diuers places of the Scripture. The horſe named *Sus*, is ſuppoſed to bee deriued from the Verbe, *Naſas*, if rather this Verbe be not deriued from it, which ſignifieth to riſe vp; for amongſt all foure-footed beaſts, this is the braueſt, and fierceſt, as *Iob* elegantly deſcribeth him in his nine and thirtieth Chapter. The Hebrewes giue the Lyon three names; that is, *Arieh*, *Labi*, and *Laiſch*.

The firſt commeth from another, which ſignifieth to teare and rent.

The ſecond hath relation to the word *Leb*, which ſignifyeth the Heart, and *Laab*, that is to ſay, to be in the Deſart.

The third word ordinarily ſignifyeth a great and furious Lyon; and hath his ſignification from the Verbe *Ioſch*, which ſignifyeth to tread downe, or knead ſomething, becauſe this creature tuggeth and treadeth his prey vnder his feete. The Whales and other ſuch great fiſhes, are called *Thannin*, a word which ſignifyeth a Snake, a Serpent, a Dragon, becauſe ſuch fiſhes are long, and turne and infold themſelues, and are alſo no leſſe dangerous in the Seas, then the Serpents & Dragons on the Land. In *Iob* in the 40. Chapter, the Whale is called *Leuiathan*, which ſome deriue from the Verbe, *Lauah*, which ſignifieth to borrow, and to take a thing to make vſe of it; becauſe this fiſh ſeemeth to ſport in the Sea, as in a place which was lent him, and where he is accommodated. The Crocodile, which liueth both in the Water, and on the Land, is named *Hatſab*; and ſeemeth to haue for his originall the word *Tſah*, which ſignifyeth the couering of a Chariot, becauſe of the length and thickneſſe of the skin of this great creature. In briefe, the Hebrewes ſpeake ordinarily of fiſhes in generall, becauſe they are as it were in another world, and retired from the ſight and conuerſation of men. They diſtinguiſh them then (after a manner) in their rankes, that is to ſay, into ordinary fiſhes, great, and ouergrowne, which they expreſſe by the words, *Dagh*, *Thannin*, and *Leuiathan*. I haue added this, the rather to exemplifie the excellency and proprietie of this tongue, contenting my ſelfe with this eſſay, and deſiring that ſome other would take the paines to doe better, in writing a whole complete diſcourſe vpon this ſubiect.

14. *For* Adam (*meaneth*) *made of clay.*] *Moſes* ſaith expreſſely in the 19. and 20. verſes of the ſecond Chapter of *Geneſis*, that God had cauſed all the beaſts of the field, & the birds of the aire to come before *Adam*, to the end, he might ſee how he would name them, and likewiſe to all things that had life: ſo that as *Adam* named them, ſuch were they called. *Adam* then impoſed names on all Beaſts, and all birds of the Heauen, and all the beaſts of the field; the wiſedome of our forefather was excellently adorned before his reuolt, and was the cauſe that hee gaue fit names and ſignificant to all the creatures that were ſubiect vnto him; and although that ſince the time of ſinne, the ſearch and knowledge of theſe names of birds and beaſts of the earth bee difficult, by reaſon of mans imbecilitie and want of iudgement, yet it is not impoſsible, as thoſe who are vvell practized in the Hebrew tongue haue already declared.

15. *And for each body acts and ſuffers ought.*] *Adam* a man perfectly wiſe before ſinne, contented not himſelfe to giue proper names

to all creatures, which were as the moueables and instruments of his house, whereof our Lord had made him Master; but besides that, inriched his language, with all the requisite ornaments to make it perfect; so that before his reuolt hee, spake more eloquently then any mortall man that came after him. Since his sinne, he had ignorance in his vnderstanding, and peruersitie in his affections, the which haue made both his owne discourse, and that of his posterities euer since defectiue, vnapt, confused, and oftentimes false in humane things, and indifferent; yea, euen in that, whereon the best wit of man most curiously relyeth for the most part. But the grace of God, the long life of the Patriarch, and the liuely memory of those wonders hee had seene in the Garden, were causes (as I verily beleeue) why the conuersation, instruction, admonitions and counsels of this great person haue had a maruellous efficacie, to perswade, and teach those who were in his schoole: For from him it is that we haue the Sciences, the Arts, and aboue all, the knowledge of the True God.

And although that since his time, these things haue beene more and more discouered; yet must wee needs confesse, that *Adam* was the first Doctor in this world. Whoso desireth to sound his profound wisedome, let him take the paines to meditate vpon the foure first Chapters of *Genesis*, and hee vvill confesse that hee beholdeth the Summarie of all that which all men haue knowne, and shall know vntill the end of the world. And it is a thing most assured, that *Adam* discouered all these things particularly to his children, and their successors. But *Moses*, vnder the direction of the Spirit of God, is contented to set downe the fundamentall points of things onely; otherwise the world neither might or could comprehend the bookes which a man might write vpon these foure first Chapters.

16. *This* Adams *language pure persisted since.*] The first World indured sixteene hundreth fifty six yeeres. *Adam* liued nine hundreth and thirtie yeeres. His successors preserued his language: and although they possessed a great extent of the Country to dwell in, yet may no man gather from any place in Scripture, any coniecture whatsoeuer, vvhich proueth that there vvere diuers languages before the Deluge. Since then there was but one, it was that very tongue which *Adam* taught his children: as also, all the proper names vnto the time of the Deluge are Hebrew. *Noah* the true sonne of *Adam*, spoke and retained this language, and taught it to his sonnes; and although for threescore or fourescore yeeres after the Deluge, they beganne to disperse themselues, and that corruptions crept in by little and little (as that which is said of *Nimrod*, and of *Assur*, in the tenth Chapter, and of the children of *Cham* seemeth to declare) yet so it is, that *Moses* in the beginning of the eleuenth Chapter testifieth, that at such time as they that came to inhabit in the Plaine of *Senaar*, and deuised how to build the Citie and Tower of *Babel*; all the earth had but one language, and were of one speech. Which I apply not onely to those who dwelt in the Plaine of *Senaar*, but also to all those who liued at that time in the world.

It

It is very likely that they who departed from the East, and ſtayed in *Senaar* vvere mighty in number. They ſpake Hebrew: But vvhen confuſion had diſordered their ſpeech, the one inclined to this, and the other to that; and by ſucceſſion of time their Hebrew diſguized by this diſſipation, grew corrupt, and they made (euery Nation retired apart) a particular language.

As touching thoſe which were not attainted with this confuſion, to wit, the deſcendents of *Sem*, or the more part; the originall and firſt Language remained with them, which was conſerued by *Heber*, in whoſe time this diſorder at *Babel* hapned; and from him, as ſome ſuppoſe, the Hebrew tongue, and the Hebrewes haue taken their name: as *Abraham* likewiſe (in whoſe Family this Language remained) is ſurnamed *Hebrew*. The Poet (with ſome other) leaueth the matter in ſuſpence, whether *Heber* was intermixed vvith thoſe that builded *Babel*; or whether hee were ſeuered from them apart. I ſuppoſe with ſome others, that hee was farre off them, and for a token of the boldneſſe of theſe builders, of whoſe diſſipation hee had aduertiſement, hee named his ſonne that was borne at that time, *Peleg*; which ſignifyeth Confuſion: and therefore *Moſes* ſaith, *Gen.* 10. 25. that in his time the earth was diuided. Behold that which may bee ſaid as touching the Hebrew tongue, which was afterwards conſerued by *Moſes*, and by the holy Prieſts, Iudges, Kings, and Prophets.

Let vs now ſee that which the Poet hath added touching the other tongues, which haue had their originall from the Hebrew, which, after the confuſion that hapned, were diſguiſed in a hundred thouſand ſorts by the people that were diſperſed, who coined and inuented new names euery one in his Country.

17. *But ſlippery time enuiouſly waſting all.*] The Poet now entreth into the conſideration of theſe languages which differ from the Hebrew; and ſaith, that the firſt languages that began at *Babel* (which were intermixed with the Hebrew) were corrupted by ſucceſſion of time, ſo that one language begat a great number of others, as a man may inſtantly know, if hee conſider how many ancient people haue preceded the Greekes and Latines. It ſufficeth mee for the preſent to touch theſe things in a word. He that would know more, let him caſt his eye vpon the three firſt principall Monarchies, and on ſo many diuers Nations, as depended on them, vvhereof the Hiſtorians make mention, and hee may ſee the abridgement in *the firſt Volume of the Librarie hiſtoricall of* N. de Vignier.

18. *Each language alters either by occaſion.*] He ſheweth by diuers reaſons whence this diuerſitie of tongues proceedeth. Firſt, the traffique which they of one country make with another, as well by Sea (called blue, or azure-coloured *Amphitrite*) as by Land, is the cauſe that men learne new words, of which (to ſpeake it in ſome ſort) they make their exchange and prouiſion, as well as of the reſt. Secondly, the man that is ingenious, and is deſirous to inrich his tongue, boldly adorneth and decketh it with that which he borroweth from others, reuoketh to memory the words that were forgotten, and inuenteth new, to which hee

addeth colour, luſtre, and faſhion agreeable. Thirdly, time changeth language (as wee ſee in the reuolution of all other things) to the end the more and more to make vs know and acknowledge, that there is nothing firme and permanent vnder Heauen, and in like ſort to abate the vanitie of humane vnderſtanding, which ordinarily gloryeth in thoſe things which are onely conſtant in vnconſtancie. Fourthly, the Spirit of man hath diuers deuices and inuentions, no leſſe happy to diuerſifie their language, as it may be ſeene in diuers languages beſides the Hebrew, which hath his perfection in the holy Scriptures. Fifthly, and principally the vſe therof is the King of all the languages in the world; which are of as much worth as men value them.

19. *And ſuch are now the Hebrew, Greeke, and Latine.*] For examples of this latter reaſon, hee propoſeth the principall languages of the world.

As touching the *Hebrew*, beſides the reaſons aboue-mentioned, it is that, whereby God hath reuealed his will vnto vs. It is the firſt draught of his diuine Law. The Greeke containeth the Liberall Sciences in writing. The Romane and Latine more neruous and graue then the Greeke (which is ſoft and effeminate) hath beene aduanced by the Romane Armes. Theſe three haue the dominion at this day. The Hebrew is not eſteemed, nor generally ſought after by all men, but it is the more cheriſhed by thoſe that know what it is.

As touching the Greeke, the vulgar at this day is very groſſe; the pure and onely good is in the bookes of *Plato, Xenophon, Demoſthenes, Iſocrates, Homer, Euripides, Sophocles, Plutarch, Baſil, Nazianzene*, and others in great number.

The Latine tongue hath recouered her luſtre within theſe foureſcore yeeres; in which time diuers great and learned men haue ſprung vp in Europe. But as yet they haue not attained the vigour & grace of the Ancients; as of *Cicero, Cæſar, Titus Liuius, Horace*, and infinite others vvell knowne, and of whom (as of all the moſt excellent in other tongues) the Poet is about to make mention.

20. *Writing theſe latter lines weary well-neere.*] Before hee maketh an end of this booke or diſcourſe (being entred into the ſubiect, that intreateth of tongues, and the aduancement of the ſame) hee taketh occaſion from thence to produce the three principall languages; namely, the Hebrew, Greeke, and Latine, attended by ſixe others very famous thorow all Europe in theſe later times. For this cauſe, and to the intent to inrich his Poem with ſome new ornament, (worthy the matter whereof he intreateth) he ſheweth, that being weary of ſo much former watchings, he laid him downe and ſlept: yet in ſuch ſort, that the earneſt deſire hee had to profit, and giue contentment to thoſe of his Nation, kept his ſoule ſo awake, as that he had a Viſion, deſcribed by him afterwards. This inuention is commendable and pleaſing, borrowed by imitation, from the beſt ancient Poets, Greeke and Latine, who being to repreſent any thing of conſequence, (to make their Reader the more attentiue) haue ingeniouſly made vſe of ſuch fictions.

21. *Gold-winged Morpheus, Eaſt-ward iſſuing.*] We haue ſufficiently ſpoken of dreames and of their cauſes, in the firſt day of this ſecond

Weeke.

Weeke. Hauing in this to ſpeake of a pure dreame, and eaſily comprehended, he diſtinguiſheth it from that which is darkeſome, and deceiueable, ſaying, that it was about the breake of day, at which time *Morpheus* with his golden wings, meaning dreames, pleaſant and ſweete, iſſued towards the Eaſt, by the gate of Chriſtall; that is, at ſuch time as the Day-ſtarre or morning is at hand, wee feele (if before-time we haue not watched) that ſweete ſleepe ſeazeth vs, and our ſpirits in a manner goe and come by the Gates of Chriſtall, dreames being at that time cleere and eaſie to bee retained, whereas thoſe that preſent themſelues before diſgeſtion bee made, or at ſuch time as the braine is full of vapours, are turbulent and vnquiet, and interlace themſelues in ſuch ſort, that in leſſe then a moment, there are a thouſand formed, which vaniſh as fleetingly as they were faſhioned ſpeedily. But our Poet ſaith, that he was led (as he imagined) into a pleaſant place, which hee deſcribeth in a few verſes very pertinent to the purpoſe which hee addeth.

22. *Iuſt in the midſt of this enameld Vaile.*] Firſt hee deſcribeth the lodging of eloquence, carued with a baſe or foote, to expreſſe the firmeneſſe and certainty of this excellent gift of God. Secondly, the ſtatue or image, which is, a *Coloſſus*, that is to ſay, ſuch as ſurpaſſeth all other in greatneſſe, which ſignifieth, that eloquent men by many degrees ſurpaſſe common men, whom likewiſe they faſhion in affection according to their owne liking, as the examples of *Pericles* and *Cicero* doe declare; and in the holy Hiſtories there are infinite proofes. He maketh this Statue of Braſſe, which ſheweth the luſtre, the ſound, and continuance of eloquence. In her left hand a Torch, which ſignifieth that the learned, true and eloquent diſcourſe cauſeth the truth of things both to be ſeen & conceiued. In her right hand, a Veſſell with water, becauſe a wiſe diſcourſe mortifieth and extinguiſheth the fire and fury of paſſions, whereof I might in this place ſet downe many hundred examples. But I leaue the ſearch therof vnto the Reader, to whom in this place I only preſent Annotations, which are already ouer-long. The chaines that are faſtened to her golden tongue (which attract to her ſo many Auditors, and are tyed to their eares) ſignifie the efficacy of a well-ordered diſcourſe, which is principally verified in holy exhortations, in the counſels of wiſe Politicians, in the Orations of good Magiſtrates, and valiant Captaines. In this manner did the ancient French repreſent *Hercules* (by them ſirnamed *Ogmius*) whereupon *Alciate* hath made an excellent Embleme, which is the 180. expounded at large by *Cl. Minos*. The Summary is, that eloquence is to be preferred before force. Our Poet alludeth to this inſcription.

Furthermore, by the wild Boare, the Tygre, and tame Beare at the foote of this Image, he implyeth that a ſweet and eloquent ſpeech appeaſeth the moſt cruell, ſauage, furious, and brutiſh diſpleaſures of the world. She maketh the Mountaines and Forreſts to dance; that is, ſhe mooueth, plyeth, and inſtructeth the moſt obdurate and dulleſt hearts that are, by her flexanimous and moſt powerfull perſwaſions. The Fables of *Amphion*, *Orpheus*, *Arion*, and ſuch like, may bee applyed heereunto. This Image

mage is inuironed with a double ranke of Pillars, well founded, which beare in due proportion the nine enſuing tongues, accompanied with thoſe which haue in a ſort ſupported and ſuſtained them.

23. *Now 'mong the Heauen-deare Spirits ſupporting heere.*] For the principall ſupporters of the Hebrew tongue, to which hee giueth the firſt ranke of eloquence, as alſo it is vnto this tongue, that this dignity appertaineth in all ſorts, (be it that we conſider the ſhortneſſe, naturalneſſe, gracious ſweeteneſſe, highneſſe, or viuacity of the ſame, bee it that wee contemplate the purity, the ſanctity, or the light and diuine maieſty thereof) hee ſetteth downe in the firſt place *Moſes*, becauſe hee is the firſt from whom we receiue the bookes of this language.

For as touching the booke or Prophecy of *Henoch*, it hath beene concealed for a long time agone. He deſcribeth this Law-giuer after an excellent manner, according as it was expedient, becauſe hee ſpake of eloquence. His Brow flameth like a Comet, that is to ſay, *Moſes* deſcending from the Mountaine where hee talked with God, had his face ſo bright and ſhining, that no man could behold him, for which cauſe hee was conſtrained to couer it with a vaile. The reſt is eaſie to bee vnderſtood, eſpecially by thoſe who haue neuer ſo little ouerlookt the Hiſtory. Beſides, the Bookes of *Moſes* were written many hundred yeeres before men ſpake Greeke, which was not knowne in the world, but a little time before the raigne of *Saul*, and there were very few or no bookes at all in *Salomons* time, as their owne Hiſtories will teſtifie, to thoſe that would ouerlooke them: And which is more, all their knowledge proceedeth from the *Egyptians*, *Phenicians* and others, who had learned by hearſay ſomething of the Hebrewes. And to returne to *Moſes*, he hath bin in highand maruellous eſteeme with an infinity of profane Authors. If any haue any way taxed or carped at him, it hath proceeded either from their extreme ignorance, or egregious malice, and that incontinently appeared in their writings. The ſecond is *Dauid*, of whoſe ſacred Hymnes hee ſpeaketh very much in a few Verſes, but very little, if a man conſider the excellency of them, vpon which, diuers ancient and moderne Expoſitors haue written many notable things, which I will not recite in this place, being aſſured that all true Chriſtians will confeſſe with me, that *the booke of* Dauids *Pſalmes is* (as Saint *Baſil* ſaith) *the ſtorehouſe and treaſury of all good doctrine: open to all*, and of which Saint *Ierome* and Saint *Chryſoſtome* ſay, *that there is nothing more fitting for the Peaſant, Handicrafts-man, the great and ſmall, then to ſing the praiſes of God contained in theſe excellent ſongs, which are the liuing and true Anatomy of the faithfull ſoule.* The third ornament of the Hebrew tongue is *Salomon* in his *Prouerbes*, in *Eccleſiaſtes*, in the *Canticle of Canticles*; bookes ſigned and enriched with more golden words, and notable ſentences, then his Crowne had precious ſtones: happy is he that delighteth himſelfe, and is dayly conuerſant in the diuine meditation of ſo profitable and neceſſary inſtructions. The fourth is the Prophet *Eſay*, the ſonne of *Amos*, ſuch in truth as the Poet hath deſcribed him, who contenteth himſelfe to name theſe foure as thoſe whoſe writings are moſt frequent amongſt vs, and who alſo are wondrous eloquent, as it ſhall be eaſie to approoue in particular in a Commentary, or continued diſcourſe thereof.

24. *Sweete*

24. *Sweete numbred* Homer, *heare the Greeke ſupports.*] *Homer* in his *Iliads*, and *Odiſſea* diſcribed in 48. bookes, is the ancienteſt Greeke Author which we haue, his inuentions are admirable, his diſcourſe liuely and naturall, his Verſes ſmooth-running, and ſuch as haue an infinite grace the more thy are conſidered: in them reſts a hidden ſence, and the ſource of all humane Science, as we ſee a thouſand thouſand pieces of his poeſie, in the bookes of the Philoſophers, Geographers, Orators, and Hiſtorians, as (amongſt other) *Plutarch* witneſſeth. *Plato* (ſurnamed Diuine) the ſecond, wondrouſly pure and ſublimed in all his diſcourſes, his true diſciple, who making profeſſion to know but one thing, ſaid, that he knew nothing, hath ſhewed that he knew all that which hee might learne in the world, as touching the world. For in regard of the Science of Saluation, *Plato* and his Maſter were both ignorant. In the third place is gentle and facile *Herodotus* in his *Ionique* tongue, which agreeth in many ſundry manners with our French. *Plutarch* hath ſomewhat too rudely handled this Hiſtorian, in fauour of whom I will oppoſe the teſtimony of a learned man of our time, who in a Preface of his ſaith of *Herodotus*: *Narrationes eius ſunt diſertæ, indicationes expreſſæ, ſpecioſæ, explicationes accuratæ, & euidentes, collectiones certæ, atque plenæ in his rerum geſtarum, hominum, temporum fides, accurata compertorum relatio, dubiorum coniectura fugax, fabuloſorum verecunda commemoratio, mirè vbique ſimplicitas, & eximius quidam candor.* Behold heere the praiſes and perfections of a prudent Hiſtorian. *Demoſthenes* (Prince of Grecian Orators, the rule of all thoſe who would ſpeake eloquently, a man that leadeth mens hearts as it beſt liketh him, excellent in all his Diſcourſes, which are partly publiſhed, and read with great fruit, and of great vſe for thoſe who know how to imploy them) is the laſt of the Greeke Authors. There are diuers others well knowne, whom wee neede not to ſpecifie.

25. *Th'arch Foe to factious Catiline, and ſince.*] The Ornaments and vpholders of the Latine tongue are firſt *Cicero*, ſurnamed the father of eloquence, extremely hated by *Catiline* and *Marc. Anthony*, againſt whom likewiſe he as ſpightfully oppoſed himſelfe, as his Orations in *Catilinary*, and his *Philippikes* do teſtifie. His workes ſo often printed, ſo vniuerſally read of all the writings of ſo many learned men, who borrow their beſt Tracts from this rich ſpirit, ſo learned and wondrous eloquent, do verifie that which the Poet ſaith.

Secondly, *Cæſar* is heere ſet downe for the ſecond, who euer ſhewed himſelfe valiant amongſt the valiant, and eloquent amongſt the eloquent, as his life written by *Plutarke*, and his Commentaries *De bello Gallico* (where he hath carried away the Plume and Palme out of the hands of all learned men, as too weake any way in writing of Hiſtories, euer to approach or ſecond his vnparaleld perfection) approoue ſufficiently.

Thirdly, he addeth the Hiſtorian *Saluſt*, of whom we haue two ſhort Hiſtories, but ſententious, pithie, and euidences of this ancient Roman vigor. I giue the Readers liberty to adde at their pleaſures to the praiſes of theſe three, diſperſed in an infinite number of learned moderne Bookes. Nor will I anſwere thoſe, who cenſure *Cicero* to haue had but words

words without learning, who say that *Cæsar* the Dictator, and first Emperour, wrote not the Commentaries which passe vnder his name, that *Salust* is difficult and too contract; supposing such exorbitant calumnies to deserue no other answer, but these foure Verses of the Poet.

Fourthly, in regard of the fourth, which is *Virgil*, a man cannot speake too much, his *Georgikes* and *Aenead* are admirable Books, aboue all books of humanity. I speake not of the excellency of his Verse: but his iudgement, the profoundnesse of his inuentions, his decency and decorums, his modesty, grauity, maiesty, the aduantage hee hath aboue all others, appeare not onely in euery booke, but in euery one of his Verses, where a man shall find a thousand secrets of all Sciences, wherof we haue in a manner but the Epitome, hauing in the rest proper termes, all fitting Epithites, Metaphors, and fitting figuratiue graces euery where, without affectation, or any obscenity whatsoeuer.

The learned *Cæsar Scaliger* (amongst diuers others) hath cleerely and fully expressed *Virgils* excellency in his bookes *De arte Poetica*.

26. *On mirthfull Boccace is the Tuscan plac'd.*] For the ornament of the Italian tongue, deriued from the Roman and Latine, hee setteth downe three Poets and an Orator, permitting diuers Historians and Secretaries, whose Bookes, Orations, and missiue letters wee haue dayly in our hands. The reason (in my opinion) is, that these foure containe all whatsoeuer excellency may be found in the rest.

He maketh also mention of the *Tuscan* tongue, because that amongst diuers of the Italians, it is the most complete Language, whether we speak of the *Lukquois*, the *Milanois*, the *Geneuois*, the *Venecian*, or others which are not so pure and refined, as the *Florentine* and *Tuscan* are: *Iohn Boccace* wrote many yeeres since, but very wittily and purely, as his *Decameron*, his *Flammette*, his *Philocope*, his *Laborinth*, and other his bookes, so dearely beloued by the children of this world do declare.

Secondly, *Francis Petrarch* (who rose vp afterwards) inuented most excellent words, hath enriched his Verses vvith infinite Ornaments, collected out of diuers excellent Authors, and beautified by his noble spirit, and vvhose Chapters, Sonnets and Songs are, of all, most admirable.

Thirdly, *Lewis Arioste* of *Ferrara* hath published a *Romance*, intituled, *Orlando Furioso*, in Verses so sweetly composed, and of such rarity, that all *Italy* haue them in most high esteeme, full of affections in his Discourse, strangely pleasant by the diuersity of those things which hee presenteth.

Fourthly, *Torquato Tasso*, the last in age, but the first in honour, as the Poet saith, the sonne of *Bernard Tasso*, an eloquent man, whose excellent Epistles are publikely read. His sonne hath written in Heroique Verses, in twenty bookes or Cantons, a Poem excelling all other Italian Poems, intituled, *Gerusalemme liberata*, where all the riches of the Greeke and Latine Poets are gathered, and enchased so excellently, as nothing can be better; with that seemelinesse, breuity, grauity, learning, viuacity and maiesty, as is obserued in *Virgil*. Some likewise haue imprinted at *Ferrara* three Tomes of his workes, where there are diuers sorts of Verses

Verſes, of all kindes of excellent inuentions; a Comedie, a Tragedie, diuers Dialogues and diſcourſes in Proſe, all worthy the reading, whereby a man may ſee the proofe of that iudgement, vvhich our Poet hath vſed.

27. *Th' Arabian language hath for Pillars found.*] This Language is deriued from the Hebrew. Amongſt all other learned men that haue illuſtrated the ſame, wee haue at this preſent the workes of *Aben Roïs*, that is to ſay, of the ſonne of Kings; for *Ben* in Hebrew, ſignifieth a ſonne; and the *Arabians* haue added the Propoſition *A*, and ſometimes *Al*. This *Aben Roïs* is he whom we commonly call *Auerrois*, ſurnamed the Commenter, an excellent Philoſopher, and who hath commented vpon the moſt part of *Ariſtotles* workes, tranſlated into Latine, and imprinted at *Venice*, where a man may ſee the ſubtill and profound ſpirit of this Perſonage, *Auicen* hath beene a great Philoſopher and Phyſician, as his workes which are in print likewiſe declare. *Geſner* ſaith, that *Auerrois* was of *Cordua*, and *Auicen* of *Siuill*; which I ſuppoſe to bee true: but wee know by their writings, that they were deſcended from the Arabians and Mahumetans.

As touching *Eldegab*; ſee that which *I. Leo* hath ſaid in the fifth booke of his deſcription of *Africa*. This Poet borne at *Malaga* in *Grenade*, very famous in all the quarters of *Buggie* and *Thunnes*, was very eloquent in the *Arabian* tongue, and admirable in girding at thoſe who had offended him, as hee made thoſe of *Tobeſſe* to know, againſt vvhom he vvrote a Satyre; the contents whereof is, that nature knowing that the *Tobeſſaines* would be baſe fellowes, and very ſwine, would create no excellent or good thing about their City but Nuts. The laſt which is *Ibnufarid*, is vnknowne vnto me.

28. *The Dutch hath him who Germaniz'd the Story.*] For ornaments of the Dutch or Almain language, he propoſeth *Michel Beuther* who hath eloquently tranſlated the Latine Commentaries of *Sleidan*; and after him *Luther*, borne at *Iſlebe*, an eloquent and zealous man amongſt all the Preachers and Theologians of *Almanie*, as all they, who reade his writings in that tongue, doe confeſſe. Hee preached and read for many yeeres in *Wittenberge* in *Saxony*. *Gaſper Peucer*, ſonne-in-law to *Philip Melanchthon*, a moſt learned Philoſopher, Mathematician, and Phiſician, as his workes doe teſtifie. *Peter Breutric*, Counſellour to *Iohn*, Duke *Caſimire*, and Agent for him in diuers Princes Courts. I might reckon vp diuers others; but it ſufficeth mee with the Poet to ſet downe ſome few.

29. *Gueuarra Boſcan, and Granad, which ſup.*] The bookes of *Anthony* of *Gueuarra*, *Boſcan*, *Grenade* and *Garcilace* haue beene for the moſt part tranſlated into Latine, Italian and French, but they haue more grace in their *Caſtillian*, which is the pureſt and exacteſt Spaniſh, and in which, the beſt learned and inſtructed men haue both ordinarily ſpoken, and written. Moreouer, the Poet hath choſen theſe whom he hath iudged to be moſt eloquent in that tongue; yet without preiudice to diuers others, who haue written in Rime and Proſe.

30. *But what new Sunne dazels my tender eyes?*] A digreſſion vpon

the praiſes of the Queen of *England*, which for 40. yeeres ſpace gouerned that Kingdome in great proſperitie, during the troubles and ruines of other Countries, hauing beene both in her perſon, and in her people, deliuered from infinite dangers. Beſides, this Princeſſe had theſe tongues which are mentioned by the Poet at her command, and at this day is acknowledged to be the Pearle of the World for her happy ſucceſſe and victories, memorable in all ſorts, and deſeruing an intire Hiſtorie.

30. *Our Engliſh tongue, three famous Knights ſuſtaine.*] For ornament of the Engliſh, he produceth *Thomas Moore*, and *Bacon* Chancelors; the firſt whereof was no leſſe indued with Learning, then Languages, both of them very eloquent in their Mother tongue.

As touching the Lord *Sidney* likewiſe, he hath euery where deſeruedchaſed the ſame praiſe which the Poet hath giuen him.

32. *Now for the French, that ſhapeleſſe columne rude.*] *Clement Marot* (admirable in his age, conſidering the ignorance and rudeneſſe of the precedent times) hath made the Muſes paſſe the Mountaines, and hath attired them in French, as amongſt all other his workes, the tranſlation of the nine and fortie *Pſalmes* of *Dauid* (which will endure as long as *I* and *No*) doe ſufficiently manifeſt. Hee wanted then that Art and grace in writing, which ſome that ſince ſucceeded him haue attained; yet howſoeuer in his dayes hee wrought wonders in the beginning, and following his naturall diſpoſition, ſhewed that hee could haue done much if hee would, ſince that in ſome things hee hath ſaid ſo well, as none ſince haue ſpoken better. For tranſlations wee haue *I. Amiot*, who turned the *Æthiopian* Hiſtory of *Heliodorus* out of Greeke into Latine, and all *Plutarks* workes, wherein hee hath happily taken paines to his endleſſe praiſe. I wiſh hee had ſet in hand alſo with *Thucidides*, *Xenophon*, and *Seneca*: His phraſe is pure and ſimple; neither wreſted, nor affected.

Blaiſe Vigniere hath tranſlated the Hiſtorie of *Poland*, a part of *Titus Liuius*, *Cæſar*, *Chalcondile*, *Philoſtratus*, three Dialogues of amitie, the Pſalmes in blanke Verſe. For my part I giue *Amiot* the praiſe and Prerogatiue.

I obſerue in *Vigniere* much diligence, and many places well applyed; but the other from his ſtore of more materiall ſtuffe beareth out himſelfe the better. The Lord of *Vaupriras* in *his French Library*, ſaith, that amongſt all the Muſes children which France hath bred & brought forth, *Vigniere* hath proued ſo worthy, that few or none that haue ſurpaſt, yea, or equall'd him in elegancy, and learning.

Of the Poets hee nameth *Peter Ronſard*, rich in the ſpoiles of the Grecians, and Latines, as his diuers Poems, Odes, Elegies, and Hymnes do verifie, which all yeeld no leſſe delight for the Argument, then for the varietie of the Verſe: whereupon our Poet giueth him the Attribute of Great. I call to minde heere a pretty *Apophthegme* of *Ronſards*, who being demanded, after the publiſhing of the Poets firſt Weeke, vvhat hee thought of that Worke, anſwered thus: *The Lord of* Bartas *hath done more in one Weeke, then I haue done in all my life time.*

As touching *Philip de Morney*, Lord of *Pleſsis Marly*, his learned

Com-

Commentarie of the truth of Chriſtian Religian, (honoured heere with all his true Titles, and written in pure good French, with the liuely reaſons which he alledgeth) leadeth whither him liketh beſt, that is to ſay, to the knowledge of Truth, all thoſe that with indifferency, and deſire of good ſhall reade him. The like teſtimonie is to bee giuen of his *diſcourſe, of life and death, of the progreſſe of the Church, of his Meditations, of ſome Anſweres, Letters, and Remonſtrances imprinted in diuers places*. For what he writeth, is confirmed by Arguments, Inductions, Reaſons, and inuincible proofes: the ſtile grauely-ſweet, well-compact, and very pleaſing both in ſound, and ſence.

The Poet hauing ſo naturally diſcouered his Viſion, concludeth his diſcourſe touching Eloquence and the fauourers thereof, moſt renowmed in diuers Languages; that done, hee endeth his ſixth booke, which is the ſecond, vpon the ſecond Day of the ſecond Weeke.



THE SVMMARY OF THE SECOND DAY OF THE SECOND WEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.



HE Poet being to ſpeake of the parting and peopling of ſo many Nations, iſſued from Noah, after his Inuocation to God, and a ſhort repetition of the diſsipation of the builders of Babel, ſheweth firſt why God would not that Noahs offſpring ſhould remaine confin'd in one part of the earth. Then entring into the matter, he ſheweth their diuiſion, and the habitations of their ſucceſſors, that is to ſay, the Eaſt to Sem and his; the South to Cham and his race: The North and the Weſt to Iaphet and his children. Vpon which the Poet ſtayeth, holding it better to hold his peace, then to diſcourſe vpon things inexplicable, buried ſo long agone in time out of minds Antiquity, whereof hee yeelding ſome reaſon, reiecteth thoſe, who for proofes of ſuch diſcourſes, build vpon Etimologies, or the imaginary interpretation of words: Whereby he verifyeth his own ſaying, in propoſing diuers remouings of the old Brittons, Lombards, Alians, & Vandales; which done, leauing the vncertaintie of the courſes of the Arabians, Moores, and Tartars, he ſpeaketh of the voiages and innouations made by diuers warlike Nations; as the Lombards, Goths, and ancient French: And this is (as it were) this bookes firſt Part.

In

In the ſecond, hauing ſaid in a word, that the ſonnes of Noah *peopled the world, he ſheweth that this was not done ſodainly, but ſucceſsiuely, and after a long protraction of time, by the multiplying of the people.*

Secondly, he gathereth from his purpoſe, that the firſt Monarchy could not begin elſewhere but in Aſſyria; conſidering that the other Coūtries were not as yet peopled, & that this was ful of Inhabitants, as alſo it is colligible by the aduancement of the Colonies, that out of doubt, the Hebrewes, Chaldeans, and Egyptians had naturall, and Metaphiſicall, or ſupernaturall Philoſophy, before the Grecians, *or Tyrians; and their neighbours inioyed all ſuch things, as Greece and Gaule were vtterly deſtitute of. In briefe, it is from the Plaine of Senaar, that all Arts and Sciences of the world are iſſued. Thirdly, he ſetteth downe the firſt, ſecond, third, and fourth Nations of of* Sem, *and of his deſcendents in the Eaſt: Conſequently, thoſe of* Iaphet, *and of* Cham, *towards the Weſt, the North, and the South.*

After this, he entreth into the third part, where hee ſpeaketh of the New World, or Weſt Indies: and propounding a queſtion how this fourth, and moſt great part of the world (diſcouered in our times) hath been peopled, when, and by whom; His anſwere containeth diuers heads, whereof the ſumme is, that ſince the Indians and Americans are not dropt downe from the Clouds, nor iſſued from the ground, like Cadmus *earth-bred people, their Countries haue beene peopled by ſucceſsion of time; but not ſo ſoone, becauſe of their diſtances, and diſcommodities of the wayes. That the Edifices and Buildings, the treaſures and gouernments of this New World, ſhew that it hath been long time inhabited, although the meanes (as it hath beene ſaid) be vnknowne. Whereto the Poet addeth his coniecture, then reckoneth vp the Countries of this New World, and the wonders in the ſame.*

The laſt part of this Booke comprehendeth the conſideration and and reſolution of two notable queſtions: Some therefore demand if it be poſsible that Noah *and his three ſonnes might ſo much increaſe, that, in leſſe then ſome hundreth yeeres, they could couer the earth? The Poet anſwereth affirmatiuely, and proueth it by reaſons and notable examples: And vpon that occaſion entreth inſtantly into an other queſtion, touching the diuers temperature and complexion of the Northerne and Southerne people, of whom hee diſcouereth the differences, as alſo the diſpoſition of the principals amongſt them.*

Then

Then vnfolding this more particularly, hee toucheth the notable diuerſities which are amongſt the Nations of Europe; eſpecially of the French, the Alman, the Italian, and the Spaniard. Whereunto hauing properly added why God would that Noahs *deſcendents ſhould be thus diſperſed throughout the earth; hee compareth the world vnto a great Citie, where the one traffique with the other for publique commoditie, whereof humane ſocietie is the Miſtreſſe; prouing in concluſion againſt the Atheiſts, that what they ſuppoſed to be created in vaine, and to be of no vſe, is oftentimes that which ſuccoureth vs moſt; witneſſe the Mountaines, the Deſarts, and the Sea. Vpon this he commeth to anchor in France, the Mother of Warriors, of Artizans, and learned men, ſheweth the great commodities thereof, without diſcommodities, and that the riches thereof ſtriue for preferment, with all the goods and treaſures of all other Nations, defectiue onely in one thing which is peace: for which hee becommeth an humble Petitioner to* GOD.



THE



THE SECOND DAY OF THE SECOND VVEEKE of VVILLIAM of *Saluſt*, Lord of BARTAS.

THE COLONIES.

1. 

Hil'ſt famous Drake-like coaſting euery Strand.] This is a Spaniſh word, and a name of dignity appertaining properly to Captains who trauel by Sea to make new conqueſts. This Title of honour is giuen vnto him, who firſt diſcouereth or conquereth a new Country; following the interpretation of the vvord which commeth of the Prepoſition, *Adelante*; which ſignifieth before, or ouer: and of the Verbe *Adelantarſe*, I march before. The Poet ſaith that he ſhall be a happy Captaine, ſince that in his diſcourſe (as in a veſſell) he goeth to diſcouer all the Countries in the world.

The Poet hath *Adelantade* whereon this Annotation is grounded.

2. *what fiery Pillar ſhall by night direct me?*] Hauing ſo many turnings to make, and ſo many Seas and vaſt vnknowne Regions to trauerſe; hee hath great reaſon to demand another light, then that of mans vnderſtanding. And it ſurely hath beene granted him; for all the ſubtiltie and indeuour of mans reaſon could not comprehend in ſo few words, ſo many things, as the Poet hath heere incloſed in leſſe then ſixe hundreth Verſes. In the ſequel, he ſaith, that the aboade and habitation of euery Nation had beene promiſed, that is to ſay, appointed and ordained by God before the *Androgine* (meaning *Adam* and *Eue* the Man-Woman, becauſe the Woman was made of one of the mans ribs, in ſuch ſort, that of one body God made two bodies, then of two bodies one body, in al-

lying them by marriage) had receiued vpon the earth his double one origine; whereby he meaneth, that before that *Adam* was created in *Eden*, and *Eue* taken out of his side: in briefe, before the Creation of the world; God in his eternall counsell had set and markt out the aboade of euery Nation: then could it not otherwise be, but this counsell must bee effected as it was afterwards.

3. *O Sacred Lampe that went'st so brightly burning.*] The Artike Pole-Starre is the Mariners directory; but the Poet requireth another brightnesse and aduiser, to shew him the true course, and lighting on the Apparition of the new and miraculous Starre that appeared to the Wise men that came from the East, to visit and adore Iesus Christ newly born in *Bethleem*, hee inuocateth the holy Spirit, the true Light and Loade-starre of our spirits; protesting that although the matter hee intreateth of, constraineth him to discourse now of one thing, and then of another; yet hath he for his principall scope, Iesus Christ both God and Man, towards whom he pretendeth to leade his Readers: As likewise all that which is proposed vnto vs in the doctrine of *Moses*, the Prophets and Apostles leadeth vs vnto this Port. This desire of the Poet maketh a vvonderful processe against those, who hauing impure hearts, do by their printed books, defile the eyes and eares of those whom they conduct (as much as in them lyeth) to Satan, and Hell.

4. *Euen so the builders of that* Babel *wonder.*] That which the Poet saith of the affright of those that builded the Tower, neere vnto the Riuer *Euphrates*, which passeth thorow *Babylon*, is expounded by *Moses*, vvho saith in a word, *Gen.*11.8. that they ceased from building the Citie vnder the one: the other likewise is vnderstood; for the strange confusion that hapned amongst them (like a clap of Thunder) strooke them with astonishment, and necessitie likewise constrained them to retire themselues one behinde another.

Furthermore, I am of this opinion with those, who suppose that the diuersitie of language is not to be considered in euery particular builder, but in the Families: that is to say, that Gods Mercy was such amidst his Iudgements, that the builders (departing from thence) should each of them leade his Wife and his Children with him, who both vnderstood and spake as they did: otherwise it was impossible that mans life should subsist. Those also who at the first retired themselues the farthest off from the others descended from *Noah*, & who were no partners in this audacious enterprize, had the rather the sooner forgotten the Hebrew tongue. True it is, that vpon this first dislodgement or breaking vp, some departed not aboue fiftie Leagues distance from one another. But according as it pleased God to make them to multiply, they from time to time sought out new Countries, and commodious habitations, and all by the assistance and secret conduct of the admirable Prouidence of Almightie God. See *Seneca in his consolatorie Epistle to Helbia*, Chapter 6, 7, 8, &c. where he speaketh of the remouings of diuers Nations, and of the causes of the same.

5. *For Heauens great Monarch, yer the world began.*] Hee mounteth as farre as the first cause of these remouings and peoplings of the children

dren of *Noah*. Incontinently after the Deluge God had blessed *Noah* and his sonnes, and said, *Increase and multiply, and fill the earth. And let the feare and affright of you be vpon all beasts of the earth, and vpon all birds of the aire, with all that which moueth vpon the earth, and all Fishes in the Sea, they are giuen into your hands, Gen.* 9. 1, 2. If then these builders had continued, and fixed their feete in the Plaine of *Senaar*, it had beene to disanull the blessing of God, as much as in them lay, and to haue depriued themselues of the great priuiledges, which his bounty had granted them. But the counsell of God must vpon necessitie remaine firme. And therefore according to his ordinance, he droue his Donataries farre off, to the end that from yeere to yeere they might take possession; the one on this side, the other on that of the compasse of the world. That which the Poet addeth, that God made three parts or lots of the greatnesse of the earth, may be confirmed by the tenth Chapter of *Genesis*, and the 32. Chapter of *Deuteronomie*, verse 8. *Noah* being graue, skilfull, and a well experienced person, was the instrument of Gods blessing in this place: and although the confines of their habitations haue not in all, and thorow all beene specified, as how the Land of *Canaan* was diuided amongst the children of *Israel*; yet so it is, that by the tenth Chapter of *Genesis*, a man may gather, there hath beene betwixt *Noah*, his sonnes, and their descendents, farre greater knowledge then we can comprehend at this day, whereby so many diuers migrations, so many new languages, and so many names, changed and rechanged are causes. An exact Commentarie vpon this Chapter may cleere many questions concerning this dispute.

6. Sem *inth' East.*] By the East is vnderstood the Orient, by the South the midday, by the West the Occident, wherto I adde the North; towards which a part of *Iaphets* off-spring retired themselues. I haue said something of the signification of these words, in the Treatise of the winds vpon the second Day of the first Weeke, verse 571. The order of *Noahs* children is this; *Iaphet*, is the eldest; *Sem*, the second; and *Cham*, the last. See *Genesis* 9. 24. and 10. 21. But *Sem* is named the first, because of the grace that was granted to his posteritie, in which the Messias was to bee borne, and where the Church of God hath beene conserued; *Iaphet* the second, hauing beene in the Vocation of the *Gentiles*, entertained in the Tabernacles of *Sem*, that is to say, vnited with the Family of faithfull *Abraham*, as the propheste and benediction of *Noah* in the seuen and twentieth verse of the ninth Chapter of *Genesis* doth declare. In the fiue and twentieth verse of the tenth Chapter, *Moses* saith, that to *Heber* (the yongest sonne of *Arphaxad*, the sonne of *Sem*) were borne two sonnes, the name of the one, *Peleg* (a word which signifieth diuision, or parting) for in his time the earth was diuided, and the name of his brother *Iokan*. A man may gather from this passage, or place, that at such time as *Peleg* was borne, the confusion of languages hapned in the world, and *Noah* and his sonnes remembred themselues of the gift that God had made vnto them of the whole earth, and that then *Noah*, in some sort made a partition amongst his sonnes. If a man take the confusion of the builders, and the diuision of the world, in the fifth yeere of *Peleg* (who liued 239.

yeeres) this confusion must of necessitie happen 150. yeeres after the Deluge. Some take it to be sooner, reckoning from *Peleg's* birth, who because of that iudgement of God, and an act so notable, as the parting of the world, bore the name thereof, for a remembrance to all posterities, especially to the Church of God, which might thereby haue aduertisement. For *Peleg* liued 46. yeeres after the birth of *Abraham*. See the 11. chapter of *Genesis*. We are therefore to consider two things in this place: the one, that the diuision of the earth, made by *Noah* to his successors, and children, was a testimony of Gods blessing, which notwithstanding they who builded *Babel*, for their parts turned into a malediction. The other, that this diuision (as diuers Theologians and Chronographers suppose) was made before that *Nimrod*, and diuers of his traine departed out of the East, and assembling together, the Plaine of *Senaar* at their pleasure, stayed there, but God draue them thence. To which I adde, that, as in those dayes their language was confused by succession of time, so that of others was corrupted likewise; especially when they beganne to forget the true Religion, which was likewise falsified in the Family of *Sem*; for that it is expressely said in the 24. of *Iosuah*, that *Thare* the *father of* Abraham *and* Nachor *had serued strange gods*. There was no reason why the holy tongue should remaine intire amongst those who violated pietie. God hauing shewed mercy vpon *Abraham*, restored vnto him the first Language, and conserued it also in his seede, which language was not wholly so corrupted in the Family of *Sem*, hee being lesse remote and distant from his Father.

7. *This large rich country from Peroſite ſhores.*] The Poet first of all generally setteth downe the partitions betwixt *Sem*, *Cham*, and *Iaphet*. Then sheweth he the particular peoplings of them. So then as touching *Sem*, he assigned him *Asia*. The proofe of these distinct partitions may be gathered out of the second Chapter of *Genesis*. It is not to be thought, that *Sem* tooke possession of this so great a continent of land in his life time, although he liued 600. yeeres. But they that descended from his fiue sonnes, spred themselues by succession of time, as the Poet hereafter discouereth at large. We may see some testimony in that which *Moses* reciteth in the Chapter aboue-mentioned of the children of *Ioktan*, the son of *Heber*, the yonger sonne of *Arphaxad*, the sonne of *Sem*. But before we discouer the confines, which the Poet setteth downe in this partage of *Cham*: I will represent the moderne description, and diuision of *Asia*. The Geographers of our times are of different opinions; for the one of them consider it in the whole continent; the other in that which bordereth on the Sea, & is more knowne, which they distinguish into 9. portions, desciphered particularly in the 1. Chap. of the 20. *booke of the History of Portugal*. For the present, I will content my selfe with the first diuision, because the other is more obscure, and lesse fitting our purpose. This diuision is made into fiue parts, whereof the first (which bordereth vpon *Europe*, and is vnder the great Duke of *Muscouy*) is bounded with the frozen sea, the Riuer *Ob*, or *Obie*; the Lake of *Kithay*, and the Straight betweene the *Caspian* and *Euxinian* sea. The second is *Tartary*, subiect to the Great *Cham*, hauing for limits the *Caspian* Sea, the Mount *Imaus*, and the Riuer

Iuxartes

Iuxartes to the Southward, the Ocean to the East and North, and *Moſcouy* to the West. The Turkes poſſeſſe the third part, which containeth that extent of ground, which is betweene the *Euxinian*, *Aegean*, and *Mediterranean* Seas, *Egypt*, the *Arabian* and *Perſian* Seas, the Riuer *Tygris*, the *Caſpian* Sea, or that of *Bachu*, and that part of the country which lyeth betwixt that, and the *Euxinian* Sea, ſurnamed *Maior*. Vnder the fourth is comprehended the Kingdome of *Perſia*, abutting on that of the Turkes towards the West, on great *Cam* towards the South, on the Riuer *Indus* to the Eastward, and to the Southward on the Indian Sea.

As touching the fifth part, it is that which we call the *East Indies*, ſo named, becauſe of the floud *Indus*, and the higher diſtinguiſhed from the lower by *Ganges*, a moſt famous Riuer. Theſe Indies are of a mighty greatneſſe, as the Maps and Sea-cards do declare, and towards the South doe abutt on *Malaca*; hauing otherwiſe an infinite number of great and ſmall Ilands, ſet downe by the Geographers, both in their Maps and alſo in their Writings. Now let vs ſee how the Poet conſidereth *Aſia*. Hee firſt of all taketh it in a direct line, from the North vnto the South; that is, from the border or Promentory *Peroſite*, vnto *Malaca*, where he comprehendeth the *Molucques*, and *Taprobane*, from whence he remounteth towards *Zeilan* and *Biſnagar*.

Secondly, he draweth another line from the greater Sea, or the *Euxinian* to the West, vntill the Straights of *Anion*, to the East *Septentrionall*. Then ſetteth hee downe in the midſt ſome notable parts, reſeruing the reſt in the deſcription of the *Colonies*, from the 297. Verſe, to the 315.

Heere let vs interpret ſome words of the Text: The border or Promontory *Peroſite*, is in the vttermoſt parts of *Moſcouy*, where there are found ſome Inhabitants (as *Daniel Cellarius* ſaith in the Card of *Aſia*, in his great booke intituled, *Speculum orbis terrarum*, and *Mercator* in his *Mappa mundi*) which haue the entry of their mouthes ſo ſtraight, as that they only liue by the ſmoke and ſmell of roaſted fleſh.

It is neere vnto this Promontory, that the Riuer *Ob* or *Obie*, iſſueth out of the lake of *Kithay*, and growing great, diſchargeth it ſelfe into the *Scithian* or Frozen Sea. The Baron of *Herbeſtein* hath ſet it downe in his Card of *Moſcouy*, and in the 82. leafe of his Hiſtory ſaith that which enſueth, as touching this Riuer: *They that haue beene vpon the Riuer* Oby *ſay, that they haue ſpent a whole day without reſting, although their boat went very ſwiftly in paſſing ouer that Riuer; and that in bredth it containeth* 80. *Italian miles*: which may agree with that which the Poet ſaith, confirming the teſtimonies which *Mercator* in his *Mappa mundi*, & Doctor *Cellarius* in *his Card of* Aſia haue giuen: ſo that aboue all others, it is called, The King of ſweet waters, becauſe there is no one in the world diſcouered, that is larger then it: and beſides that, it is of a wonderful length, as the ſame Baron teſtifieth, who maintaineth that from the one end vnto the other (that is, from the Lake of *Kithay*, vnto the frozen Sea) this Riuer is more then three moneths Nauigation.

Malaca. The Kingdome and City are deſcribed in the ſixth booke of the Hiſtory of Portugall, Chap. 18. It is neere to the Equinoctiall line, about

about *Taprobane*. Thus *Asia* extendeth it selfe from the Artique Pole, vnto the other side of the Equator.

The Ilands where they gather Cinamon and Cloues, are the *Molucques*, and are in number fiue, *Tidore*, *Tarnate*, *Motir*, *Machian*, and *Bochian*, inuironed with other Iles and little Ilands, vnder and neere to the Equator, to the Eastward, described with their singularities and the manners of their Inhabitants, in the 13. Booke of the History of *Portugall*, the eighth Chapter. *Sumatra*, ouer which the Equator passeth, is the Ile of *Taprobane*, opposite against *Malaca* towards the South. It is more then 450. leagues in length, and about 120. broad. I haue described it in the 5. day of the first Weeke, verse 690. See the 6. booke, and 18. Chapter of the Portugall History.

Zeilan is an Iland hard about the Cape *Comory* or of *Calicut*, aboue *Taprobane* towards the East. It hath in length from the North vnto the South about 125. leagues, and 75. in his greatest bredth. In that place they fish for an innumerable number of Pearles, which are very faire and bright in colour. See the description of this Ile, and the singularities thereof, in the 4. booke of the History of Portugall, chapter 20.

Bisnagar, is a Kingdome also, betweene that of *Decan* and *Narsingue*, betweene the Mountaines of *Calicut*, and the Sea, which we call the great Gulfe of *Bengala*. It is rich in gold, which is found there in the Riuers. See the situation therof in the Card of the East Indies, and in *Asia*, in the great Theater of *Ortelius*, and in *Asia* of *D. Cellarius*.

The *Euxinian* Sea is at this day called the greater Sea, or *Mare Maior*, or the black Sea, about one of the ends whereof, towards the *Mediterranean* Sea, *Constantinople* standeth. The Geographers giue it diuers other names set downe by *Ortelius* in his Geographicall Synonimies.

The fraternall water of the Chaldean flouds, is (if I deceiue not my selfe) the Persian Sea, into which, both at once, *Euphrates* and *Tygris*, discharge themselues, being ioyned together before that toward *Babylon*, at this day called *Bagadel*. According to this sence, the Poet might make a circle to represent a part of *Asia*, from the Sea of *Constantinople*, in descending towards *Persia*, and rising againe from thence to the North. I leaue the most certaine coniectures to the Reader.

In respect of the Straight of *Anion*, the Geographers are at odds. *Mercator*, *Ortelius*, *Cellarius*, *Theuet* and others, expresly set downe an arme of the Sea very large, which separateth *Asia* towards the Northward from the West Indies. Contrariwse, *Vopelius* vniteth *Asia* and this fourth part of the World together, making *Asia* wonderfully great, and curtalling very much the West Indies, contrary to the opinion of those aboue-nanamed, and of diuers Spaniards who haue written of the new world. The reasons which might be alledged in fauour of both the one and the other opinion, require an ample Commentary.

That of *Vopelius* decideth many difficulties, as touching the peopling of the new World. That of *Mercator* and others (which is the more followed) seemeth to haue a better ground in Geography, in consideration of the inconstant motion, and easie circling of the Sea about the Earth. *Arias Montanus* in his Booke, intituled, *Phaleg* (where he intreateth of the

the habitations of the race of *Noah*) annexeth a Map of the World, where he cleaueth to *Vopelius* opinion. This book is in the volume which is called *Apparatus*, ioyned with the great Bibles of *Antwerpe*. Our Poet followeth *Mercator*, *Ortelius*, and the common opinion of the moderne Geographers; for *Ptolomy*, *Strabo* and *Mela* haue not discouered so much in their time. *Quinzit* is (in my opinion) the city of *Quinsay*, about the furthermost part of the Northerne *Asia*, some ten leagues from the Sea, or thereabouts. It is builded vpon piles in a marshie or boggie place, containing more then twenty leagues in compasse, and because of so many steeping waters which it hath by reason of the ebbes and flouds of the Sea (as *M. Paul* the Venecian saith, in his second booke, chapter 44.) it hath twelue thousand Bridges of stone. It is one of the most noble bounds of *Asia*, and the greatest City of the World if we beleeue him. But *Thenet* contradicteth him in the 17. Chapter of the 12. Booke of his Cosmograghy, where he describeth *Quinsay*, the Lake thereof, and the Riuer which swelleth it vp, maintaining that it hath but foure leagues in circuit, yet *M. Paul* affirmeth that he hath beene in that City.

Chiorze is another part of the Northerne *Asia*, here set downe for good, because of the singularity of both great Bulls & Elephants that are there, whose haires are as soft and pliant as silke. But although at this day this country be more sauage then diuers others, that were manured by *Cham* and *Iaphets* descendents; yet so it is, that the fertility and great commodities which yet at this day are found in it for the seruice of mankind, testifie, that in times past it was the excellentest portion which *Noahs* children had.

8. Assur t' *Assyria send.*] *Moses* saith that *Sems* Sonnes were *Elam*, *Assur*, *Arphaxad*, *Lud*, and *Aram*. Heere the Poet toucheth in sixe verses the first habitations of these fiue, reseruing hereafter about the 300. Verse, and those which follow, a place to shew the first, second, third and fourth peoplings of the posterity of *Sem* in *Asia*.

As touching *Assur*, a man may gather by the 11. Verse of the tenth Chapter of *Genesis*, that (being in a manner intermixed in the Countries where *Nimrod* caused himselfe to bee feared, and taking no pleasure to liue vnder subiection) hee went further off, and afterwards builded in the country surnamed *Assyria*, of his name.

Niniue, which for a long space of time hath bin one of the greatest Cities in the World (according to that which a man may gather from the Prophecy of *Ionas*, and other places in the Scripture) *Chalè* and *Resen*, the one not farre distant from the other, long since were wholly extinguished. *Elam*, who was the eldest, planted himselfe somewhat neere vnto the Riuer *Euphrates*, in those quarters that are neere vnto the Gulfe of *Persia*, at this day called, The Sea of *Mesindin*. He surnameth it Scepter-bearing, because of the Monarchy which beganne very soone there, and continued long time in that quarter of the World, where at this day it maintaineth soueraignty, witnesse, amongst others, the great *Sophie* that ruleth, who is the Turkes capitall Enemy. The Riuer *Araxes* is described by *Ptolomy*, in his third Table of *Asia*, who maketh it to take his sourse at the foote of the mount *Bariarde*, which some suppose to bee the Mountaine *Taurus*,

Taurus, and hauing trauerſed *Sacapene*, *Seducene* and *Colthene*, parts of the greater *Armenia*, diſchargeth himſelfe into the *Caſpian* Sea. This extent of the countrie is rich, by reaſon whereof the Poet calleth them fat fields. *Lud* hauing paſt the Riuer compounded of *Tygris* and *Euphrates*, which anon after fall, and flow into the Perſian Gulfe, had *Elam* on the North; on the Eaſt theſe two flouds ioyned, and the Gulfe on the Weſt (the confines of *Seba*) part of *Arabia*. This is the opinion of *Arias Montanus*. The Poet aſſigneth him the *Lydian* field. If by *Lydia* we vnderſtand a quarter of the leſſer Aſia, named alſo by *Ptolomy* in his Table, by *Herodotus* and *Pliny*, *Mæonia*, *Lud* ſhould ſeeme to bee the moſt remote of all his other brothers. *Moſes* ſaith nothing of thoſe Nations that were peopled by him. His diſtance might haue beene the cauſe; for according to the Poets opinion, he ſhould be lodged and mounted as far as *Aeolia*, and the Mediterranean Sea. The Country of *Aram* is *Meſopotamia*, that is to ſay, the countries neere vnto *Babylon*, and the Mountaines of *Armenia*, ſithence called *Taurus*. This comprehendeth *Syria*, and the great *Armenia*, betweene which *Euphrates* runneth. *Arphaxad* trauerſing *Euphrates*, remained in *Chaldea*; and becauſe Aſtronomy and other excellent ſciences were ſpecially ſtudied, and honoured in theſe Countries, the Poet giueth to *Arphaxad* the ſurname of *Learned*; which appertaineth not vnproperly vnto him vpon other deſignes, becauſe that in *Arphaxads* race the true Doctrine was found, which was falſified by his ſucceſſors, and was finally reformed in the houſe of *Abraham*, whom God retired from *Vr* of the *Chaldees*, and brought into *Armenia*.

9. *Cham became Soueraigne ouer all thoſe Realmes.*] *Chams* ſhare was *Africa*, which the Poet boundeth as followeth: which is, that towards the South it hath the *Aethiopian* Sea, or the Sea of *Guinee*, the Country of the Mores, the Kingdomes of *Cefala* (which is neere to the Antartike Circle, and oppoſite to the Ile of Saint *Laurence*) *Borongas* (more low, and neere to the Cape of good hope) *Gagamettre*, which is neere to the Lake of *Zembre*, whence *Nilus* iſſueth, according to the opinion of Doctor *Cellarius*, who hath ſet downe theſe Kingdomes in his Card of *Africa*: *Benin* betweene *Manicongo* and *Mellegette*, neere to the Equator.

As touching *Concritan*, it is a great Deſart betweene *Cefala* and *Botongas*, which, by reaſon of extreme heates is fertile in venemous beaſts; on the North *Africa* to the Mediterranean Sea. Towards the Weſt, neere *Tytan* (the Sunne) drowneth his ſunny rayes, and ſetteth. It hath the high, or North Sea, where are *Cape Verde*, *Blanc*, and that of *Fez*, which are eaſie to be ſeene in the Cards. To the Eaſt-ward, the Ocean of *Adel*, that is to ſay, of the Gulfe of *Perſia*, and of the red Sea. Beſides *Africa*, *Cham* had *Arabia*, deuided into three parts, that is to ſay, the happy, the deſart, and the ſtony, incloſed with Mount *Lybanus*, the red, and *Perſian* Seas.

10. *His darling* Canaan *doth neere* Iordan *dwell.*] Hee toucheth in foure Verſes, the firſt aboads of the foure ſonnes of *Cham*, named by *Moſes*, with their deſcendents, in the ſecond Chapter of *Geneſis*. *Chus* the eldeſt had *Ethiopia*, which ſome take for *Ethiopia* vnder *Egypt*; others, for the country of *Chus*, which is a part of *Arabia Fœlix*, as a man may gather from

from diuers places of the old Testament, carefully set downe by *M. Beroald*, in the sixth Chapter of the fourth booke of his Chronologie. *Mitzraim* peopled Egypt, ordinarily called by the Hebrewes, *Mitsrajm*, and long time afterwards *Egypt*, because of a certaine King, called *Egyptus*, who was *Belus* his successor, and brother to *Danaus*, who retired himselfe into Greece, and gaue the Grecians their name, which S. *Augustine* supposed to haue falne out about *Iosuas* time, as it appeareth in the 11. Chapter of his 18. booke of *The City of God*. *Phut*, the third son of *Cham*, gaue name (as *Iosephus* testifieth) to the *Phuteans*, who were afterwards called *Lybians*, because of one of the sonnes of *Mesron* or *Misraim*, named *Lybis*. He addeth that there is a Riuer in *Mauritania* and a Region called *Bibute*.

In the thirtieth Chapter of *Ezechiel*, the fifth verse, *Phut* is put in the number of the Allies of *Cus* and *Lud*, which the Latine Expositor translateth *Ethiope*, *Lydia*, and the *Lydians*, as also the seuenty Interpreters haue done. Let this be said to occasion the Reader to make a more diligent inquiry if he please. I thinke that *Phut* was lodged neere to *Arabia* and *Egypt*, although *Arias Montanus* and others obserue it in the Coast of *Africa*, which at this day is called *Barbarie*, neere vnto *Tunis*, *Burgie*, *Algeir*, and the Mountaines of *Marocus*, *Canan*, or *Canaan*, gaue name to the Country, which for that cause, and by reason of him and his race, is ordinarily called in the Scripture, The Land of *Canaan*, giuen afterwards to the twelue Tribes, the possession whereof was giuen to *Iosuah*. The confines of this Land are set down in the 23. Chap. of *Exod.* Verse 31. and in other places, so that we neede not to expound it, but as in a Commentary.

11. Iaphet *extends from struggling Hellespont.*] *Moses* (reciting *Noahs* benediction on his sonnes, in the ninth Chapter of *Genesis*, verse 27.) propoundeth two notable Articles of the great extention, and spaciousnesse of the Country of *Iaphet*, and the lands which he and his should possesse; the other, of the grace which God would bestow on them in lodging them in the Tabernacles of *Sem*: that is to say, by being receiued into the Church, which hath been accomplished in the Vocation of the *Gentiles*. As touching the first Article; *Let God* (saith he) *enlarge and multiply Iaphet*, the Hebrew words haue an excellent occurrence. But it is as *Moses* would say; That *Iaphet* and his race might occupy the Countries in length, and breadth, and of the greatest extent. This hath beene accomplished since that time, because that an infinite company of Nations are issued from *Iaphet*, who haue replenished *Europe*, which (though it ordinarily seemeth to be lesse then the rest) hath had more inhabitants and lesse desolate Countries. The Poet hath made an exact description thereof, which hath no neede of exposition, if the Reader haue neuer so little viewed the Maps of this goodly country and part of the world. To the Eastward, it is separated from *Asia* by *Mare Maior*, or the greater Sea, the straight of *Gallipoli*, and the *Tane* or *Don*, which dischargeth it selfe into *Palus Maeotides*, which *Ortelius* nameth the Sea of *Dellazabache*. To the West it hath the Straight of *Gibralter*, and the Spanish Sea, to the North the frozen Sea. To the South the *Mediterranean*, which hath diuers names; that is to say, the Sea of *Marseilles*, of the coast of *Genes*, the *Adriatique*, *Morean*, and *Athenian* Seas. The lesser *Asia* (in

times past, the honour of the world, and very rich as yet at this day) is also one bound of *Europe* and *Tartarie*, towards the fourles of *Rha*, a great Riuer that loseth it selfe in the *Caspian* Sea, and by the list of that great Riuer *Tanais*, which separateth it from the greater *Asia*. This part of the world at this day, besides the Romane Empire, hath very great Kingdomes well peopled, and amply described by the Geographers. *D. Cellarius* giueth it in length from *Lisbone* vnto *Constantinople* about 600. *Almaine* Leagues, and almost as much in breadth, that is, from *Sicily*, vnto *Schrifinie*, or the North.

12. *Forth of his* Gomers *loynes they say sprung all.*] *Moses* reckoneth vp the seuen sonnes of *Iaphet*, in *Genesis* the tenth Chapter, the second Verse, as also the Poet doth: without standing on the order, wee will follow his Verses. From *Gomer* descended the *Gomerites*, which the Grecians since that time called *Galates*, or *Gaulois*, from whom they discended, who pillaged *Dalphes*, who settled themselues in *Asia*, neere to *Troas*, and were called *Gaules*, *Greekes*, *Galathians*, and *Asiatikes*, which afterwards tooke possession of a good part of *Phrygia*. The Lord threatning by *Ezechiel*, in the eight and thirtieth Chapter, *Gog*, Prince of the Heads and Chiefetaines of *Mesec* and *Tubal* saith, *That with it he will destroy* Gomer *and all his bands, and the house of* Togarma, *in the vttermost parts of the North.* The Expositors gather from this Verse, that the *Gomerites* were certaine people, that bordered on the Northren *Asia*, in regard of *Iudæa*, which were led forth by the Kings of *Syria* and *Asia*, to ruinate the Iewes after their returne from *Babylon*. These Gomerites obtained *Asia*, and augmented by the sword their limits, as hath beene said, for they were men of warre.

As touching *Tubal*, the Poet hath followed *Iosephus* his opinion, which ought to be vnderstood with consideration, that is to say, that this happned through a long lapse of time. For from the 38. and 39. Chapter of *Ezechiel*, a man may gather, that the people descended from *Tubal* and *Mosoch* their neighbours, were here to *Arabia*, and serued or went to warre vnder the Kings of *Asia* and *Syria*. And in the 32. Chapter (speaking of the sorrow which the Nations conceiued, because of the King of *Egypt*) he nameth *Assur*, *Elam*, *Mosoch*, *Tubal*, and others; whereby we may gather that they were of *Asia*.

As touching their peoplings afterwards as farre as *Spaine*, that is, very obscure. *Vasæus* in his Chronicle of *Spaine*, *Francis Taraphe* in his History, and diuers others (who in diuers tongues haue written of *Spaine*) follow *Iosephus* and *Berosus*, and make *Tubal* the first King of *Spaine*. But because they tell not when he came, I leaue the search therof to the Reader. See the first part of the generall History of *N. Vignier*, page 15. where he intreateth of the Nations of Europe.

Magog is the Father of the *Scythians*, as the Poet saith. The first habitation and peopling of *Magog*, was in *Coelo-syria*, as a man may gather out of *Pliny* in his fifth booke, Chapter 23. and by the 37, 38, and 39. Chapters of *Ezechiel*. The *Scithes* are at this day the *Sclauonians*, *Moscouites*, and *Tartars*, which both themselues say, that they are descended from *Iaphet*. This might happen by succession of time, but not so

soone,

ſoone, as the Poet ſaith afterwards. *Melanchon* (in his firſt booke of *Carions* Chronicles) maintaineth that the Propheſies of *Ezechiel*, againſt *Gog* and *Magog*, haue eſpecially regard vnto the Turkes, whom he comprehendeth vnder this name of the *Scythians*, and applyeth alſo vnto them that which is ſaid in the *Apocalyps*. About the very end of the 2. booke, he appropriateth this name to all the Mahumetane people. I ſuppoſe that ſome time after the Deluge, *Magog* and his poſterity inhabited *Coelo-ſyria*, or thereabouts, from whence afterwards by ſucceſſion of time, they retyred themſelues towards the higher Countries: That as the ancient people of God hath beene furiouſly perſecuted by the Kings of *Syria* and *Aſia*, ſucceſſors of *Seleucus* and *Nicanor*, and comprehended vnder the name of *Gog*, who (by the aſſiſtance of *Magog*, *Moſoch*, and *Tubal*, their ſubiects) haue inflicted great miſeries on the Iewes that returned from *Babylon*; that alſo in theſe latter times, Satan hath raiſed vp againſt the holy City (which is the Church of God) *Gog* and *Magog*, that is to ſay, the Kings and Princes, which are confederate enemies, who with their Adherents ſtriue to ruinate all. But the Almighty will repreſſe them in time and place. See the 20. Chapter of the *Apo-calyps*.

As touching *Moſoch*, *Ioſephus* ſaith, that the *Cappadocians* deſcended from him; and for proofe thereof, he alledgeth a certaine City of their Country, called *Mazaca*. A man may gather by the 120. Pſalme, that *Meſech*, or *Moſoch*, was a people that bordered vpon *Syria* and the *Arabians*. The *Chaldean* Paraphraſt (expounding that which is ſaid by the Prophet) vſeth words to this effect: O miſerable that I am! for I haue been a ſtranger with them of *Aſia*, I haue remained in the Tents of the *Arabians*. The Poet conſidereth that which is falne out by ſucceſſion of time, and the greatneſſe of the Country, which theſe deſcendents might occupy. *Madan* hath name the *Medes*, whoſe Dominion ſtretcheth farre and neere in the higher or greater *Aſia*, and ruinated the Monarchie of the *Chaldeans*, as we may gather by *Ieremy*, the one and fiftieth Chapter, the eleuenth Verſe, and by *Daniel*, the fifth Chapter, and the eighteenth Verſe.

The *Thracians* (as *Ioſephus* and the Poets ſay) are iſſued from *Tyras*: this word ſignifieth a Deſtroyer. *Melanchon* maintaineth, that the *Ruſſians* are deſcended from this *Tyras*, of whoſe ſucceſſors the Scripture maketh no mention. *Pliny* ſpeaketh of *Tyra*, a Riuer in the *Europian Samaria*, or *Ruſſia*, which *Melanchon*, *Gorcpius*, and others call *Neſter*. *Goropius* in his ſeuenth booke intermixeth the *Getes*, *Daces*, and *Baſtarnes* with the *Thracians*, whom he maketh a people of the ſame origine, and almoſt of the ſame tongue, approaching (as hee ſaid) to the *Cimbrick*, or *Brabancon* tongue. *Iauan*, the fourth ſonne of *Iaphet*, gaue name to the *Ionians*, who afterwards with their neighbours were called Grecians. And therfore the Latine Interpreter (tranſlating the place of *Ezechiel*, Chapter 27. Verſe 19.) in ſtead of the Hebrew *Iauan*, hath tranſlated it, Greece. The ſame likewiſe haue the 70. Greeke Interpreters done, in turning *Hellas*, which ſignifieth Greece; the word *Iauan*, as well in the thirteenth Verſe of this ſeuen and twentieth Chapter, as vpon the nineteenth Verſe of the threeſcore and ſixth Chapter of *Eſay*, where the Greekes and Latines

haue tranſlated *Hellenes* and *Græci*, the word *Iouanim*. The Country of *Attica* was in times paſt called *Ionia*, as *Plutarch* witneſſeth in the life of *Theſeus*. *Strabo* in his ninth booke reciteth out of *Hecataus*, that the *Ionians* came out of *Aſia* into *Greece*. But as the Grecians were great diſcourſers, ſo alſo haue they found out a thouſand fables of their firſt originall: but I will not touch them, becauſe theſe Annotations grow ouer-long. I haue forgotten to touch heeretofore that which the Poet ſaith, that the Germans in times paſt, were called *Gomerites*, which *Melanchthon* approueth in the firſt booke of his *Carion*, and others alſo, and particularly *Goropius* in his fifth booke. But there are infinite Authors that haue written of theſe high and hidden matters, and there is a great difference betwixt the old and new. The carefull conferences of the places of the old Teſtament, and of the *Chaldean* interpretations, and ancient Greeke and Latine, may firſt of all be of much vſe in this matter, then the diligent conference of the moſt approoued Writers, Greeke and Latine, which requireth an intire Volume, wherein the obſeruations of *Goropius* may be of great vſe, if they be wiſely collected and conſtrued.

13. *Here if I liſt or lou'd I Rouer-ſhooting.*] This is ſeene in diuers Bookes, both ancient and moderne, where the Hiſtories of the Realmes, Countries, and peoples of the World are comprehended, that diuers haue to their vttermoſt ſtudied to haue recourſe to the Arke of *Noah*, to find out the founders of Cities, and the names of their firſt Princes, then to other things more certaine and ſolid, and haue liked better to forge certaine names and fables at pleaſure, then to forget to make great books, repleniſhed with fables, and teſtimonies of ſtrange vanities of humane conceptions.

The Poet iuſtly condemneth this ſottiſh ambition, the ſearch whereof is very difficult and of little fruit; for that, man is placed in this world, to thinke principally vpon his duty, without curiouſly taking care or notice of the names of his firſt Anceſtors.

14. *Of falſe* Beroſus, *and ſuch fond deluders.*] Hee that would know that *Beroſus* (that is printed in our time) is falſe, ſuppoſed, and directly contrary to *Beroſus* the *Chaldean*, of whom *Ioſephus* maketh often mention in his Antiquities, and againſt *Apion*, let him read *Goropius* in the firſt book of his *Origines*. As much may we ſay of *Manetho*, *Metaſthenes*, *Cato*, *Fabius Pictor*, *Sempronius*, *Mythſilus* the *Leſbian*, & others, bound vpin one Volume by ſome one, who thought himſelfe to be the Actor of no meane matter, in deluding and abuſing his Readers after this manner, pretending to diuert them from the true ſearches of Antiquities. I will not repeate *Goropious* words, who diſcouereth very fully the falſities of this new *Beroſus* and his complices. It ſufficeth me that I haue ſet downe the place. The true *Beroſus* was a Prieſt of *Bel*, who by the command of *Antiochus* (the third ſucceſſor of *Seleucus*) wrote in three bookes the Hiſtory of the *Chaldeans*, as *Tatianus*, *Ioſephus*, and *Clemens Alexandrinus* doe teſtifie. Some fragments of his, which are read in *Ioſephus* againſt *Apion*, directly diſproue the Latine *Beroſus*, which is publiſhed in our time.

15. *Some words alluſion is no certaine ground.*] Thoſe of our time that haue intreated of the originall of Nations, haue oftentimes contented themſelues

ſelues to relye vpon the alluſion of words, and haue ingeniouſly inuented ſome coniectures of faire and great appearance, as we may ſee in *Carion*, *Melancthon*, *Peucer*, *Althamer*, *Lazius*, *Goropius*, and others. But the Poet holdeth, that the ſimple alluſion and reſemblance of words, is not the ſureſt foundation of a Hiſtory. His reaſons are:

Firſt, that Mountaines, Riuers, and Seas do change their names; as the Tables, and the bookes of *Ptolomy*, *Strabo*, *Mela*, and other ancient Hiſtorians conferd with the Cards of *Gemma Friſius*, *Vopelius*, *Mercator*, *Ortelius*, *Poſtel*, *Theuet*, and with the moderne Hiſtories (witneſſe the Geographicall Treaſure of *Ortelius*) do declare.

Secondly, that the Cities and Countries retaine not the names of their firſt Founders and Inhabitants.

Thirdly, that no race or Nation hath any ſettled aboad in any part of the world, becauſe of the reuolutions wherevnto mans life is expoſed.

Fourthly, that as one Billow puſheth on another, ſo the peoples (aboue all thoſe of times paſt) haue driuen out one another, and haue (if I may ſo ſpeake it) plaid in and out one with the other. The proofes of theſe reaſons appeare in all Hiſtories.

As touching the laſt reaſon, he produceth three notable examples to verifie it.

16. *So th'ancient* Brittain *by the* Saxon *chaſed.*] It is more then twelue hundreth yeeres agoe, ſince *Vortiger* King of England, at that time called great Brittain, and by ſome *Albion* (that is to ſay, the white ſand Ile, as the Poet ſaith) being in warre againſt the Scots their neighbours, called vnto him for ſuccour, the Engliſh Saxons, a people of Germany, who hauing done him much good ſeruice, did as the Turks did in *Greece*: For they conquered a quarter of the Ile towards the Eaſt, where they in a few yeeres performed ſuch acts of Hoſtility, that the old Brittains, the naturall Inhabitants of the Country, were conſtrained to quit all: So that a great troope of them aſſembling together, they paſſed the Seas, and tooke land in *Armorique*, at this day named *Bretaigne*, where by little and little, by ſucceſſion of times they recouered themſelues and increaſed. The *Loire* diſchargeth it ſelfe into the deepe chanell of *Nantes*, from whence it floweth into the Ocean Sea. See the Hiſtories of England and Brittaine.

17. *So when the Lombard had ſurrendered.*] Hereafter I will ſpeake more particularly of the originall of the Lombards. About the yeere of Chriſt 568. their King *Alboin* hauing had aduertiſemẽt of the fertility of *Italy*, left *Pannonia*, or *Hungary* (where he inhabited) in the cuſtody of ſome Huns, vpon certaine conditions, & within few weeks thruſt himſelfe with a great army into *Italy*, and wonne diuers Cities; namely, in *Inſubria*, which was afterwards called *Lombardie*, by reaſon of the *Lombards*, that gouerned there more then two hundred yeeres, at the end whereof, they were ruinated by *Charles* the great, commonly called *Charlemaigne*, about the yeere 774. See the Hiſtories of *France*, and the ſecond part of the *Bibliotheke* of *N. Vignier*.

18. *Soth'* Alain *and North* Vandal *beaten both.*] About the yeere of our ſaluation 412. (*Atulphus*, King of the *Gothes*, hauing driuen out the *Alains*,

lains and *Vandales* out of *Cordue*, and *Siuil*, whereof they were Maſters, &c. of the greateſt part of the Prouinces of *Spaine*) the *Vandals* ſettled themſelues in *Bætica*, the which of them was called *Vandalouzie*, and afterwards by abbreuiation *Andalouzie*. The *Alains*, in *Luſitania*, and the Prouince of *Carthage*, where (as others ſay) betweene the Riuers *Iberus* and *Rubricatus*, about which in times paſt certaine people inhabited, named *Iacetani*, which ſome ſuppoſe to be thoſe of *Aragon*. Afterwards they aduanced themſelues together into *Africa*, where they raigned long time. But in the yeere of Chriſt 534. *Belliſarius* (a great Captaine of the Emperour *Iuſtinians*) was ſent with a mighty army into *Africa*, which hee conquered from the *Vandales*, ſackt *Carthage*, and led away *Gilimer* their King Priſoner. Since that time the Romans and the Moores were conſtrained to giue the *Arabians* place in *Africa*, who there are encamped in diuers places.

19. *The ſacrilegious greedy appetite.*] The Poet ſaith, that the deſire of ſuperiority, auarice, conceit of reuenge, and the ambition of vaine-glory haue been the cauſes of the moſt part of theſe diſpeoplings, and diſlodgements of Nations, which infinite Hiſtories both ſacred and prophane doe particularly teſtifie. *Seneca* ſetteth downe diuers other cauſes in his booke *De conſolatione ad Elbiam*. *The* Tuſcans (ſaith he) *are departed out of* Aſia. *The* Tyrians *are planted in* Africa, *the* Africans *in* Spaine. *The* Grecians *in* France, *and the* French *in* Greece. *The* Pirænean *Mountaines could not with-hold the people of* Germany, *humane leuity drew them thorow vnacceſſable and vnknowne places. They drew with them their Children, Wiues and Parents, loaden with age. Some of theſe (being wearied with long trauell) choſe not their habitation by iudgement; but by reaſon of their wearineſſe, made choiſe of that they next met withall. Some maintained their poſſeſſion by force of Armes. Some in ſeeking out vnknowne Countries, periſhed by Sea. Some planted their Pauillions there, where neceſſity commanded them; neither had they all of them the ſame cauſe of ſeeking out and leauing their country. Some of theſe, after the ruine of their Cities, eſcaping from the fury of their enemies by force, made themſelues Lords of other Cities, and droue out the right owners, otherſome haue beene diſperſed by ciuill warres, otherſome, when their Cities were ouer-peopled, were muſtred and ſent away to other places as ſuperfluous. Some Nations haue beene driuen out of their habitations by the Plague, or by often Earth-quakes, or by ſome inſupportable incommodities of the territorie, and otherſome haue beene allured by the brute that ranne, that ſuch or ſuch a Country was farre more fruitfull then their owne. Some others haue forſaken their houſes and homes vpon ſome other occaſion, &c.*

20. *I ſpeake not heere of thoſe* Alarbian *Rouers.*] The *Scenite-rouers* are the *Alarbes*, great Robbers and Out-lopers, both in *Egypt*, and in the Coaſt of *Africa*. The Shepheards, *Nomades* (in my opinion) are the *Numidians* and *Mores*, or according to ſome, a part of the *Scythians*. The *Hordes* are the Tartars, liuing in the Champion in Charets, & vnder Pauilions. But the Poet ſaith, that ſetting aſide the inconſtant and incertaine courſes of theſe vagrant Nations, (who haue leſſe ſtay then the Swallowes and other ſuch ranging Birds) hee will ſpeake of the warlike Nations, of whom he alledgeth ſundry examples.

21. *Such*

21. *Such was the Lombard, who in Sconeland first.*] He deſcribeth many things in a few Verſes.

As touching the originall of the Lombards, there are diuers opinions; *Melancthon*, and *Peucer*, in the third and fourth booke of his Chronologie hold, that they remained in *Saxony*, along the Riuer of *Albis*, in thoſe countries where at this day are the Biſhopricks of *Magdebourge* and *Halberſtad*, and a part of the Marquiſate of *Brandenburge*. That from thence conducted by *Albein*, they entred into *Italy*, in the time of the Emperour *Iuſtine*, and conquered *Inſubria*, where they ſettled a Kingdome, hauing the name of the Lombards, or becauſe of their Iauelins, which ſeeme to haue left the name to our Halbards, and armed Iauelins, or becauſe they remained in a plaine and fertill Country, the which this Almaine word *Bord* ſeemeth to ſignifie. There are ſome that ſuppoſe, that this name commeth from the ancient *Lingons*, or *Langons*, and *Bardes*, a people of France. Some alſo, the old Latines write *Longabard*, and ſome *Longobardi, à Lingonibus & Bardis*. Some others call them Northren, without ſpecifying their ancient abode. *Ptolomey* in the fourth Table of *Europe*, maketh them to deſcend from the Country of *Suaube*, as he toucheth in the eleuenth Chapter of the ſecond booke of his Geography, to which *Cornelius Tacitus* adhereth in his Hiſtories. But *Lazius* in the 12. booke of the migrations of the Nothren Nations; *Vignier* in his vniuerſall Hiſtory, page 905. and our Poet follow the opinion of *Paulus Diaconus*. There is no difference amongſt all theſe opinions, but as touching the time of their abode, and which was the firſt: *Melancthon* and *Peucer* place them firſt in *Saxony*; *Paulus Diaconus*, the Poet, and others, in *Scandinauie* or *Schonland*, an Iland of the Baltike Sea, where they might haue paſt vp by the bankes of *Albis*, if not all of them, at leaſtwiſe a part; or to the contrary, one part of them might deſcend from *Scandinauie*, in the quarters of *Magdebourge*, &c. For *Paul* the Deacon, in the ſecond Chapter of his firſt booke, witneſſeth, that they multiplied in ſuch ſort in that Ile, that they were conſtrained to part themſelues into three Companies, and to caſt loſts which of them ſhould diſlodge, and goe to other places. Let this be ſaid, to ſhew the Poets induſtry, who in ſo few lines deſcribeth things, vpon which men might write whole bookes. So then (following his opinion) the firſt firme and notable abode of the Lombards (iſſued from the Gothes and Vandales) was *Schonland*, from whence a part of them diſlodged, vnder the conduct of *Iber* and *Agio*, their Chiefetaines, and encamped themſelues in *Scoringe*, which is a quarter of *Liuonia* and *Pruſſia*. Hauing ſoiourned in that place ſome yeeres, a famine conſtrained them to forſake it, ſo that they came to *Mauringie*, and then from thence into *Rugiland*, and to ſome places thereabouts, which *Paulus Diaconus* nameth.

Their Chiefetaines being dead, they created *Agilmond* for their King, who raigned three and thirty yeeres; which time being expired, he and his (being without ſuſpicion of any trechery) were ſuddenly aſſailed by night by the Bulgars (neere vnto whom they were retired) who killed *Agilmond*. *Lamiſſon* ſucceeded him, who reuenging the death of his Predeceſſor, made warre vpon the Bulgars, poſſeſſed a part of *Poland*, & then being

being weary of that abode, led his forces towards the Rhine, to the quarter of the *Palatinate*, which *Tacitus*, in the second book of his Histories, and *Velleius Paterculus* in the life of *Tiberius*, do obserue. Neere vnto Hidelberge, there is a Village called Lambarten, which seemeth to testifie something of this abode, as *Lazius* saith. Turning back againe after certaine yeeres, they inhabited *Morauia*, where they had warre with the Herules, the Sueues and Gepides. Then mounted they into *Hungary*, vnder the support of the Emperour *Iustinian*, to whom they payed tribute, as *Procopius* and *Paulus Diaconus* declare at large: they had also great warre against the Gepides, with whom they accorded, and finally made a truce, and vnderstanding then by the practice of *Narses*, that Italy was wonderfully proper for them, *Alboin* their King went thither, possessed Lombardy, where they they stayed themselues, and raigned two hundred yeeres; which being expired, *Charlemaine* subdued them, as hath beene said heretofore.

22. *Such was the Goth, who whilome issuing forth.*] *Lazius* in the second booke of his Migrations, hath fully set downe the History of the Goths, which he gathered from *Procopius*, *Iornandes*, *Tacitus*, *Claudianus*, *Olaus Magnus*, *Eutropius*, and infinite others. I will touch the whole very briefely, in forme of a Paraphrase vpon the Poets Verses. The Goths (a people of *Germany*) had for their first and most assured abode, the Ilands of the Baltique Sea, whereof the one, that is to say, *Gothland*, retaineth their name. In *Sillaes* time they forsooke these Iles, and came and dwelt in *Almany*, along Vistule, where (hauing had warre against the French) they remounted into *Transiluania*, *Hungary*, and *Valachia*, and remained there till *Valentinians* time, maintayning themselues by armes against the Grecians and Romans. From thence vpon diuers causes (touched *by Lazius*) they went and inhabited Thrace, where they were tributaries to *Valentinian* and to *Valens*. *Eutropius* saith, that all of them went not, but that a good part of them remained in the precedent place. The occasion thereof was the ciuill dissention they had about their Religion. The one retayning Paganisme vnder their King *Athalaric*; the other intermixing themselues with the Christian heresie of *Arius* (who abolished the true Christianity) vnder *Fridegerne*. The Arrians drew them into the West, and they were afterwards called *Visigothes*, *Athalaric* and his *Ostrogoths* (that is to say) Easterne Gothes. From Thracia they remooued into Hungary, and into the quarters neere about, where they had infinite troubles vnder the Roman Emperours, carefully described by *Lazius*. In the end they made themselues Masters of Sclauonia, as farre as the *Adriatique* Sea, where being very much multiplyed, they resolued to come into Italy, vnder the conduct of *Radagnise* their King, in the time of *Theodosius* the first, sonne of *Arcadius*. Their army was of more then two hundred thousand men, but by the singular mercy of God they were defeated, taken, and sold for a Ducate euery prisoner, and scattered into diuers places, their Chiefetaine being put to death. But *Alaric*, King of the Westerne Gothes, in the time of *Honorius*, made another inrode, and being entered into Italy, demanded a territory from the Emperour, who hauing granted him a quarter towards France, as *Alaric* marched thither,

ther, was set vpon (vpon Easter day) by one of *Stiliçoes* Captaines, who by treason (hauing surprized him) killed a great number of the Gothes. They eager vpon reuenge for this trechery done, returned backe againe against the Romans, sacked and spoyled Italy, and made themselues masters of Rome, in the moneth of September, and in the yeere 1164. and hauing pillaged it, departed three dayes after. As *Alaric* marched towards Rome, a venerable person presented himselfe before him, admonishing him, that since hee was turned Christian, hee should not spoyle and destroy after this manner. To whom *Alaric* made this answer. It is not of my owne voluntary that I goe vnto Rome; but I am egged on by one, who ceaseth not to say vnto me, *Goe on further, and destroy Rome.* Vpon the retirement of the Gothes, *Alaric* died: after whom *Atulphus* succeeding, they returned to Rome, and ceased not to spoile it to the vttermost, and led away with them Prisoner, *Galla Placidia, Honorius* sister, whom *Atulphus* espoused, and afterwards was slaine at *Barcelona*. Their third entry into Italy was vnder *Vuidimer*, but from thence they were sent and dismissed, by Presents which *Glicerius* gaue them as *Iornandes* reporteth, so as they after entred France and Spaine. Those that were in Sclauonia vnder *Theodorick*, weary with liuing too much at their ease, tooke leaue of the Emperour *Zeno*, entered into Italy, and defeated *Odoacer* Gouernour of Rauenna, and there settled themselues. Finally, in the yeere of Christ foure hundred and eleuen, vnder the Emperour *Honorius*, the Gothes encamped in Spaine vnder *Alaric* & his successors. During their first abode neere to the Marshes Mæotides, they had nine Kings. In their abode in Gothland, at this day diuided into two, that is to say, West-gothia and East-gothia, betweene Swethen and Norway, they had 28. Kings. Along Vistule, ten. In Transiluania and Esclauonia 26. Being deuided afterwards into Ostrogothes and Visigothes; the Ostrogothes that were led into Italy had eleuen Kings, from *Alaric*, vnto *Trias*, whom *Narses* ouerthrew with the most part of his subiects. The *Visigothes* in the countries about Lions, Languedoc, and Guyenna had sixe Kings. The Kings of the Visigothes in Spain, beginning in *Alaric*, and continuing 411. yeeres, vnto the time of *Philip* that of late dyed, are to the number of 82. according to the calculation which *Lazius* maketh, who counteth afterwards 32. Kings of *Aragon*, and 22. of *Nauarre*, vnto the time of his father who raigned lately, & is now dead. It sufficeth in this place to exemplifie these things in a word.

23. *Such th'Antique Gaule, who roming euery way.*] The Poet had not any intent to touch the whole History of the *Gaules*, but onely certaine places of the principall actions of this braue Nation, for the space of two thousand yeeres. I will follow the Verses without passing further.

As touching the originall of the *Gaules*, there are diuers different opinions, carefully set downe by the Author *of the Story of the antiquities of the Gaules*, who hauing fully recited that which the Ancients haue said, addeth, that it is very probable that the Land of *Gaule* (which in times past comprehended with the Kingdome of France, the Low Countries, and Almaine on this side Rhine, with Lorraine) hath beene first inhabited by the descendents of *Gomer*, which came thither vpon diuers occasions by

little and little, and by ſucceſsion of time, the Germanes likewiſe a neighbouring people. For the Riuer of Rhine, was not let either to the *Gaules* or *Germanes*; but that according as their ſtrengths increaſed, they might paſſe the one to the other, to effect their particular deſignes. And as thoſe of *Marſeilles* are ſuppoſed to be a Colony of *Aſia*, it is likewiſe probable the Cities and Countries of *Gaule* haue beene in this ſort peopled. *Ammianus Marcellinus* liuely deſcribeth the *Gaules* in his fifth booke: *Polibius*, *Ceſar*, *Diodorus Siculus*, *Strabo* and others ſpeake of them likewiſe. They were all of them addicted to Warre. Their great multitude gaue them occaſion to thinke vpon theſe other meanes, which other Nations had followed.

Their firſt remoue that deſerueth memory, was in the time of *Tarquinius Priſcus*, and the captiuitie of the Iewes in *Babylon*, ſixe hundred yeeres or thereabouts before the Natiuitie of Ieſus Chriſt. *Ambigat*, King of the *Celtes* (which were in the Countries at this day called *Switzerland*, *Sauoy*, *Dolphiny*, *Languedoc*, *Vellay*, *Viuerez*, *Lionois*, *Forreſts*, *Auuergnie*, *Berry*, *Limoſni*, *Querci*, *Perigorel*, *Xaintonge*, *Angoleſme*, *Poitou*, *Bretaignie*, *Anion*, *Tourain*, *Maine*, *Perche* in *Normandie* on that ſide the *Seine*, the Country of *Chartrain*, *Hurepois*, *Beauſſe*, *Gaſtinois*, *Brie*, *Champagne* the Duchy and County of *Bourgandy*) ſent *Sigoueze* and *Bellouezo* to ſeeke habitation in other places. *Sigoueze* with his followers tooke the way of Germanie, where he left certaine people in *Bauaria*, *Bohemia*, and *Carinthia*, and poſſeſſed the end of *Europe* towards the *Riphean* Hils, and on this other ſide. *Bellouezo* ſtaying ſometimes at the foote of the *Alpes*, afterwards drew his forces into *Italy*, by the ſollicitation of a *Tuſcan*, named *Arron*, and ſubdued *Inſubria*. Some part of *Bellouezo's* troopes being incamped in the *Pirenean* Mountaines, finally, occupied a part of *Aragon*, and gaue name to *Portugall*. But theſe were not ſo famous as thoſe that entered *Italy*, whither when they had marched, *Brennus*, their Chiefetaine, marched as farre as *Cluſium*, and then to *Rome*, where thoſe things that are recited by *Titus Liuius*, and by *Plutarch* in the life of *Camillus*, hapned 386. yeeres before the comming of Chriſt. Another troope of the *Gaules*, who had followed *Bellouezo*, finding themſelues ſcarcely lodged, trauerſed into *Sclauony* and maugre diuers encounters, entered *Hungary*, where after diuers battailes, they parted themſelues into two Bands. The one withdrew themſelues into Macedony, the other into Greece, making themſelues terrible to all the world. There they defeated and ſlue *Ptolomey*, ſurnamed, *Lightening*, brother to *Philadelphus* King of *Egypt*. They had for their King, *Prauſes*, whom ſome called *Brennus*, an other then he that entered *Rome*, who not content to haue gained a great battell againſt the *Macedonians*, and forraged their country, inforced himſelfe to the vttermoſt to ſpoile the Temple of *Delphos*, whence inſued the tragicke end both of himſelfe and of his troopes. The *Gaules* that remained to keepe the frontiers of the country, in ſtead of loſing courage, by reaſon of theſe newes marched forward with fifteene thouſand footemen, and three thouſand horſe, and defeated the *Getes* and *Triballes*, and ſpoiled *Macedony*, but in their retire with their prey, their indiſcretion ouerthrew them. This notwithſtanding, thoſe that remai-

ned

ned as yet in *Gaule*, ſent other troopes into *Aſia*, who wandred as farre as *Dardania*, where the one mutining againſt the other, a troope of them thruſt themſelues into *Thracé* and gouerned there long time; another troope went and lodged in the confines of *Saue*, and *Danubius*, neere to *Belgrade*. Thoſe that as yet remained in *Dardanie* (hauing heard tell of the fertilitie of the Prouinces of *Aſia*) indeuoured ſo much, as that they trauerſed *Helleſpont*, and then concluded to depart from *Natolia* in three companies, becauſe they were three peoples. The *Trocines* had the coaſt of *Helleſpont*: The *Toliſtoboges*, *Æolia* and *Ionia*: The *Tectoſages*, the more inland Countries of the firme Land, and raiſed a tribute ouer all *Aſia*, which was on this ſide the Mount *Taurus*, planting their aboades along the Riuer of *Halis*, the which diuideth *Paphlagonia* from *Syria*.

That Prouince, which the *Gaules* inhabited in Aſia, ſince the time of their comming, vntill the greatneſſe of the Romane Empire, retaineth the name of *Gallogrecia*, together with the language, which Saint *Ierome* (about ſixe or ſeuen hundreth yeeres after) ſaith, to haue had ſome affinitie with that, which hee heard ſpoken in *Gaule* in the Country of *Treuers*. Thus much as touching the ancient *Gaules*.

It reſteth that wee expound ſhortly ſome the more obſcurer words in the Text. By the worke of *Romulus*, or rather of *Mars*, he vnderſtandeth *Rome*, builded by *Romulus*, and the Citie moſt warlike aboue all others; ſo that *Mars* (ſuppoſed amongſt the Pagans to bee the god of Warre) may ſeeme to be the founder thereof. *Strimon* is a Riuer that ſeparateth *Macedony* from *Thrace*, ſo ſaith *Pliny*: and becauſe the Country of *Thrace* is not hot, he ſurnameth it *Strimon*, cold. *Aemathie*, that is *Macedon*, is ſo called, becauſe of their King *Eemathion*. *Pliny* ſpeaketh of it in his fourth booke, chapter 10. *Macedonia* (ſaith hee) *centum quinquaginta populorum, duobus inclita regibus, quondamque terrarum imperio, Emachia ante dicta*. The Poets (as *Virgil* and *Lucan*) take this word ſometimes for *Theſſalie*, which was neere vnto *Macedon*. *Lucan* about the beginning of his booke:

Bella per Aemathios plus quàm ciuilia campos.

The fields of *Pharſalie* are in *Theſſaly*, (as *Pliny* ſaith in his 4. booke, Chapter 8. *The mount of gelded Dindyme*, is a Mountaine of *Phrygia*, dedicated to *Cybele* the mother of the gods (ſurnamed *Dindyme*) to whom certaine Prieſts called *Curetes* (apparelled like women, and being gelded) offered ſacrifice. The Poets intent was, that the *Gaules* ſacked *Phrygia*, and planted another *Gaule* in the midſt of Aſia, that is to ſay, gaue their name vnto the Countrie, where they inhabited in the midſt of Aſia.

As touching that which hath befalne their ſucceſſors, in the time of the Romanes, becauſe the Poet maketh no mention thereof; I likewiſe will pretermit and paſſe ouer the ſame.

24. *Moſt famous peoples darke Antiquitie.*] He declareth in few words, why he entreth no further into this diſcourſe of the peopling of Nations, and their changes. For although that *Curion*, *Melanchthon*, *Peucer*, *Lazius*, *Rhe-*

Rhenanus, *Goropius*, and others of our time haue engaged themſelues very farre, and ſometimes very fitly into ſuch ſearches; yet muſt we confeſſe, that they leaue many difficulties behinde them. Behold why the Poet addeth that which followeth, as very incident to the purpoſe.

25. *It ſhall ſuffice me therefore in this doubt.*] The Poet hath heretofore compared Antiquity (eſpecially in regard of the Migrations of Nations) to a great Forreſt, in which the beſt diſcouerers loſe themſelues ſometimes. Hee now then ſaith, that the ſureſt way is, to follow the skirts of this Forreſt, and to coaſt it, rather then to enter too forwardly into it, that is to ſay, that he will intreat of theſe things in generall, and not ſubtilly, nor particularly, as they doe, who ſuppoſe they are able to collect it out of bookes, and to inſtruct others in all the places wherein *Noahs* deſcendents inhabited vnto this day, and who ſearch out in the Arke, to finde the names of their peoples & Progenitors. To this effect he proteſteth that he will depend *vpon the golden mouth of the wiſe ſonne of* Amram, that is to ſay, that hee will onely relie on that, which hee hath learned in the writings of the holy, and moſt wiſe Hiſtorian, and Prophet. *Moſes* the ſonne of *Amram*, as the holy Scripture teſtifieth in the nine and fiftieth Verſe, of the ſixe and twentieth Chapter of the booke of *Numbers*. But *Moſes* ſaith in the tenth Chapter of *Geneſis*, about the end, that from *Noahs* children all the Nations were deſcended, that parted and diſperſed themſelues thorowout the earth after the Deluge. And before in the fifth, and 20. and 30. verſe, he ſufficiently declareth, in what coaſts they began to people the world, and *cauſe the Arke once more to goe ouer the earth*, that is, to fill the diuers Countries of the world with their poſteritie, by the vertue of the incomprehenſible bleſſing of God. *Gen. 9. 1. Increaſe and multiply, and fill the earth.*

26. *Not that I ſend* Sem *at one flight vnceaſt.*] He ſaith that *Sem* hath not peopled the world at once, but by ſucceſsion of time. That *Iaphet*, vpon his departure out of the Arke, ranne not into Spaine, and that *Cham* went not to hide himſelfe in the boſome of Africa, but that by little and little, and in proceſſe of yeeres, their off-ſpring came thither. He maketh mention of diuers Countries in the higher Eaſt, and in the lower South, the ſituations whereof the Geographicall Cards doe amply diſcouer. And to inrich his Poem withall, he propoſeth two excellent compariſons, taken from the Bee-hiues, and the Elmes, which by little and little repleniſh the Mountaines and Forreſts, to ſhew how the parts of the world were peopled by *Noahs* deſcendents, to wit, in ſucceſsion of time, and as it were from yeere to yeere by the multiplication of men.

Firſt then, after the confuſion of tongues, the one ſeuered themſelues the ſpace of certaine Leagues behinde the other, in the parts of Meſopotamia; and afterwards, according as they multiplyed and increaſed in their poſterities, their new Families trauerſed Riuers, Mountaines, and Streights, ſeeking out an habitation more fitting for them, the diuine prouidence of God addreſſing all their Plantations, in ſuch ſort as hath beene ſeene, to wit, for the ornament and tillage of the earth, and for the commoditie of all humane ſocietie.

27. *Therefore thoſe Countries neereſt* Tygris *Spring.*] This reaſon neceſſarily

ceſſarily ſpringeth, and is deduced from the precedent. There where *Noahs* deſcendents were from the beginning in the greateſt number, there muſt wee needly confeſſe that humane greatneſſe tooke originall. This was in the quarters of *Aſſyria* and *Chaldea*, as *Moſes* teſtifyeth in the eleuenth Chapter of *Geneſis*, whence the concluſion infer'd by the Poet doth inſue. See furthermore the 14. Chapter of *Geneſis*, touching the warres of the Kings, which are named there with their Countries abutting on the Riuer *Tygris*, or thereabout. And of *Nimrod* it is ſaid in particular, that the beginning of his Kingdome was *Babel*, &c. in the Territory of *Senaar*, abutting vpon *Tygris*.

28. Babylon *liuing vnder the awfull grace.*] Hauing ſpoken in generall of the greatneſſe of the firſt Nations, he now ſpecifieth the firſt Monarchy, whereof *Moſes* ſeemeth to haue ſpoken ſufficiently in the 10. chapter aboue-mentioned. But the moſt aſſured and approued Authors, both ancient and moderne in great number doe affirme and iuſtifie by the calculation of yeeres, that the firſt Monarchy was in Babylon. Whereupon ſome haue diſputed of Nineue, and of the Aſſyrians, and whether Babylon was in Chaldea. But foraſmuch as theſe two great Cities, had their beginnings in the ſame time, and had diuers Soueraignes, and gouerned many hundreth yeeres: ſome haue diuided the firſt Monarchy into two, vntill ſuch time as that of the Chaldeans obſcured and conquered the Aſſyrians. I take not heere the word Monarchy ſo ſtrictly, as that during that of Babylon, there ſhould haue beene no others in the world. *Egypt* hath ſwayd great power and dominion of moſt antiquitie, and great Kings there haue beene alſo in the Land of *Canaan*, and in the Countries thereabouts. But I conceiue with the Poet, that the firſt Monarchy was inſtated in Babylon in *Noahs* time. Hee that would heere compare the prophane Hiſtories, and conferre them with the Sacred, ſhould find matter enough for a great diſcourſe; the Summary whereof a man may ſee in *Funccius*, *Carion*, *Vignier*, and other Hiſtorians. This is that, I ſay, in a word, that the Kingdome of *Nimrod*, *Geneſis* 10. verſe 10. preceded all other Nations by many yeeres, namely, the Grecian, Romane, and French, &c. as the calculations of times apparantly teſtifie. The Dircæan walles, are the walles of *Thebes*, a Citie of *Bœotia* in Greece, ſo ſurnamed by reaſon of a fountaine that is neere vnto it, called *Dircè*. *Amphion* a wiſe Politician, by his eloquence and induſtry induced the people in thoſe daies (as then very rude and vnciuill) to aſſemble themſelues, in ſociable ſort, and to build the wals of this Citie, by reaſon whereof the Poets (to ſhew their eloquence) fained, that *Amphion*, by the harmony of this Lute or Harpe, cauſed the Stones and Rocks to deſcend, and ioyne themſelues together.

Dictus & Amphion, Thebanæ conditor vrbis,
Saxa mouere ſono teſtudinis, &c.

29. *The Hebrewes had with Angels conuerſation.*] This is a new proofe, that the next deſcendents of *Noah* peopled not the world ſo ſoone, but by ſucceſsion of yeeres. So then, true Religion was in *Hebers* Familie,

Sems

Sems yongeſt ſonne. The Chaldeans were excellent Aſtronomers and Philoſophers. The Egyptian Prieſts had the knowledge of the ſecrets of nature, before there was any ſpeech of the Greek tongue, which was inhabited ſo ſoone, as the Hiſtorians, yea the Greekes themſelues doe teſtifie. See the moderne Chronologers.

30. *Proud Egypt gliſtered all with golden Plate.*] Another proofe. If the world had beene incontinently peopled after the Deluge, riches and delicacies had beene ſought for in euery Country. But they were in Egypt and in Tyre, long time before the Greeks or Gaules knew what the world was. It followeth therfore that Greece & Gaule were not peopled ſo ſoone as Ægypt and Phœnicia. That which he ſaith of the lame black Smith, is vnderſtood of *Vulcan*, the Inuenter of the forging of Iron in Sicely. *Prometheus* was the firſt that taught the vſe of fire vnto the Grecians. Of him *Horace* ſpeaketh in the third Ode of his firſt booke, *Audax Iapeti Genus Ignem fraude mala gentibus intulit.* The Poets ſet downe many fables to this purpoſe, the truth whereof our Authour diſcouereth in a word. See that which I haue expreſt vpon the 707. Verſe of the ſixt day of the firſt Weeke. The reſt of the words of this Text are eaſie to bee vnderſtood.

31. *For as a ſtone that midſt a pond yee fling.*] An elegant ſimilitude, or compariſon vpon the precedent purpoſe, ſhewing that all Sciences had their beginning in the Plaine of Senaaar, that by little and little they might be diſparſed thorow the world.

32. *Forth from Aſſyria.*] Hee entreth heere into a particular Diſcourſe of plantations, and firſt he ſheweth how *Sems* poſterity beganne to people *Aſia.*

Their firſt *Colony* then diſlodged from the Coaſt of Aſſyria, and trauelled towards the Eaſt. Of this Riuer *Hitane*, *Pliny* ſpeaketh in his ſixth booke, Chapter 23. *Carmaniæ flumen Hitanis portuoſum & auro fertile.* See *Solinus* in his 67. Chapter.

Hauing peopled this quarter, they marched towards *Oroate*, a Riuer in Perſia, of which *Pliny* ſpeaketh in his ſixth booke, Chapter 23. and ſaith: *Flumen Oroatis, oſtio difficili, niſi peritis, inſulæ vndecim paruæ, inde vadoſa nauigatio paluſtri ſimilis, per eurepos tamen quoſdam, peragitur.* And in the fiue and twentieth Chapter: *Perſidis initium ad flumen Oroatin, quod diuiditur ab Elymaide.* See alſo the 27. Chapter of the ſame Booke, for the intelligence of this habitation.

The third retyred themſelues more inward into Perſia, towards Suſa, watered with the Riuer Choaſpes, which water and no other the Kings of Perſia vſed, as *Pliny*, *Solinus*, *Plutarch*, and others doe teſtifie.

The fourth, into the Vallies of the renowmed Mountaine Caucaſus, in the Country of the Parthians, whoſe Kings were called *Arſaces.*

The fifth, in Media or Mede, and the ſixth, higher towards the Hircan or Caſpian Sea. See the 1, 2, and 3. Table of Aſia in *Ptolomey*, and thoſe of *Mercator*, *Ortelius*, *Cellarinus* and *Theuet* all: theſe Plantations are bounded within the circute of fiue or ſixe hundred leagues.

33. *The*

33. *The ſonnes of theſe like flowing waters ſpred.*] Hee ſetteth downe in ſo ure Verſes the moſt famous countries that were peopled by the ſecond *Colonies* of *Sems* Race. The third, skirted by the Riuer *Chiefel*, is a portion of Tartaria, not far off from the Caſpian Sea, whereinto this Riuer floweth, which hath his ſource very neere the Deſart of Lop, aboue Tacaliſtaine, a great Country that bordereth on the Mountaine Imaus. *Charazam, Gadel, Cabul, Bedane, Baleſtan*, are Prouinces incloſed by the Riuer Indus, the Mountaine Imaus, the Sea of Meſendeiw, and the Kingdome of Perſia, in a circute of more then 600. leagues of Countrie.

34. *Their Off-ſprings then with fruitfull Stemmes doth ſtore.*] Hee commeth to the third Colonie, which aduanced themſelues both towards the South, the Eaſt, and North. They that peopled *Cabul*, droue their Poſterity toward Beſinagar, or Biſnagar, a rich Country in the Southerne Aſia, betweene the Perſian Seas, and the Gulfe of Bengala. Nayarde (it may be) Narſingue, a Kingdome as yet more low, and moſt rich. *On either ſhore of famous Ganges*, lyeth the higher India, where are diuers rich Kingdomes, amply deſcribed the by Coſmographers: amongſt others, *Cambaia, Decan, Pidir, Bengala*; *Ane* is of the Gulfe of Bengala in the Eaſt, towards Pegu and Siam, Kingdomes wonderfully rich. Toloman is farre higher towards the North. The Kingdome of Mein hath towards the Weſt Ganges, towards the South the Kingdome of Bengala, towards the Eaſt Macin, and to the North Charaſan another Kingdome which the Poet ſurnameth, Musked, becauſe that in it the beſt Muske is found, and that in very great abundance. The Deſart of Lop is very high towards the North. That which the Poet ſaith, is in my opinion drawne from *M. Paul* the Venecian, who in the firſt booke of his Hiſtory of Tartaria, the fiue and thirtieth Chapter, reciteth wondrous things of the illuſions of certaine Spirits, and Hob-goblins appearing day and night in this Deſart (containing very neere thirty dayes iourny) which preſent ſtrange ſhapes vnto poore Paſſengers, whereby many are affrighted to death, which ſheweth ſome ſpeciall efficacy of certaine Legions of malignant ſpirits, that are aſſigned to that place, for the puniſhment of the idolatrous Mahumetans, wherewith thoſe Countries are peopled as yet at this day. But the Poet ſaith, that the Countries round about this Deſart were firſt poſſeſſed by this third linage of *Sem*. Hee propoſeth things very likely to bee true, one which I inſiſt, till ſome other ſhall produce certaine coniectures to this purpoſe.

35. *Some ages after linkt in diuers knots.*] Hee finally ſpeaketh of the fourth plantation of *Sems* ſucceſſors. Tipur, a Kingdome rich in Rhinocerots (deſcribed in the Expoſition of the fortieth Verſe of the ſixth day in the firſt Weeke) is in the Eaſt aboue *Toloman*, betweene Cancinchina and Charazan. Caichim is the Kingdome which I lately named Cancinchina, betweene Campa and China. To the Weſt it hath Tipur, to the Southward Campa, to the North Mein and China, and to the Eaſt, the Orientall Sea. This is a large Country, and wonderfully abounding with *Aloes*. *Maugit* is very high towards the North, like wiſe *Chinſit*, and the Coaſt or *Anien* Straight: The Poet by this deſcription would ſhew (which

(which may easily be obserued in the Maps of Asia) all the plantations of the race of *Sem*, who pitching his Tents by the Srtaight of Anien, contented himselfe with this large extent of more then foure hundreth leagues of Country which he possessed.

As touching the particular descriptions of all these Countries, their length, bredth, and commodities, I neither durst, nor would I charge these Annotations therewith, for that the intention of the Poet was not to entangle the Reader with too much curiosity, the things themselues so plainely resolued in the Geographicall discourses.

36. *From that first Centre to the westward bending.*] From Assyria and Mesapotamia, *Iaphet*, or his successors that were neereſt descending, drew themselues towards the West, to these places which the Poet nameth, and which are set downe in the Cards of Asia and Europe, by the ancient and moderne Geographers, so that it is not materiall whether we touch all the words of the Text or no. *Armenia* is distinguished into the greater or lesse, neere to the Caspian Sea, tending towards Europe. The Corycian Caue in Sicily, is described by *Pliny* in his fifth booke, and seuen and twentieth Chapter, by *Strabo* in his fourth booke, by *Solinus* in his 51. Chapter.

As touching this singularity, whereof the Poet maketh mention, obserue what *Pomponius Mela* saith, in the description of Sicily, in his first booke, where hauing set downe some notable particularities, hee addeth, that when one is come (by a narrow path and tedious, and of a thousand fiue hundreth paces, thorow very pleasant shades, and cloudy inclosures, wherein are heard strange sounds, resembling rustike songs) to the bottome of this Den or Caue, he findeth another Caue, which affrighteth those that enter into it, by reason of the sound of Cimbals, which continually make a great and admirable strange noise. *Terret* (for these are his words) *ingredientes sonitus Cymbalorum diuinitus ex magno fragore crepitantium.*

As touching the delights of this Caue, hee describeth them very amply, as they are. In regard of this Musike, some suppose it to be a fable, others referre it to be a naturall cause, as thus; That the Aire entring into this hollow very deepe (and consequently very fresh) conuerteth it selfe into water, the drops whereof falling incessantly, make this noise, which in some sort resembleth musicall Harmony. *Taurus hornes* are the extremities of the Mountaine *Taurus*, which aduanceth it selfe towards *Pisidia* to the Westward, and extendeth very farre into Asia, as *Ptolomey* sheweth in his first Table. Meander is a Riuer which ariseth from the Mountaines neere vnto Pelte and Terradium in the lesser Asia, and hauing made a long course thorow Hierapolis, Pisidia, Licaonia, Caria, and other neighbouring Countries, discharged it selfe into the Mediterranean Sea. Troade, Bithynia, and the rest, are higher towards Hellespont, and the great or Euxinian Sea.

37. *Then passing Sestos Straights.*] Hauing made mention of Troas, which is in the lower Phrygia, vpon the bankes of the Mediterranean Sea, neere to the Promontory Sigea, and the Riuer Simois, very neere the Straights of *Gallipoli*, where are Sestos and Abides; he saith, that these second

cond Colonies paſſed this Straight, which hath but the halfe quarter of a League in breadth, as *Belon* ſaith in the third chapter *of the ſecond booke of his ſingularities*. In times paſt there were two Towers; the one in *Seſtos*, the other, in *Abides*, on the top whereof they lighted Torches by night, for the conueniency of Trauellers and Mariners.

Cõſider now that which we haue ſaid vpon the wotd, *Phares, in the firſt Day of the firſt weeke*, vpon the 448. Verſe: That likewiſe which is ſaid vpon the word, *Leander*, about the 912. Verſe of *the fifth Day of the firſt weeke*. At this day *Seſtos* and *Abidos* are two Caſtles, where the Turke keepeth his Garriſons, and which now are the key of Turkie, Conſtantinople being very neere. Seſtos, Heber, and Strimon, are three great Riuers, which paſſe thorow Thrace, and fall into the *Ægean* Seas.

See the ninth Table of Europe in *Ptolomey*. Rhodope is a Mountaine that ſerueth for a bound to Thracia, in the Vallies whereof amongſt other Cities are Philipoli, and Hadrianopoli. Danubius, which is the greateſt Riuer of Europe (taking his ſource from the Mount Arnobe, which *Ptolomey* and *Mercator* put for a bound betweene the Switzers, and Grizons, hauing runne athwart Almaine, Auſtrich, Hungarie, Sclauonia, and other countries, enterlaced with them, and receiued into it more then fifty great Riuers, and infinite little ones) diſchargeth it ſelfe by ſixe great Channels into *Mare Maior*. Walachia, Moldauia, and Bulgaria are the Countries that are neere to this diſcent of Danubius into the Sea.

38. *Thrace on the other ſide.*] Theſe Countries bordering on the great & *Ægean* Seas, and *Boſphorus* of *Thrace*, droue the third Colonies further to the Weſt, and to the North, which the Poet auerreth, becauſe it ſeemeth a matter very probable. The Cards of Europe ſhew and diſcouer in particular thoſe Countries, which he hath ſet downe as the principall habitations of theſe third Colonies. But to tell in what time, or how the names were changed, and re-changed by the peoples that remoued themſelues by proceſſe, & expulſed one another, is a ſubiect for a viciſſitude of time, and large Treatiſe.

39. *Now turne thee Southward.*] Hee intreateth in this Section of the peoplings of the race of *Cham*; firſt, in Arabia, Phœnicia, and the Land of Canaan, which was afterwards named *Iudea*. The deſcriptions and ſituations of theſe Countries are knowne, and are eaſily found in the generall Cards, and thoſe of Europe, beſides the particulars in *Ptolomey*, and the moderne writers, and namely, in *the Theater of Ortelius*. The race of *Cham* being increaſed in Arabia, & the Southern Countries in regard of Chaldea, that is to ſay, betweene the Red and the Perſian Seas, deſcendeth into Egypt. For his third Plantation they entered into Africa, which by little and little they repleniſhed. The Poet deſigneth diuers Countries: for the intelligence whereof we ought to note, that Africa (a great portion and fourth part of the diſcouered world) is diuided into foure parts: Barbary, Numidia, Lybia, and the Land of the Blackamores. Barbary containeth all that extent of Country, from Alexandria in Egypt, to the Straight of Gibraltar, along the Mediterranean Sea, being diuided into foure Kingdomes; to wit, Marocus, Fez, Telenſin, and

Thunes, which haue one and twenty Prouinces. Cyrene is neere to Egypt: The coaſt of the Punicke Sea is the Mediterranean coaſt, vvhich ſeparateth Africa from Europe. Numidia is below, tending towards the South, hauing very few places that are habitable. Below that, is Lybia, which the Arabians call, Sarra, that is to ſay, Deſart. In that place the heat is extreme, & the Country abutteth on the coaſt of the Land of the Moores, the which ſtretcheth it ſelfe very far towards the extremities of Africa, Southward, and Northward. At the very end thereof is the Country of Zangibar, which imbraceth ſome Kingdomes and the Deſarts, as farre as the *Cape of good hope*, which maketh the point, and the furtheſt end of Africa towards the South. Dura is a weſterne Region in Numidia. Guzole is one of the ſeuen Prouinces of the Kingdome of Marocco in Barbarie. Fez, is the name of the Kingdome and capitall Citie of the ſame, and of a great Territorie about the ſame Citie in Barbarie. Argin is an Iland amongſt thoſe of *Capo verde*, and *Capo Bianco*. Galute, is a kingdome in the Country of the Moores, on the coaſt of the Ocean, and neere vnto the Iles of *Capo verde*. Aden or Hoden, is neere Tombut aboue. Likewiſe Melli, Gago, Terminan, and Gogden, which are all of them Prouinces, very neere the one vnto the other in the ſame Country of the Blackamores. The Deſarts of Lybia are ſurnamed *Sparkling*, becauſe of the ſands, which being hot with the ſcorching beames of the Sunne, dazell the eyes of paſſengers. Cane is a Citie and Prouince in the country of the Blackamores: ſo is Zetzec likewiſe. And they are diuided by the Riuer Niger, which floweth thorow all that great country of the Moores. Benin is more low to the Weſtward. Guber is betweene Terminan, Gago, and Tombut, neere to a great Lake. Nubie is a Kingdome betweene the country of the Moores, and Nilus. Borno is another kingdome which hath a great Deſart neere to Benin. And all theſe countries are within that of the Moores: confining with the which, lower to the Eaſtward and Southward, is the great *Aethiopia*, a country extremely ſunne-burnt, ſandie, and deſart in many places, where raigneth the great *Negus*, ſurnamed *Preſter-Iohn*; the Kingdomes and Prouinces whereof, with their Cuſtomes, Lawes, Religion, and the manner of their Inhabitants, are deſcribed very fully by *Don Franciſco Aluerez*, in *his Hiſtorie of Aethiopia*, annexed to the excellent deſcription of *Africa* of *Iohn Leo*.

40. *But wouldſt thou know how that long tract that lyes?*] Hitherto the Poet hath ſhewed, how Aſia, Europe, and Africa, were peopled by the ſucceſſors of *Noah*. But he hath omitted to ſhew, how the children of *Iaphet* were aduanced in *Chaldea* to the Northward. It then is that which he comprizeth in ſixteene Verſes, making them to mount *Euphrates*, towards the Mountaines of Armenia, then to enter into *Albania*, and the neighbouring Countries; afterwards into Tartaria, Muſcouia, and other Northerne countries, which the Card of Europe, in *Mercator*, *Ortelius*, *Theuet*, and others diſcouer at the firſt, to thoſe that conſider them towards the North, which I haue thought good more particularly to mention in this place, for the cauſes oftentimes heretofore fore-mentioned. It remaineth yet to examine this point of the migrations, and peoplings of the race of *Noah*, two notable queſtions. The one touching the peopling

peopling of the East Indies, discouered within these hundreth yeeres: The other how it might come to passe, that the children of *Noah*, in so small number, should be able in so few hundred of yeeres to increase so aboundantly, as to fill so many diuers and spacious countreyes which are in the world. The Poet now satisfieth these two questions. For which cause let vs consider his discourses both in the one and the other demand.

41. *But whence (say you) had this new world his ghests?*] This is the first premised question, how it might possibly be, that the new world (discouered in our time) hath beene thus peopled, as the Spaniards (who haue published diuers Histories) found them? He speaketh of the West Indies, called the New World, because of the greatnesse thereof; for in circuit it hath nine thousand three hundreth Leagues, and more, as *Gomara* saith, in the twelfth Chapter of the first booke of his Historie of the Indies. It is longer then three other parts of the world, and no lesse broad then Asia and Europe together, in two or three places. If it hath beene long agoe since that this great Country (containing so many kingdomes and Nations in it) was inhabited; the Poet asketh how it commeth to passe, the Persians, Greekes, and Romanes (who made so many voyages, and neuer came there nor heard discoueries thereof? For *Ptolomey*, *Strabo*, *P. Mela*, and other ancient Geographers haue spoken nothing of it. And if it were peopled but some few yeeres more, he asketh how it might be, that in so short space and time, so many men should inhabite there, or so many Cities and sumptuous buildings (whereof *Gomara*, *Ouiede*, *Benzo*, *Cirene*, *Gornee*, and others make mention) could be erected there? *Benzo* and *Bartholomew de las Casas* testifie, that in that little part of the Country, which the Spaniards haue subdued, and which they possesse in this New world at this day, they haue put more then 20. millions of men to death, and destroyed and reduced to like misery, no losse, but a greater number of them in the space of thirty or forty yeeres, ruinated and layd desart more country both in length and breadth, then two times the whole continent of Europe containeth with a part of Asia. This notwithstanding, in diuers countries there are as yet found an infinite number of Indians, especially in Mexico, in the *new Spaine*, and Peru. As touching the antiquities of this new World (without entring for the present into the recitall of them) I will only set downe an extract out of the *fourth Booke of the Historie of Gomara*, Chap. 194. *There are* (saith he) *in Peru two great royall High-waies from the City of Quito, vnto that of Cusco, which is a worke likewise of exceeding great charge, as also worthy the obseruation; The one is by the Mountaines, and the other by the plaines: Their length containeth more then fiue hundreth leagues. That of the Champian or plaine is inclosed with a wall on both sides, and hath in bredth fiue hundreth foote. Within the same, there are certaine trenches or little cesternes full of water running continually, and on the Bankes thereof haue beene planted diuers Trees, which they call Molls. That of the Mountaines is of the same bredth, and is cut thorow the Rockes, and in those places where there were hollow valleis, to equall the way, they haue filled them vp with carued stones intermixed with chalke. In briefe, it is a worke, that (by the report of all those who haue seene both the one and the other) surpasseth the Pyramides of Ægypt, and*

the paſsing rare Pauements of the ancient Romaines, as alſo, all other buildings of antiquitie. Guaynacapa *(a certaine King who liued about ſome hundreth yeeres agoe) cauſed them to be repaired and enlarged, but he was not the firſt Authour of them, as ſome would pretend; for what abſurditie were it to thinke that he ſhould begin a worke which was built before he was borne? Theſe waies are ſtraight and leuell, nor any lake or puddle neere them. At euery daies iourneyes are ſeene great and goodly Palaces, which they call Tambos, where the Court and the Armies of the Kings lodged.* Gomara addeth thereunto, that which enſueth: *Our Spaniards in their ciuill warres haue ruined all theſe waies, and breake them downe, in diuers places to hinder the paſſage of the one vnto the other. The Indians themſelues haue broken their part, when warre was made vpon them.* Now let vs heare what the Poet anſwereth.

42. *Why thinke you (fond) thoſe people fell from Heauen?*] His firſt anſwer is, that the Inhabitants of the new World, or Weſt-Indies, fell not from the Ayre like little frogs formed by vertue of the Sunne, acting vpon that which the Sunne attracteth from the earth or duſt, vpon which the warme raine falleth, neither that they are ſprung out of the earth, as Plants and Rootes doe, or by extraordinary accident, or fabulous enchantment, as ſome friuolous perſons by their prophane fictions ſeeme to intimate, but that they are true humane creatures perfectly formed, vigorous, and of long life in moſt parts of the country where they are, and namely, in the Northerne and Southerne parts, and as yet at this day there are found men and women farre higher, and of longer life, yea, ſtronger then any of Europe, Aſia, or Africa. The commodities of life which they haue, meate, drinke, conuenient habitations, ciuill policy, ceremonies, and other ſingularities, and particularities, carefully ſet down by the Hiſtorians, verifie the Poets ſaying.

43. *That ſpacious coaſt, now call'd America.*] He calleth the New world America, becauſe of *Americus Veſputius*, a Florentine and renowmed Pilote, and one of the firſt diſcouerers of that Country, almoſt one hundreth yeeres agoe. His anſwere is, that the New World could not bee peopled ſo ſoone as the other parts, becauſe it was further diſtant from the Plaine of Sennaar. He ſurnameth *Europe*, *Th' ingenious, towr-ful, and law-louing people*; becauſe of the infinite number of excellent artifices of Kingdomes, and publique Eſtates, gouerned by good lawes, and the fortifications that are in it.

Furthermore, he ſaith that *Ioue* did with his Lemmans name enſtile it. The Poets recount, that *Iupiter*, enamoured with *Europa* the daughter of *Agenor* (King of the Phœnicians) transformed himſelfe into a Bull, & ſo carried away this Maiden, ouer an arme of the Sea of Conſtantinople; and for this cauſe, the Country whither *Iupiter* came and ſet her downe, was called *Europa*. From this fiction the Thracian *Boſphorus* ſeemeth to haue taken his name. It may be, that this *Iupiter* was ſome famous Pyrate or Tyrant, who, in a Ship called the Bull, ſtole away this Maiden from her fathers houſe, and conuayed her into Europe. Aſia is the Land that extendeth it ſelfe from *Boſphorus* of Thrace, *To pearl'd Auroraes Saffron-coloured bed*: that is to ſay, as farre as the vtmoſt bounds of the Eaſt. Africa then, Europe and Aſia are more neere vnto the Plaines which the Riuer

uer Tygris trauerſeth, then is the New VVorld, where *Chriſtopher Columbus*, a Pylot of Genoway, made his firſt voyage in the name of the Kings of Spaine, whoſe armes and religion he planted there.

44. *But the rich buildings rare magnificence.*] The third anſwere is, that the buildings, infinite treaſures, diuers and contrary gouernments of the new World, ſhew that it hath beene inhabited of long time, although the meanes be very hard to know. I ſpoke before of the proud high wayes of Peru. The magnificent buildings of the great City of Themiſtitan, in the Kingdome of Mexico, and the Palaces of the Kings of Peru (deſcribed by the Spaniards approue) the Poets ſaying.

As touching the infinite treaſures of the Indies, more then ten thouſand millions of gold, which haue beene brought into Europe, beſides that which the Sea hath ſwallowed vp in infinity of Pearles, Rubies, and Emeralds,, brought and ſhipped for Spaine, together with the gold and riches yeerely ſhipt from thence, doe teſtifie the ſame. To which I will particularly adde that which *Gomara* ſaith of the riches of Guaynacapa (a word which ſignifieth young and rich) the father of *Atabalippa*, the laſt King of *Peru*, put to death by the Spaniards.

All the Vtenſils of his houſe (ſaith this Authour, in the 120. Chapter of his fourth booke) *as well for his Table as for his Kitchen, were of gold and ſilner. Hee had in his Cabinet Statues of gold, emboſſed ſo great, as they reſembled Gyants, and the figures were drawne to the life. Hee had alſo all ſorts of liuing creatures of like bigneſſe, and of the ſame matter, as terreſtriall Beaſts and Birds. Moreouer, the Herbes and Trees which his Country of ſo mighty extent brought forth, and all the Fiſhes which engendred both in the Seas and freſh Riuers of his Kingdome. Furthermore, not only his Cords, Paniers, Baskets, and ſuch like things, but the very Splinters which ſeemed to haue beene made to burne, but were all made either of gold or ſiluer. Moreouer, it is ſaid, that theſe Kings of Peru had a Garden in a certaine Ile, neere to that of Puna (where they vſed to diſport themſelues, when they would take pleaſure vpon the Sea) which had all things which a man could ſet in a Garden, forged & framed out of gold & ſiluer, as Herbes, Flowers and Trees, which was ſuch an inuention and greatneſſe, as neuer could any place in the World ſhew the like. Beſides all this, the laſt King ſaue one, had gathered together in the City of Cuſco, an infinite quantity of gold and ſiluer, which hee pretended to put in worke, which was hidden by the Indians in ſo ſecret a manner, that the Spaniards could neuer come to lay their hands on it. There were in Cuſco and thereabouts, infinite Tables and Tombes, all of fine Siluer, the one valued at thirty, the other at fifty, and others at ſixty thouſand Ducates. Beſides theſe Tables and Tombes, a great number of Veſſels all of fine Gold. When* Attabalippa *was taken, the Spaniards had two hundred fifty two thouſand pounds of ſiluer, and in gold thirteene hundred thouſand, two hundred ſixty fiue Peſants, euery Peſant valewed at a Ducate and a halfe, without accounting* Attabalippaes *golden Table, which was very neere worth forty thouſand Crownes.*

But notwithſtanding all this great pillage made by the Spaniards, as wel in Peru as in other Prouinces, the Indians (ſaith *Ierome Benzo*, of Millane, who liued foureteene yeeres in the Indies with the Spaniards, and hath written a Hiſtory worthy to be read, comprized in three bookes) are not

not afraid to ſay, that there is as yet more remaining behinde, then the Spaniards haue euer yet beene Maſters of.

And to make this the better knowne, they take a great diſh full of corne, and pick out a graine thereof betweene their fingers, ſaying, See you well this? Behold, that which the Viracochie (for ſo they call the Spaniards) haue carried from hence. To this effect I will adde this word of the foremention'd *Benzo* in his third booke. *Theſe of Peru call the Spaniards Viracochie*, that is to ſay, *Scumme of the Sea, in great diſdaine and hatred of them, ſaying oftentimes the one vnto the other in their tongue, The windes blow downe houſes, and rent vp Trees by the rootes, the fire burneth: but theſe Viracochie in this place act farre worſe then either fire or winds. They deſtroy all, they eate all, they turne the Earth vp topſie turuy, they force the Riuers, they neuer take reſt, they ceaſe not to ſearch now in this place, then in another, digging and ſearching after Gold and Siluer, being notwithſtanding euery waies inſaciable. And when they haue it, they make vſe of it, they make warre againſt one another, they ſpoyle one another, they kill one another, they blaſpheme, they renounce God, they do nought elſe but lye, and haue raviſhed from vs our goods, our liberty, and our Country.* After they haue vttered theſe, or ſuch like their grieuances, they curſe the Sea which hath vomited vpon their land, ſo wicked and cruell Rakehels. Oft-times the Indians haue reproached the Spaniards, that gold was the Chriſtians god. What Iudges ſhall there be in the laſt day, againſt the inſatiable Auarice, wherewith Europe at this day is defamed all the wide World thorow?

As touching diuers other gouernments of the Indies, amply deſcribed in *Gomara, Ouid, Benzo*, and others, I deale not with them, becauſe they are too long a ſubiect for this booke, which already is ouer-great. To conclude, the Poet beginneth in the 413. Verſe, to ſet downe diuers coniectures touching the Plantations of the new world. Firſt of all he propoſeth them in generall, that is, that they who inhabited the Coaſt of the Eaſt Ocean, hauing put to Sea for their ordinary traffique, to the neighbouring Coaſts, might haue beene driuen by the fury of windes, on the ſhores of the weſt Indies, or their Veſſels broken, were conſtrained to inhabite there. The other might haue beene inforced by Plague, Warre or Famine to paſſe the Straight of Anien, and to ſeeke out a fit habitation in this new Country. Or elſe it may bee, that ſome man of authority hath planted a Nation there. This is that which the Poet entreateth of in the Annotations following.

46. *Who maketh doubt but yerſt the Quinſay fruites?*] In all this great Country of the Northren America, there are found very few Inhabitants, eſpecially on that Coaſt which is neereſt Quinſay, and other Eaſterne Countries. There are then great Lands (as alſo the modern Geographers do obſerue) betweene the Kingdomes or Countries of Anien, Tolguage, Quiuit and Tolme, in a Circuit of more then twelue hundred leagues. The Poet then ſaith, that ſome one of *Sems* deſcendents (hauing trauerſed the end of the Orientall Aſia, in the Weſt Indies) droue their deſcendents further on. Theſe Countries which the Poet ſetteth downe, are contained in the Sea, and terreſtriall Cards from new Spaine, as farre as Scotland. The Poet pretending to ſay, that the Northren quarter of America was firſt peopled.

As

As touching the ſingularities and particular deſcriptions of theſe Countries, ſee the third Volume of the Spaniſh Nauigations; the ſecond Booke of the generall Hiſtory of *Gomara*, Chapter 37. &c. the Hiſtory of *Florida*, *Benzo*, the relations of *Iohn Verazan* the Florentine, and of *Iames Cartier*, and other French Captaines, vpon their Nauagations, and Diſcoueries of the Land of Labour (where the Sea is frozen) of Balacos, New France, Canada, Hocelaga and others adioyning: ſee alſo *Theuet*, and other the moderne Coſmographers.

47. *On th'other ſide Zaliſco ſoyle they man.*] Zaliſco (at this day ſurnamed the new Gallicia) is deſcribed by *Gomara* in his fifth booke, Chapter 21. who ſaith, that it is a Prouince very fertile, and rich in ſiluer, in Waxe and hony, the people whereof are Idolatrous, and man-eaters. *Nunno* of Guſman (who conquered it for the King of Spaine, in the yeere 1530.) hath diſcourſed thereof in the third Volume of his Nauigations. The Prouince of Mochuacan is about 40. leagues lower then Xaliſco, drawing to the South. The ſame *Guſman* conquered it (hauing cruelly, and traiterouſly put to death the Lord and Principals of the Country) as *Gomara* in the Chapter and Booke aboue-mentioned declareth. Cuſule is in the ſame quarters. Mexico, or Temiſtitan, is the capitall City of the Kingdome of Mexico, at this day called New Spaine, a very rich and famous City, builded vpon a Lake which is ſalt to the Northward, and ſweete to the South, by a moſt ſingular induſtry, and more exact then that of Venice. It is reputed to bee greater then Siuill in Spaine. The ſtreetes are maruellouſly well diſpoſed, and haue their Channels accomodated in ſuch ſort, to paſſe from one ſtreete to another, that a man cannot better imagine them. There are are diuers places wherein to ſell and buy ordinary and neceſſary things. Amongſt others, there is one wholly inuironed with Porches and Walkes, where a man may ſee euery day more then 60000. buyers and ſellers. There is the Palace to pleade in. In that place were many Temples and Moſquees for Idols, when *Ferdinand Cortes* conquered it for the King of Spaine, as *Bartholomew de las Caſas* (the Monke and Spaniſh Biſhop) maketh mention in his Hiſtory of the Indies, where he continued long time. See in the third Volume of Nauigations, *folio* 300. the repreſentation and deſcription of Mexico. The Hiſtory likewiſe of the new world of *I. Benzo* of Millane, in his ſecond booke, and 13. Chapter.

In concluſion, the Poet deſcribeth ſome wonders of this new world, and ſendeth downe the people thereof to Peru. Concerning the wonders therof, *Gomara*, *Ouiede*, *Acoſta*, and others, haue obſerued an infinite number. Iſthmos, or the Straight of the firme land (ſeparating the Ocean and the Southerne Seas, neere vnto the City of Panama) cannot containe more then twenty leagues in bredth. The Mountaine which caſteth out fire in the Country of Nicaragua, is deſcribed by *Gomara* in his 5. booke, Chapter 203.

As touching the other ſingularities obſerued by the Poet, *Gomara* preſenteth them in his 4. booke, 194. Chapter.

48. *Then ſeize they Chily, where all day the deepe.*] *Gomara* in his 4. book, Chapter 131. is of this opinion, they of Chily are the true Antipodes of Spaine,

Spaine, and that the Country is of the ſame temperature with Andalouzia. Chily is in the Coaſt of *Mare Pacificum*, neere vnto the Country of the Patagans or Gyants, a Country which is inhabited, and where there are Riuers which flow by day and not by night, by reaſon that the Snowes doe melt by day thorow the heate of the Sunne, and congeale by the light of the Moone. *Ortelius*, in his Card of the new World, ſetteth Chinea about Chily, *Theuet* on the ſide, and *Mercator* more low toward the Coaſt of our Ocean. The Straight of *Magellan* is very low, neere vnto the Southerne ſhore, deſcribed by *Gomara* in the beginning of the third booke of the Hiſtory of Portugall.

The Poet hauing ſpoken of the peopling of all the Coaſt of the Southerne Sea in the weſt Indies, from the Kingdome of Anien, to the Straight of Magellan, returneth backe to the other ſide on the left hand, from the Straight of Panama vnto Plata, neere to this Straight of Magellan, and noteth ſome of the moſt notable places of this long extent of Country, repreſented by our moderne Geographers in their generall and particular Cards of the new world. Huo, is a great Riuer of freſh water, which deſcendeth from Quillacingues, vnder the Æquator, and trauerſeth the Country, which the Spaniards call Cathage, and in the Hauen of Carthagene, diſchargeth it ſelfe into the Sea. Vraba is a Country betweene Carthagene and this Riuer. Of Zenu, ſee heere what *Gomara* ſaith, Chapter 69.

That which is called Zenu, is a Riuer, a City, and an ample, ſpacious, and ſecure Hauen. The City is ſome eight leagues from the Sea. There is a great traffique of ſalt and fiſh in that place. The Indians of this Country gather gold where they will, and when it rayneth very much, they caſt out their fine Nets into this Riuer of Zenu, and others, and ſometimes get many graines of pure and fine gold as big as Egges.

This Country is not farre from the Straight of Darien. In the ſame booke, the ſeuen and twentieth chapter, *Gomara* deſcribeth the new Granado, and the Mountaine of Emeralds, which is high, ſmooth and bare, not hauing either Graſſe, Herbe, or Tree growing thereon, and is ſome fiue degrees on this ſide the Equator. When the Indians pretend to draw the ſame, they firſt vſe many enchantments, to know where the beſt veine is.

The firſt time that the Spaniards were there, they drew out one thouſand eight hundreth great and little ones, all very faire and of much value. The Country otherwiſe is ſo barraine that the Inhabitants liue vpon Ants.

At this day they are better, more vnderſtanding, hauing learned of the Spaniards of what worth their Mountaine is. Cumana is deſcribed in the ſame booke, and in the threeſcore and nineteenth chapter, where *Gomara* ſaith about the end; *That the vapours of the Riuer of Cumana engender little Clouds and Cataracts in the eyes, and that the Inhabitants of that quarter alſo haue very feeble ſight.* Paria is deſcribed in the 84. chapter of the ſame ſecond booke. Maragnon is three degrees on that ſide the Equinoctiall, it hath 15. leagues in bredth, and is very long, as the Maps do ſpecifie.

The

The Country of Brasil is surnamed, *Cruell*, because of the Caribes, and other men-eaters that are there. *I. de Leri* hath very exactly written the History of his Voyage into a part of that Country, where certaine people inhabite, named *Toupinambaux*. The Riuer of Plata is called by the Indians, *Paranagacus*, that is, great water, and by the Spaniards, *Rio de la Plata*. *Gomara* speaking thereof, in the 89. chapter of his second booke, saith; *Men finde in this Riuer Siluer, Pearles, and other precious things. It containeth 25. Leagues in bredth, and maketh diuers Iles, increasing as Nilus doth, and in the same time. The source thereof is in the Mountaines of Peru, and it swelleth by meanes of these Riuers that fall into it. The Country round about is plaine.*

Thus much concerning the Poets coniectures, touching the peopling of the New VVorld by the coast of Asia. To which I wil adde that which *B. Arias Montanus* (a learned Spaniard) writeth of the peopling of America, in *his booke, intituled*, Phaleg. He saith then, *that* Ioktan *the grand sonne of* Sem *had thirteene sonnes*, (*named by* Moses *in the tenth Chapter of* Genesis) *some whereof peopled the West.* That which *Moses* saith, *Gen.* 10. verse 30. of *Gephar*, the Mountaine in the East, is applyed by *Arias* to the Mountaines of *Peru*; named *Andes* by the Spaniards; the highest and longest of the world; in the quarters whereof is an ancient Citie, called Iuktan. Furthermore, aboue that is the country of Iukatan, which seemeth to haue some reference to the name of the Father of all these Nations. To *Ophir* one of the sonnes of *Iuktan*, *Arias* assigneth Peru, of vvhich gold of Peru, certaine mention is made in the second booke of the *Chronicles*, chapter 3. verse 6. To *Iobab*, the country of Parias, neere to the Straight of Panama, rich in Gold and Pearles. I haue said heretofore, that *Arias Montanus* supposeth that Asia is not separated from America, and he taketh no notice of any Straight of Anien. If this be true, the race of *Sem* should haue peopled this Country. But some considering the horrible ignorance, and the brutish confusions of these VVest Indians, discouered onely in our age, cannot imagine but that these should be some remainder of the race of *Cham*.

This opinion hath no great foundation, if a man doe exactly consider the circumstances of the same. Nor must wee thinke it strange, that by succession of time, and in countries so farre distant from the race of *Sem*, they should be thus corrupted. The manners of diuers peoples in the West-Indies are found to be conformable to those of the West. In regard of diuers obiections which a man may make to proue that the West-Indies are issued from the race of *Cham*; the answere may be seene in the Preface of the Historie of the New World, extracted out of the Italian of *I. Benzo*, and done into French, by *M. Vrbain Chauueton*.

49. *Guesse to that Grontland yerst did Picne store.*] This is another coniecture of the Poets, to wit, that the VVest-Indies should haue been peopled on the North side by *Iaphets* posteritie, who entred the same by the Straight of Grontland, and alwayes these Northerne Countries haue beene wonderfully peopled; so that it might be, that the one constrained by the other, or egged on by curiositie or necessitie, haue sought out oppor-

opportunitie to aduance themselues in other places more commodious, and that thus by little and little the Countries haue beene peopled, it being the Diuine will, to make his glory shine the more in repleniſhing the whole earth after this manner; although for the preſent, all the Southerne Country (of maruellous extent, and ſuppoſed to bee the fifth, and the greateſt part of the world) be vnknowne, or very little diſcouered.

50. *Yet haply thou'ſt gladly grant me this.*] This is the ſecond obiection againſt that which hath beene ſaid, of ſo many Nations iſſued from the three ſonnes of *Noah*, to wit, that it is impoſsible that in ſo few yeeres, ſo little a number of Families could furniſh with people ſo many countries as are in the New VVorld, where we ſee an infinitie of humane ſoules.

51. *If thou ſet light by th'euerlaſting voice.* The Poet anſwereth this obiection in euery point at large. His firſt anſwere then is grounded vpon the words of *Moſes*, in the beginning of the ninth Chapter of *Geneſis*: *And God bleſſed* Noah *and his children, and ſaid vnto them, Increaſe and multiply, and repleniſh the earth.* This anſwere is very pertinent, and ſufficient to ſtop the mouthes of thoſe that are curious. Let vs conſider the ſecond.

52. *And if prophane, thou hold'ſt it for a fiction.*] A man that beleeueth the Word of God, knoweth, that in the ſpace of 400. yeeres, ſeuenty perſons deſcending from the Land of Canaan into Egypt, multiplyed to the number of fiue hundreth thouſand. The Hiſtorie ſaith, that when the Iſraelites departed out of Egypt, vnder the conduct of *Moſes*, they were ſixe hundreth thouſand men, beſides women and little children. This is an argument from the leſſe to the greater. If thoſe that were deſtinated to ſtore one country onely, increaſed ſo aboundantly in foure hundreth yeeres; how much more ought they, who were ordained to people the world, to multiply in three or foure thouſand yeeres? The calculation may eaſily be made.

53. *Conſider yet, that being fed that while.*] The third anſwere is no leſſe notable then the precedent, that is to ſay, that the good diet, happie health, peace, ſtrength of body, reſt, long life, with the vſe of diuers women, cauſed the multiplication of mankinde in theſe firſt times. There is not an Article in this anſwere that hath not great waight, and which perſwadeth vs not, very eaſily to beleeue all that which the Hiſtories report of the multiplying of men vpon the earth.

54. *Euen as an eare of corne, if all they yeeld.*] To confirme the aforeſaid Reaſons, he ſetteth downe elegant and proper compariſons: the one, taken from a graine of corne; the other, from two fiſhes; by ſo much the more proper and ſignificant, by how much they are taken from common things, and whereof we haue daily experience.

55. *Haue not our dayes a certaine Father knowne?*] The ſecond confirmation, by a notable example of one onely man, who in his time liued to ſee a Village hauing in it one hundreth faire houſes, all peopled vvith thoſe that were iſſued from his body: *Viues* in *his Commentarie vpon the 8. Chapter of the 15. booke of the Citie of God is the Author of this Story.*

56. 'Tis

56. *'Tis knowne that few Arabian Families.*] Another example: the proofe whereof is described at large, by *I. Leo, in his History of Africa.* See the 26. Chapter of the booke of *the verity of Christian Religion of M. de Plesis.*

57. *If this amongst the Africans we see.*] A firme conclusion taken from the lesse, and applyed to the greater, and growing from the precedent example. If the Africans (who are scarce fit for generation) haue in a very short space of yeeres repleniſhed many and mighty Countries with people; how much more they of Asia, and the Northerne Countries? And if so small a number of effeminate and feeble persons; how much more an infinite number of men both strong and fruitfull? This is grounded on naturall reason, in consideration of the Climates and situation of countries, and on experience. *Hippocrates* in his booke, *de Aëre, aquis, & locis*, and his Interpreters discourse very amply thereof.

58. *From thence indeed Hunnes, Herules, Franks, Bulgarians.*] To proue the precedent conclusion, hee alledgeth a thing which is confessed by all men; that is, that from the North are issued more warlike Nations (of which he setteth down some mentioned by vs before) whereas from the the South there haue not beene any famous Armes heard of but two; the one vnder the conduct of *Hannibal.* Hee is called *One-eyed*, because hee lost one of his eyes in passing the Alpes. This is hee also that made *Carthage Queene*, by the meanes of the great victories which he obtained against the Romanes, and afterwards made her seruant, because that being defeated in Italy, and finally in Africa, in the battaile of *Zama*, the Carthaginians were constrained to yeeld and submit themselues to the mercy of the Romanes, who finally ruinated them, and with them their Citie and estate for euer. The other Armie was composed of 400000. Saracins that came out of Asia, and afterwards into Spaine, and from thence into Aquitaine; finally, almost neere the Citie of Tours, vnder the conduct of their King *Abderame*, three hundreth sixty and ten thousand of this number were slaine in a pitched field, together with their King, by the French, hauing for their generall the Duke or Prince *Charles*, who by reason of so great and happy a victorie was surnamed *Martel*, that is to say, a Hammer, because he so crushed and battered the African forces. See the Histories, the Chronicles and Antiquities of France, in the life of *Charles Martel.*

59. *O see how full of wonders strange is nature.*] Without this discourse (in which the Poet maketh mention of the peopling of the world) the precedent should be in a manner vnprofitable, or at leastwise should but serue to breed a scruple in mens vnderstanding: for some one might demand, Whence cōmeth it to passe that the Nations that descended from the same Father, which is *Noah*, are so different in body, and spirits? So then, the Poet proposing vnto himselfe this obiection; he answereth first in generall, and in way of astonishment. Afterwards in particular, producing some reasons of this admirable dimensitie, which a man may obserue in the stature, complexion, bodily strength, colour, and manner of liuing of such, and so many Nations, as are vpon the face of the earth. The first and principall cause is nature, that is to say, the wise prouidence of

God the Creator, fruitfull in wonders. If the Lord had created the earth all one; the flowers of one colour, and odour; the great and ſmall beaſts, the birds, fiſhes, and creeping wormes of one forme or kinde; the Heauen without Starres, or the Starres of one greatneſſe, and men of the ſame proportion, force, colour, faſhion, and feature both in body, in ſpirit; the infinite varietie of his diuine excellency, wiſedom, & bounty had hitherto been hidden. But as he is infinitely wiſe and good, his pleaſure alſo vvas, to publiſh and print ſo many patternes, or copies of his perfection in his workes ſo various, and ſo delectable, to incite vs to the contemplation, loue, and reuerence of him. Aboue all others, his wonders ſhine in man, properly ſurnamed of the Grecians, *Microcoſmos*: For in this little Worke of his, he containeth a World of wonders. Vndoubtedly it is a matter meerely miraculous, that amongſt ſo many men that haue been, are, and ſhall be liuing in this world vntill the worlds diſſolution, there hath not been, neither is, or euer ſhall be any one, that differeth not from all other, and euery one from his companion, as well in regard of the body, as the ſpirit; which I content my ſelfe to touch in a word, leauing the particular conſideration of theſe miracles to the Reader, to the end hee may praiſe his All-good, & All-mighty Creator. Furthermore, I enter not at this inſtant into diſpute with thoſe, who hunting after the cauſes of theſe diuerſities, made fortune, or nature (vnderſtanding by her the vigour and ſecret proprietie of creatures) or the Starres, and other celeſtiall powers; in ſtead of God, the onely true, firſt, and efficient cauſe of all things, and in whom onely all moue and haue their being. This requireth a very long deduction. And whereas the Poet addeth ſome ſubordinate cauſes vnto the firſt principall, and onely true cauſe, to ſpeake properly, to wit, the cuſtome and changing it ſelfe into nature, the example of the old, the poſitiue right, the ſympathy betweene the celeſtiall and inferiour bodies, he had no intent to take from the Lord of Nature, the fecunditie of his wonders, but only diſcouer ſome inſtruments, of which his incomprehenſible wiſdome maketh vſe, that thereby we may the better apprehend his high and admirable works the better to make vs comprehend ſome little treaſures of his high workes. The Philoſophers, Aſtronomers, Phyſicians, & Politicians diſcourſe very fully vpon theſe differences; the explication wherof whoſo deſireth to know, let him reade I. *Bodin*, *In his Method of Hiſtories*, in the 5. chap. intituled, *De recto hiſtoriarum iudicio*; and in the firſt Chapter of the fifth booke *de Republica*, which is a Summary gathered from that which he hath ſaid in his Methode. *Peucer* in the 13. and 14. booke of *his Commentarie, touching the principall ſorts of diuinations*. *Hippocrates* in his booke *de Aere, aquis & locis*. Theſe Authors, eſpecially *Bodin*, will ſerue for a Commentarie to the Poet, who in a few lines comprehendeth very long diſcourſes.

60. *The Northerne man is faire, the Southerne foule.* He entreth into diuers conſiderations of ſundry differences betweene the Northerne and Southerne people, whereof *Bodin* in the places aboue-mentioned particularly (following the Philoſophers and Phiſicions opinion) yeeldeth the cauſes. And for that his books (eſpecially that of *his Commonweale*) are euery where extant, I omit to tranſcribe that which he ſaith, or to examine his

his reſolutions in this place, leauing the one and the other to the Reader.

And as touching that which the Poet hath obſerued, the Hiſtorians ſerue him for Witneſſes, namely, *I. Leo*, and *F. Aluares*: for the Southerne, *Olaus Magnus*, the Baron of Herbeſtein, in his Moſcouy. *Buchanan*, in the Hiſtory of Scotland, and others for the Northern.

61. *But meddling folke who their abiding make.*] *Bodin* in the firſt Chapter of the fift booke of his Common weale, diuideth all the people that inhabite the Earth on this ſide of the Equator into three parts. The firſt, in thirty degrees from the Equator on this ſide, attributed to the hot countries and Meridionall people: the thirty degrees following, to the midland people and temperate Regions, vntill the ſixty degree towards the Pole. On the other ſide, vnto the Pole, thirty degrees of the Northern people, and the Regions exceedingly cold. Hee maketh the ſame diuiſion of the Nations on the other ſide the Equator. In his booke of the method of Hiſtories he yeeldeth a reaſon of theſe diuiſions. The Poet propoſeth the ſame diuiſion, and in a few words expreſſeth *Bodins* Diſcourſe, who amongſt other things ſaith, *The people of the middle and temperate Regions haue more force of body, and leſſe quickneſſe of ſpirit then thoſe of the South, and are more proper to command & gouerne Common weales, and more iuſt in their actions.* And if a man diligently obſerue the Hiſtories of all Nations, he ſhall finde, that the greateſt and mightieſt armies are come from the North. The hidden Sciences, Philoſophy, Mathematikes, and other contemplatiue Sciences, are come from the Southerne people, and the politique practices, managing of eſtates, the ciuill Law, the grace of eloquence and elocute diſcourſe, haue had their originall in the middling Regions, and there haue flouriſhed all the greateſt Empires.

As touching the cauſes thereof, hee diſcourſeth amply in his Method of Hiſtories, in the fifth Chapter. See *L. Regius* in his bookes, *De viciſſitudine & veritate rerum.* I ſuppoſe that as God hath faſhioned the Elements, and the creatures compoſed of them in ſuch ſort, that all his workes intertaine and maintaine one another, wonderfully conſiſting of weight, number and meaſure, ſo alſo his pleaſure was, that of great ſubtilty and viuacity of ſpirit, ſhould be ſeparated from the greateſt forces of the body, as well in men as in beaſts, to maintaine humane ſociety in proportion, and to giue vnto the Nations betweene both, ſome thing compoſed of both, whereupon particular diſcourſes preſent themſelues vpon euery Nation: In which, a man may obſerue the nature of the Northerne, Southerne and Mid-landers. What ſay I, Of euery Nation? I dare adde this, In euery one of vs. So alſo, man is a little World. The Meridionals then, by reaſon of their promptitude and viuacity, hauing their ſoules in bodies leſſe charged with groſeneſſe, repreſent the contemplatiue life: The Northern, who haue their ſpirits at their fingers ends; that is to ſay, are expert, and laborious Artiſans, Inuenters of Artillery, and Engines, and Tooles, of all ſorts, repreſent the actiue & manuall life, the people betweene both, repreſent the politique life. The Poet addeth a reſtriction thereupon, and that very fitly to the purpoſe; namely, that ſince certaine

taine lustres and termes of foure yeeres, good letters, Lawes, the Mathematikes, Eloquence and Poesie, haue honoured the Northerne Countries: for in Scotland, Poland, and other such Countries, there are many learned men to be found, and namely, in Almaine, which is the shop of *Vulcan*; that is, of armes, and the List of *Bellona*, there are very many, that are exercised in all sciences, and who are so well knowne that I haue no neede to produce their names.

62. *Nay, see we not amongst our selues that liue?*] To the end he may more and more magnifie the incomprehensible Wisedome of the Creator in this diuersity of peoples, he obserueth the same exactly, amongst those who are neighbours, and only separated by certaine Mountaines, Riuers, or Forrests. These Nations are French, Almaines, Italians, and Spaniards, whom he liuingly describeth vnto vs in such things as wee obserue dayly to bee in them, and the particular proofes whereof appeare in the Histories of those foure Nations, the most famous of Europe, yea, of the whole World.

He saith that the French is impatient in warre, inconstant in counsell, magnificent at the Table, courteous in speech, fantastike in apparel, braue against his enemy, a good singer, a swift walker, and lusty in his loues. If any man can descipher our Nation better, the Pen and Pencill is at his seruice.

63. *Yet would the Lord that* Noahs *fruitfull Race.*] Hee declareth why God would that the Earth should bee peopled with Inhabitants of so diuers conditions and manners.

First, it was, to the end that withdrawing his Elect from the pollutions (wherewith the Country where they were borne, was stained) he might shew mercy vnto them.

Secondly, to shew, in regard of those whom hee blessed, that the Celestiall influences cannot serue their wils, although they may haue power ouer the inferiour bodies.

Thirdly, that in all places he had seruants to magnifie his name, and to glorifie him for his great mercies.

Fourthly, that his blessings and benefits being dispersed in all parts of the world, they might be exchanged from one place to another, to the vse and commodity of all the Inhabitants of the whole Earth.

64. *For as.*] By occasion of this fourth consideration, he compareth the world to a great City, as if some resident in Paris, Roane, Tolouse, Lions, or any other such, should exercise to buy, exchange, sell, and barter with those of other places, so that one Country furnisheth with Sugar, Iuory, Gold and Ebon, the other with Horses, Tinne, and Silke, and all for the preseruation and better maintenance of this great City, which is the World. Wherevpon we are to note that one Country (how well soeuer it may be accommodated) cannot well, in all and euery thing, yeeld those commodities that another can. And further, that there is no one so poore a Country, which hath not some particular commodity which another wanteth. And why should we not say this of Countries, since it may be likewise said, that there is not a man in the World that hath not some speciall gift: and that on the other side, there is none can be so super-

per-excellent, but hath neede of another in ſome ſort? To that aboue ſaid, the Poet addeth another ſimilitude; that is, that as the Queene of Perſia (as *Herodotus*, *Xenophon*, and *Plutarch* doe teſtifie) named one Prouince her Gowne; another, her Mantle, the other her Bracelets, &c. ſo euery one, eſpecially thoſe who haue the true knowledge and feare of God may ſay, Peru beareth gold for me; the Moluques Spices, Arabia Incenſe, Italy Silke, Almany Horſes, Muſcouia Martins, and precious Furres, Pruſſia Amber, France Corne, Wine, Wooll, and ſtuffe to dye with, &c.

This may well be ſaid, becauſe ſuch a one may ſay; the Earth, the Sea, the Aire, and all the goods contained in them, the Sunne, the Moone, and the Heauens are mine, ſince that for my ſake he (that hath made nothing in vaine, and that hath made all things of nothing) hath created them, to the end they ſhould bee for mee, and I for him. I referre the more ample explication, and ſearch of theſe things, to the bookes of the Theologians.

65. *Th'enamel'd Vallies, where the liquid Glaſſe.*] This is a ſpeciall declaration of that which is aboueſaid, where the Poet ſheweth by the ſame meanes, that that which the Atheiſts ſuppoſe to haue beene created in vaine, and to be in a manner of no vſe, is oftentimes that which affordeth moſt good.

In the firſt place, the Vallies beautified with ſo many ſweete flowers, diuided and watered with ſo many faire Riuers, are our Gardens. The Champians that haue our Haruеſts in the Hills, are for our Vines.

Secondly, the Mountaines where ſtormes, thunder and lightnings come from, which the blaſphemous prophaners controle, as workes ſuperfluous, or harmefull, or made by chances, are wholly to the contrary, (as *Theodoret* hath in times paſt declared in his Sermons of Prouidence) the perpetuall limits of Kingdomes and Countries, they yeeld vs wood to build Ships and Houſes, and yeeld vs fuell. From them iſſue the great Riuers, on which we conuey an infinite quantity of Victuals, and other Commodities, to forraine and farre diſtant Countries. With their miſts they fatten the Plaines, and are in a manner certaine ſtorehouſes of winds, to make our Mils goe. They ſerue for Bulwarkes to reſtraine the aſſaults and inſults of hoſtile inuaſions. In briefe, they are (as it were) the Ciment of the Sea, and of the Earth.

In the fourth place, the Sea nouriſheth a neuer-to-be-knowne number of Fiſhes, inricheth a million of Cities, augmenteth traffique, ſhapeth and ſhortneth Voiages, furniſheth the Sunne with vapours, which are conuerted into raines, wherewith the Aire is refreſhed, and the Earth made to fructifie. Saint *Baſil*, *Chryſoſtome*, *Ambroſe*, and others (who haue intreated vpon the workes of the creation) diſcourſe at large vpon the admirable vſes of creatures, for the good of man.

66. *But ſhall I alwaies?*] Readily and opportunely the Poet (who hath omitted nothing in this Diſcourſe of the peopling of the World) frontleth his Sailes, and after ſo long a Nauigation thorow all the Climates of the World, arriueth happily in the deſired Hauen; that is, in France; the great riches whereof, and that very fitly to the purpoſe, (as being the moſt

excellent Kingdome of the world) hee wittily and worthily deſcribeth. Hauing then ſaluted the ſame, and qualified her with her titles, hee ſaith that, which is vndoubtedly knowne for truth, that ſhe hath brought forth Warriors, Artizans, and learned men: which is the more admirable, becauſe the circuit thereof is not great, in compariſon of Poland, Perſia, Tartarie, the Kingdome of China, or others ſuch like.

Furthermore, if a man conſider the great commodities of this compaſſe of ground, this wonder is as yet farre more wonderfull. Beſides this, that it is bounded to the Eaſtward, and Northward by the Ocean Sea, and to the Southward by the Mediterranean: ſhe is watered and waſhed with ſundry ſweet Riuers, and little Seas of famous memory. Theſe are the Rhoſne, the Soane, the Dordongne, the Loire, Marne, Seine, Oiſe, Somme, beſides an infinite number of other ſmaller brookes. Shee hath Cities, as Paris, Toloufe, Roane, Lions, Bourdeaux, and others that are more worth then Dutchies, Counties, and whole Prouinces. Her fortreſſes are at this day more faire then euer.

As touching the ciuilitie of manners, I leaue the iudgement to forraine Nations themſelues. The fertilitie of the Country is in a manner incredible, the aire very temperate in almoſt euery part. For fortifications, ſhee hath the two ſeas; the Alpes towards Italy, and the Mountaines of Pirene towards Spaine. And which is more, it is exempt from Crocodiles which ſpoile Egypt; from immeaſurable long ſerpents which are found in other Countries; from cruell and rauenous beaſts as in Africa: And though ſhe haue neither Mines of Gold, or Siluer, or precious Stones, or Pearle, ſhee hath in exchange ſixe vnſpeakeable, and vnconfined Mines, that is, of Linnen, Woade, Wood, Salt, Corne, and Wines. The Woad and Salt are found in Languedoc; the Salt likewiſe in Guionne, the Wool in Prouince and Beauſſe, where likewiſe is Corn: the Wine in diuers places: and in all Prouinces (except foure or fiue) great and plentifull prouiſion of two or three of theſe cõmodities. The Poet hath ſet downe the principall, and whereof there is great traffique in countries farre and neere. This is to learne our Nation to acknowledge the great gifts of God, & to be thankfull to him for his bounteous goodnes. But the Poet for concluſion ſaith, that one bleſſing is wanting in France, that is, peace, which he craueth at his hands who onely can giue it: As alſo for mine own part, with all good Frenchmen, I wiſh this Kingdome from my heart (in times paſt ſo flouriſhing) an aſſured peace, that is, a ciuill and true Chriſtian peace with God, the World and themſelues.

THE

THE SVMMARY OF THE SECOND DAY OF THE SECOND WEEKE OF VVILLIAM of *Saluſt*, Lord of BARTAS.



That which is propoſed in the precedent Bookes, touching the gifts of God communicated to the ſonnes and ſucceſſors of Adam, *for the good of all humane ſociety to the worlds end, ſhould be defectiue, and could not ſubſiſt without the helps mentioned in this diſcourſe. For what were mans life, without the knowledge and vſe of the Mathematikes? The Poet then preſuppoſeth a moſt true Maxime, That God, intending to maintain the world for a long ſpace of time, to the intent he might be glorified in men, hath furniſhed them with all the proper and neceſſary meanes requirable thereto. And although that True Religion be the ſure foundation thereof, and the only way to leade vs vnto God; yet ſince it hath pleaſed him to giue vs the vſe of ſo many creatures, and to inrich our life with ſo many ſundry & ſingular teſtimonies of his grace, it is good reaſon, that the meanes whereby wee are conducted to the true end wherevnto we ought to tend, ſhould be acknowledged and ſeriouſly conſidered of vs. When as then the Eternall hath created the Heauens, and the Stars that ſhine therein, giuing motion and influentiall vigour and vertue to theſe celeſtiall bodies, for the good*

of his other creatures; when as he hath distinguished the Climates of the earth in so many distances and seuerall fashions; presented so many occasions and necessities to men for their interchangeable traffick and conuersing together the one with the other; inuironed our spirits with so many difficulties: he would also make a present to humane society, sciences proper for the vnderstanding of those things, which their sences are palpably apprehensiue of. And to the end that these sciences might take the better roote in mens vnderstanding, it hath pleased him to enlengthen for diuers hundreth yeeres, the life of Adam and his children, the first professors and Disciples thereof; to the end that the Principles, Maximes, Theoremes, and conclusions of his Sciences (beeing with carefull search and sedulity found out) might remaine certain and entire to future posterity. Whereupon, for the certainty of their Positions, and consequences, they were called Mathematiques, that is, disciplines, and faculties, comprehended in times past vnder the name and word of Philosophy, and were afterwards distinguished for the more particular vnderstanding of things. But although the first man had a most perfect knowledge of Astronomy, Geometry, Arithmetike, & Musicke, & of all the secrets of nature, hauing giuen names vnto beasts, and shewed the vse of things to his consequitors; yet so it is, that of necessity it concerned his children to giue an intentiue eare to his instructions, because the Sciences were not infused into them, as they had beene into him. It therefore was behouefull that they should attaine them by a great desire to learne, by study, scrutiny, meditation and frequent questions, proposed vnto their first Master, then to his more neerer Disciples, who had better comprehended his high and learned instructions, whereto the course of long yeeres, the vigour both of their bodies and spirits, the happinesse of their life (which was not tortured with so many passions as torment vs) and aboue all, the especiall predominant fauour of God assisted them extraordinarily. And although they had no bookes, yet so it is, that the Sciences with them were (without comparison) better taught, vnderstood, and applied to their right vse, then they could be at this day, how cleere so euer the demonstrations were that a man might make, as euery man truely iudicious wil easily confesse. So then, the Patriarkes haue from hand to hand by tradition deliuered to their children the cleere light of doctrine to illuminate their posterity, to the comfort of all that are liuing, and to the great glory of God, whose magnificent workes cannot be well knowne without such assistancy.

ſtancy. But the queſtion being to know more exactly how this might be effected, conſidering in particular the ruine of the world by the generall Deluge: the Poet making vſe of Ioſephus opinion (in regard of the two Columnes which Seth raiſed, the one of Bricke, and the other of Stone) he bringeth in Phaleg, who (long time after the Deluge, hauing found theſe two Columnes) enquireth of his Father Heber (the ſon of Sems yongeſt ſon) what that might meane. Wherto Heber anſwered, that the Mathematiques, hauing been taught by Seth vnto his children, they (fore-ſeeing the ruine of the world) erected theſe two Columnes, to reſiſt the Fire and Water, and ingraued in them, the Rules and Precepts of the Liberall Sciences. Hereupon (Heber hauing opened the doore of one of the Columns) ſheweth Phaleg foure Images incloſed therein. The firſt is called Arithmetike, deſcribed with her ornaments, and members. The ſecond Geometry, repreſented with her inſtruments, effects, workes, and excellent inuentions, ſpecified particularly. The third is Aſtronomie, holding a terreſtriall Globe in her right hand, where the Earth, the Sea, and the ten Circles are deciphered: then in her left, the Celeſtiall Globe, adorned with Figures, imagined to deſcribe the principall Starres, which are ſeene vnder the two Poles. There is publiſhed the reaſon giuen vnto the 12. Signes of the Zodiaque, and likewiſe Heber is brought in, maintaining that the principall Starres of the two Poles (by him numbred) containe diuers myſteries of the Church. Whereupon, after the Poet hath diſcourſed, he addeth a notable correction, and continueth the diſcouery of the ſecrets of Aſtronomy, ſuch as were firſt deriued from the Hebrewes to the Chaldeans, and from them to the Egyptians; conſequently, to the Greekes, Arabians, Italians, and Almanes. In concluſion of his diſcourſe, he praiſeth the learned Aſtronomers: and hauing diſcouered the Vtilities of this high and heauenly Science; hee commeth to conſider the fourth Image, which is Muſike, the which hee liuely repreſenting with her ornaments, ſheweth the perfection, power, and moſt admired effects thereof. Which done (in the Interim, whileſt Heber was entring into his diſcourſe of the reſt) Canaan comming in, interrupteth them in their conference: by reaſon whereof, the Poet ſurceaſeth his Poem, and ſo endeth his laſt diſcourſe vpon the Second Day of the ſecond Weeke.

THE SECOND DAY OF THE SECOND VVEEKE of VVILLIAM of *Saluſt*, Lord of BARTAS.

THE COLVMNES.

1. 

That purg'd from paſsion thy diuine addreſſe.] This word Fury (in the Engliſh vnproperly *addreſſe*) ſhould bee taken for inſpiration, a phraſe or forme of ſpeech proper to the Poets; as where they ſay:

Eſt Deus in nobis, agitante caleſcimus illo.

The Prophets (inſpired by the holy Spirit) had their extaſies, raptures, and extraordinary motions. Theſe are holy inſpirations, and ſuch that the ſpirits of Gods ſeruants are neuer diſtracted out of the way of Truth, although in ſuch accidents they are incenſ'd aboue the manner of common humanitie. The Poet then deſireth a ſpeciall preſence of the holy Spirit, to tranſport him aboue the Heauens, that ſo he may be inabled to ſing the excellency of that high ſubiect he is to handle in this diſcourſe following. The Muſes are the ſiſters of *Vrania*, which intreateth of Heauen and celeſtiall things, as her name importeth. By the *Sirenes* of the Pole, he vnderſtandeth the harmonies of the Heauens, whereof wee will ſpeake ſomething vpon the Verſe 692. of this laſt diſcourſe. He alſo ſaith, that *Adam* and his ſonnes receiued from God certaine inſtructions and documents concerning the courſe of the Heauens, that is, the knowledge of Aſtronomie, which is very likely to bee true; for that it is impoſsible that mans proper vnderſtanding

derſtanding could attaine to the ſublime knowledge of ſuch things, without ſome more then humane direction.

2. Phaleg *and* Heber *as they wandred found.*] *Ioſephus* in the firſt book of his Antiquities, about the end of the ſecond Chapter (ſpeaking of the ſonnes of *Seth*) ſaith, *That they inuented Aſtrologie, and applyed their ſpirits to know the courſe and reſolution of the Celeſtiall bodies, and to the end that their inuentions ſhould not ſlip out of mens memory, and periſh before they were knowne, (and knowing that* Adam *had foretold a generall deſtruction of all things, one time by fire, another time by water) they cauſed two Columnes to be raiſed, and graued in each of them their inuentions, to the end, that if the one which was of Bricke, ſhould happen to bee defaced by the Deluge, the other of ſtone ſhould remaine vntainted, to inſtruct their Deſcendents. And it is ſaid that this Pillar of ſtone is that, which yet at this day is ſeene in Syria.* Behold what *Ioſephus* had by heareſay, which the Poet in his fiue and fiftieth Verſe calleth *Hereditary Cabala*. *Ioſephus* hath in his Antiquities many ſuch recitals, which haue no other foundation, but as proceeding from the Cabaliſts and Rabins, who haue not well conſidered the Maieſty and ſufficiency of the Scripture and holy Hiſtory, which they thought to haue honored, by inueſting it with their ragged ſhreds. Many learned men ſuppoſe, that *Noah* and his ſonnes had the Sciences throrowly engrauen in their ſpirits, and the Arke is a teſtimony of *Noahs* ſufficiency, both in Arithmetike and Geometry. If a man will adde vnto this the Columnes (that were erected by *Noahs* predeceſſors) I leaue the iudgement thereof to the Readers. The Poet in this point hath followed *Ioſephus* opinion. Otherwiſe he attributeth this Diſcourſe of the Mathematikes, to *Heber* and *Phaleg*, becauſe the Earth hauing beene diuided in their time, it was neceſſary that the Sciences ſhould be vnderſtood, the better to be conueyed heere and there, for the peoples vniuerſall commodity and vſe.

3. *Old* Seth, *ſaith* Heber, Adams *ſcholler yerſt.*] *Polidore Virgil* (in his firſt booke *De inuentoribus rerum*, and the foureteenth, ſeuenteenth, eighteenth and nineteenth Chapters, maketh mention of the Inuentors of the liberall Sciences, and alledgeth the teſtimonies of diuers Authors. But he forgetteth to mount as high as the Source, or head Spring, which is expreſſed by the Poet, that is to ſay, *Adam*, who (indowed with an excellent knowledge of the ſecrets of the greater and leſſer World) had taught it to *Seth*, his ſonne and diſciple, and to others who were conuerſant with him, then they to their deſcendents, which was very eaſily done, conſidering the long age both of the one and of the other. The true Hereditary Cabala then was, the inſtruction which the one gaue by word of mouth vnto the other, and ſo remained from father to ſonne, hauing no neede to be engrauen either in Brick, Braſſe or Stone: yet ſince it hath pleaſed the Poet to cleaue rather to *Ioſephus* opinion, then to preferre his owne, I will not contradict my Author. The meanes which *Seths* deſcendents held, to aduance themſelues in the knowledge of the Mathematikes, were diuers, whereof the Poet propoundeth one ſeeming very probable.

4. *This hauing ſaid, old* Heber *drawing nigher.*] The Poets hauing not alwayes the expreſſe truth to ſhew, take that alwayes which next reſembleth

bleth it. Ours hauing ſpoken of the Columne of ſtone, hee bringeth in *Heber*, who haſtily openeth the dore, and findeth within a burning Lampe. This ſecret of enkindled Lampes compoſed of ſtone, or ſome vnquenchable matter, hath beene long in vſe in the World, as it is verified in many ancient ſepulchres, wherein they haue beene found within the ground. *Solinus* in his Chap. 12. maketh mention of a certaine Stone in Arcadia, of an Iron colour, which being once ſet a fire, it is vnquenchable, and hath his name according to the effect. *Plutarch* in the beginning of his booke of the Ceſſation of Oracles, in like ſort, ſpeaketh of a Lampe that continually burned in the Temple of *Iupiter Hammon*, one of the ancienſt and renowneſt amongſt the ſucceſſors of *Cham*, who ſooneſt withdrew themſelues from the true Religion. *Pliny* in the firſt Chapter of his nineteenth Booke, recounteth wonders likewiſe of a linnen Cloth, which caſt into the fire, conſumeth not. I thinke that the neereſt ſucceſſors to *Adam* and *Noah*, had the knowledge of infinite ſecrets in nature, which we at this day would hold for incredible, impoſſible, or meerely miraculous, if we ſhould perceiue any proofe thereof.

5. *As a meane perſon, who though oft diſgrac'd.*] By an elegant compariſon the Poet deſcribeth the affection of *Phaleg*, and by meanes thereof giueth himſelfe an entry into his Mathematicall diſcourſe, which hee maketh the one like to the other, becauſe indeed that they are compoſed of numbers, conſonances and proportion, which, by additions, multiplications, ſubſtractions and diuiſions, produce infinite rare ſecrets.

6. *Theſe foure, quoth* Heber, *foure bright Virgins are.*] The Poet in a few words expreſſeth the praiſes of the liberall Sciences, which hee nameth Virgins, becauſe of their ſimplicity and purity, Daughters of Heauen, becauſe they are in the vnderſtanding, the principall faculty of the ſoule, which is celeſtiall.

And as touching the effects which the vnderſtanding (being adorned with the knowledge of the Mathematiques) produceth, they beginne to ſeparate themſelues from the purity of their firſt ſpring, and by little & little ranke themſelues amongſt the Mechanicall Arts. Moreouer, he ſaith, that theſe foure Sciences are more excellent, then humane vnderſtanding euer hath or could conceiue. Hee dignifieth greatly the gifts communicated by the holy Spirit vnto men, for the entertainmẽt of their mutuall ſociety. What ſhould become of mans life, if neither well gouerned, number, weight nor meaſure, were neither to be ſeene nor heard of? And how may this be without the Mathematikes? Hee that would ſee the praiſes and profits thereof, and what Sciences depend thereupon, let him reade (amongſt others) the large Prefaces of *Chriſtopher Clauius*, vpon the bookes of *Euclide*.

7. *This firſt, that ſtill her Lippes and Fingers moues.*] The learneder are of diuers opinions in the diſpoſition of theſe foure Sciences. The one put Geometry in the firſt ranke, then, Arithmetike, after her, Muſike, and finally Aſtronomy. Others quite contrary. Our Author hath followed the moſt common partition. Reade the 321. Exerciſe of *Scaliger* againſt *Cardan*.

The principall is, diſtinctly to know the limits and connexions of theſe Sci-

Sciences, to the end we neither confound, diſſeuer, nor intermix them one with another: which being done, haue brought moſt dangerous errors into Religion and politique States.

Furthermore, in theſe deſcriptions which the Poet hath of the decency and gracefull delights of Arithmetike, wee ſee what is requiſite for the right intelligence of this diſcipline very much altered, or rather abuſed in this latter age.

8. *Marke here what figure ſtands for* One *the right.*] In forty Verſes or thereabouts, the Poet comprehendeth the principall grounds of the infinite ſecrets of Arithmetike, who liſt to examine that which the Ancients and Modernes haue written, ſhould find matter enough for a large booke. I will heere ſpeake a word or two, to elucubrate the Text, leauing the reſt to a Commentary.

Firſt, he calleth an *Vnity or One*, the roote of all number, becauſe that all numbers great or ſmall, are deriued from *One*.

Secondly, *The roote of infinity*: for infinite numbers becomming to vs numberleſſe, are no other things but multiplyed Vnities.

Thirdly, *Loues delight*. Becauſe it loueth to be alone, and wiſheth no company.

Fourthly, *Glory of Harmony*, which tendeth to a ſweete conſonance and pleaſant vnion of diuers voyces.

Fifthly, *The Nurſery of all*. Becauſe that from one man, infinite others are proceeded, and of one creature, infinite others in the Waters, the Land, and in the Aire.

Sixthly, *The ſcope of Polymnie*. My conſtruction is, that he meaneth hereby the intention of learned men and ſtudious, who, in their conferences and writings, ayme alwayes at ſome prefixed end, as their true ſcope. Let the Reader (*Pro placito ſuo*) deuiſe ſome fitter Annotation, for mine owne contenteth me not ſufficiently.

Seuenthly, *No Number*. Becauſe a number is compoſed of diuers vnities, as alſo for that the vnity is more then a number, becauſe it giueth it a being, and potentially comprehendeth all numbers, and in effect is in all. Let vs adde this word in praiſe of the vnity, *God is one, the Church is one, although compoſed of diuers*. There is one Creator, one World, one Man (for of his Rib was a Woman framed) one Tongue before the confuſion of *Babel*, one Law, one Goſpell, one Faith, one Baptiſme, one Table of our Lord, one Hope, one Charity, one Paradiſe, one Eternall life.

As touching the diuers ſignifications of the holy Scripture vpon this word *One*, and other numbers, ſince the Poet hath not expreſly touched them, I forbeare to ſpeake of them in this place at this preſent. Notwithſtanding, I muſt yet adde one thing, that is, wee cannot gather any thing from th'implicatiue or plaine ſence of thoſe Verſes heere, which any way fauoureth thoſe men, or their ſpeculatiõs, that pretended to build the rules of Religion, and the eſtabliſhment, and ſubuerſion of publike eſtates on numbers: much leſſe foundation likewiſe ſhall any man finde in the impoſtures of the Arithmanſians, Magicians and ſuch other peſtilences, who, abuſing the paſſages of holy Scripture (making mention of diuers numbers) haue thought to haue found therein a practice of diuination,

or

or some power to inuocate spirits or (to conclude) to exercise some vnlawfull matters, as such busie prophane spirits haue taught by their printed Bookes, whose names should be buried in perpetuall silence, or noted for euer with a *nigrum theta*.

9. *Now note* Two's *Character*, Ones *heire apparant*.] The Pythagoreans call *Two*, *Isis*, and *Diana*, because that as *Diana* is barren (as *Plato* saith in his *Theatetus*) so *Two* being the beginning of *Diuersitie*, inequalitie and dissimilitude, hath not any other effect, as the other numbers haue. It is the Father of euen numbers, which the Poet calleth, *effeminate*, because it produceth nothing; but this *Two* is the ruine of *Vnity*. For to diuide a thing, is to destroy it (as *Aristotle* exactly disputeth in *the eighth booke of his Metaphisiques*.) *Plutarch* in *his Treatise of the creation of the Soule*, *saith*, that *Zaratas* (*Pythagoras* Master) called *Two the Mother of numbers*, and *One* the *Father*, whereof he yeeldeth some reason, which our Author also expresseth in a word. It sufficeth me to set downe the place which is in the beginning of that Treatise.

10. *Heere now obserue the three*.] Some haue supposed that three was the first of numbers. For as touching *Two*, the Pythagorists call it, not a number, but a confusion of Vnities, which (to speake properly) are not numbers, but sources and rootes of them. I enter not into the praises of *Three*, described by *Plutarch*, in *his Treatise of Isis*, and *Osyris*, and in other places, of which the Prince of Poets hath sung;

Numero Deus impare gaudet.

Vnderstanding not all odde numbers; as *fiue*, *seuen*, and so forth: but properly *three*, which is the first of odde numbers, and the beginning of solid bodies, diuers in their superficies. The Triangle hath beene named *Minerua* by the Pythagorists, who in their purifications and washings vsed the number of *three*: which secret, *Virgil* toucheth in the sixth of his *Æneas*:

Idem ter socios pura circumtulit vnda:

And in the first of the *Georgiques*;

Terque nouas circum felix eat hostia fruges.

And *Ouid* in the second of his Fasts:

Et digitis tria thura tribus sub limine ponit.

Likewise in his sixth:

Protinus arbutea postes ter in ordine tangit.
Fronde ter arbutea limina fronde notat.

There are infinite Testimonies to this purpose. *Pliny* in some part saith, *Terna despuere deprecatione, in omni medicina mos fuit, atque ex hoc effectu adiunati*. But because all this sauoureth of superstition, and Magicke; I omit it, as also the search of ternary number, curiously inough applyed by some men, to diuers mysteries in Religion, contenting my self to expound the words.

11. Saith he, *It is a number proper to the King of Kings*. This (in my opi-

nion) may be vnderſtood by the holy Trinitie. And it cannot be ſaid of any properly but of God; *Three are one, and one is three.*

2. Whereas this number is called, *The eldeſt of oddes*, it is as much to ſay, as the firſt of oddes, as is precedently expounded.

3. The number, that is to ſay, *two*, and the number which is *one*, accord.

4. *Gods number properly*, which ſeemeth to haue relation to the place aboue alledged out of *Virgil*, or rather the effects of God in his creatures, whereupon there would bee matter enough for a Commentarie: the number of three hauing beene obſerued by ſome in the order of Angels in the world, in Man, in Sciences, Vertues, and infinite other things.

5. That which hee addeth of the Center, is eaſily vnderſtood. For the Center of three, which is the ſecond vnitie, is equally diſtant from the firſt, and the third. There is an end, middle, and beginning, which cannot be found in other numbers which haue more or leſſe.

11. *The Cubes baſe, foure.*] A *Cube* or ſquare hath a baſe or foote of foure Angles. But the *Cube*; amongſt ſolid bodies is excellent and perfect, repreſenting the firmitie, continuance, and vertue. See *Peter Bongus* his learned obſeruations of numbers, which he intituleth *Myſtica numerorum ſignificationis Liber*. He leaueth almoſt nothing vntouched, as touching numbers. Aboue all, he diſputeth at large vpon the Foure. Let vs now expound the Poets words. 1. The foure in his parts accompliſheth ten, being conſidered two times, and a halfe, or rather in this ſort, 1, 2, 3, 4. which make ten. 2. The number of the Name of God: the Hebrewes writing in foure Letters the Name of God, and calling him Ineffable, pronouncing *Adonai*, in ſtead of *Iehouah*, who is commonly called of the Theologians, *Nomen Tetragrammaton*, that is, a name of foure Letters. Whereupon *I. Reuclin* hath amply diſcourſed in his *Cabala*, and in his bookes *De verbo mirifico*. The other Nations haue giuen God a name of foure letters; the Aſſyrians, *Adad*; The Chaldeans, *Eſgi Ahir*; that is, Creator of the World; the Egyptians, *Amun*; the Perſians, *Syre*; the ancient Romanes, *Aius*; the Greekes, *Tros*; the Mahumetans, *Alla*; the Gothes, *Thor*; their great God they call, *Oden*; and *Eroë*. *Clemens Alexandrinus* ſaith, that the ancient Prieſts of Macedony called God, *Bedi*. The Etrurians name him *Eſar*: The Sclauonians, *Bzog*: the Spaniards, *Dios*: The Italians, *Idio*: the Almanes, *Gott*: The French, *Dieu*. I leaue the obſeruations vpon the name *Adon*, *Adai*, *Iobo*, *Ieſu*, and that likewiſe which ſome haue inuented vpon the names of *Cain*, *Abel*, *Seth*, and *Enos*, becauſe theſe are large diſcourſes and fruitleſſe. It hath pleaſed the Spirit of God to ſettle vs on the ſubſtance of things, and not on the number of Letters. 3. The number of the Elements, theſe are the Earth, the Water, the Aire, and Fire: of which *Ouid*:

Quatuor æternus genitalia corpora mundus
Continet, &c.

4. Of the Seaſons, the Spring, the Summer, the Autumne, and the Winter.

5. Of

5. Of the Vertues, Iuſtice, Fortitude, Temperance, and Prudence.

6. Of the Humors, Sanguine, Cholerique, Phlegmatique, and Melancholique.

7. Of the Windes, Eaſt, VVeſt, North, and South. The Pythagoreans, as *Macrobius* reciteth, bare ſo great reuerence to foure, that they ſwore by it.

12. *Th' Hermaphrodite Fiue.*] He ſurnameth it *Hermaphrodite*, becauſe it is compoſed of *Two*, the *female*, and of *Three*, the firſt of odde numbers. That which he addeth of the duplication of fiue, which maketh it alwaies appeare, is eaſie to be vnderſtood. *Plutarch* in his *Treatiſe of the ceſſation of Oracles*, and of *the inſcription of Ei, in the Temple of Delphos*, telleth wonders of the excellencie of Fiue.

13. *The perfect Sixe.*] Saint *Auguſtine* in his *fourth Booke of the Trinitie*, and in his *fourth Booke vpon the Text of Geneſis*; likewiſe *Hugo* of Saint *Victor*, in his Booke *of the Sacraments*, hold, that the number of *Six* is perfect; by reaſon whereof God was pleaſed to create all his Workes in Sixe dayes, to ſhew that nothing was created ſuperfluous, neither was any thing defectiue. This number then properly is ſurnamed Analogique, that is to ſay, proportioned, and hauing relation to it ſelfe, as afterwards the Poet ſheweth: For three is the halfe of ſixe, two the third, one the ſixt part. Likewiſe, one, two, and three, make Sixe.

14. *The Critical and double-ſixed, Seuen.*] Criticall, that is to ſay, Iudging, becauſe that on the 7. day, the Phyſicians giue their cenſures of life or death in maladies. Sometimes, becauſe of the reſiſtance of nature, they double the number, and expect the 14. day: which is (as *Hipocrates* ſaith in his *Aphoriſmes*) the terme of Infirmities of ſuch as are ſimply ſharpe. If the ſicke paſſe this day, it is ordinarily obſerued, that it extendeth to twentie and one, which is three times ſeuen. See *Gallen* in his Booke *De diebus Criticis*. *Cenſorinus* in his Worke *De die Natali*, and that which the Phiſicions ſay of *Septenary*, and *Climacterical* yeeres, ſuch as is the 49. compoſed of ſeuen times ſeuen, and the 63. compoſed of nine times ſeuen. Secondly, he ſurnameth it alſo male and female, becauſe it is a compoſt of euen and odde numbers. Thirdly, it is the number of the vnfixed Fires, that is to ſay, of Planets, and of the ſacred Sabbath: for our Lord reſted on the ſeuenth day and ſanctified it. Fourthly, it incloſeth the three and foure, and conſequently, is a number wholly perfect and accompliſhed. See *Scaliger* in his 365. *exerciſe againſt Cardan*.

15. *The eight double ſquare.*] It is compoſed of two foures or Cubes, by reaſon whereof, it is ſurnamed double ſquare. Some there are that haue ſubtilized vpon the numbers of the letters of the Greeke name *Iëſous* of our Sauiour, which being applied together, make 888. that is to ſay, eight vnities, eight eights, and eight hundreths, applying alſo thereunto certaine predictions of *Sibilla Cumæa*. But I omit that ſubtiltie, becauſe the Poet giueth me no occaſion to touch it.

16. *The ſacred note of Nine.*] The nine is ſurnamed Sacred, in fauour of the nine Muſes. This number in muſicall proportions is diſſonant, amongſt the Aſtrologians it is ſiniſter. In *Heſiodus*, *Theogonie*, & in *Virgil*, ſpeaking of the nine Creekes of Stix the infernall Riuer, they repreſent the diſcords of mens complexion, according as ſome interpret. See

the *Hieroglyphiques* of I. *Pierius* in his 37. Booke.

17. *The Tenne.*] Of this number, *Ouid* in his *Fasts*, speaketh properly:

Semper ad vsque decem numero crescente venitur.
Principium spacijs sumitur inde nouis.

It conioyneth the vertue of all the numbers, which he holdeth, as it were, bound in it selfe either simply, or by multiplication. 2. As amongst the Geometers, a line is the ioyning in one, of diuers pricks or points, so the *Tenth* maketh the line of numbers, neither can any one passe further, nor yet retire backe. For a man may adde one to nine, two to eight, &c. by multiplication and redoubling of ten, we may set downe a number as great as we list, and which would amount to a greater number then the sands, or waues of the Sea, as the Reader may, if he please, for recreation sake, ioyne cyphers to ten, and set them down to a hundreth, & afterwards multiply them to a thousand, and so onward. *Forcadel* in his *Arithmetique*, and others (in imitation of the Ancients) haue set downe many examples. Some say, that *Archimedes*, and some other wrote in times past of the numbring of the Sands of the Sea; the redoubling of ten may surmount this calculation: but let him doe it that hath leisure, or rather let vs leaue it to him, who hath made all things in number and measure, and who knoweth the number of the Starres, and sands, and all things that are either, present, past, or to come.

18. *See many summes.*] He speaketh of the foure fundamentall Rules of Arithmetique, that is, *Addition*, *Multiplication*, *Substraction*, and *Diuision* or partition. From which, infinite, goodly and pleasant secrets are deriued; manifested in the workes and writings of the Professors of that science. These Rules being well knowne to most men; let vs see what the Poet saith of *Geometry*.

19. *It is Geometry.*] She is called a Virgin with a furrowed browe, because the study of it is difficult, and maketh them incontinently grow old that are exercised therein; as also by their intentiue stooping, to compasse and measure; they become hopt-backt and crooked. She is sad, and hath her eye fixed on the ground, because that difficult exercises make pale and pensiue, especially in the practices of Geometry, wherein a man beholdeth with a fixed eye those things he inquireth into. Furthermore, he giueth her a Rod wherewith shee draweth figures in the Sand, because that in this Art wee are alwayes to vse Demonstrations, without which, the *Theorems*, and propositions are incomprehensible. And because she measureth the earth, the bredth and depth of Riuers, the deepest Mynes, the Mountaines, Valleys, pleasant places, Seas and Climates of the world, from the one end to the other, he attireth her after the manner we see in his Verses. Moreouer, she is termed the *Craftsmans guide*; who without her doth nothing commendable in the eye of Iudgement; againe *Mother of Simetry and Proportion*, which is requisite in all manuall Arts. Shee is likewise the life of so many diuers instruments, as without measure and due proportion would not helpe, but hurt or hinder, as experience sheweth exactly.

Calling

Calling her *The Law of Lawes which formed the World*, he expoundeth *Platoes* saying, *That God exerciseth Geometry alwayes*. *Moses* very aptly expoundeth these Words, that *God saw that all that which he had made, was perfectly good*: and the wise man declareth, *That God hath made all things in number, weight and measure*: as in effect, there is not any creature, great or small, in Heauen, the Sea, or on the Earth, that is not made in proportion, in weight and measure, and drawne by the Pensill of the incomprehensible Wisedome of the most wise Workeman of the World.

20. *Heer's nothing heere, but Rules, Squares, Compasses.*] First he describeth the necessary instruments in the exercise and practice of Geometry. Secondly, the figures, plaines and superficials, as the Line, & the Triangles, very vsefull for the Chiefetaines in the time of warres, to arrange their battels by, the Quadrants, proper for building of houses, and other oblique, hollow, somewhat long, Ouale, Losenge-like, and round figures, punctually represented in the Commentaries of *Sieur de Candales*, *Pelletier*, *Clauius*, and other Interpreters of *Euclide*.

21. *See heere the Solids, Cubes, Cylinders, Cones.*] In the third place he proposeth some solid figures. The *Cube*, which is a quadruple square, formed after the manner of a Dye: the *Dodechedron* is a figure of twelue Angles: the *Cylinder* is a rowle, round and long: The *Pyramide*, is a Quadrangle in the foote, hath but one angle or point aboue. These foure, with the round, are ordinarily called the fiue regular bodies, whereof the sixth booke added to *Euclide*, and his Expositors intreate very completely, as also there are diuers propositions in the precedent bookes. As touching the *Round*, it is a perfect figure, and excellent amongst all others, as all they who haue written of the Sphere (whom the Poet imitateth) doe particularly declare. Their principall reasons are: First, that it is an Image of the World. Secondly, that it hath neither beginning, middle nor end. Thirdly, that it is immoueable and moueable, hollow and conuert, oblique in his circumference, composed of straight lines, marching in all sence, mooving and shaking other bodies that are neere it: as for example, a man may see in that Heauen which is called *Primum mobile*, which draweth after it the Heauen of the fixed Starres, and the seuen Spheres of the Planets. Furthermore, it hath, although it be settled, as it seemeth, a perpetuall motion, mooving vpon the two Poles or supporters, because it hath but one point for a foote and foundation, and that wee neuer see at any time but one of the Poles; whereas notwithstanding our Hemisphere is alwayes firme, although it be circumpendent in the Aire, because it is the meane or middle of all these concentrike bodies, which by an admirable meanes are maintained without subsisting other-where, and without being cast out of this Spherike body.

The more ample reasons of these things are to be seene in the Commentaries of *Clauius*, *Iunctinus*, *Schrecken fuschius*, and others, vpon the Sphere of *Iohannes de sacro bosco*, and in the Commentary of *Millichius*, vpon the second booke of *Pliny*. Fourthly, the round is alwayes, and in all, like to it selfe, whereas other bodies are not.

Fifthly,

Fifthly, the blunt-angled, or Ambilogones, are Tri-angles, which haue their points dull and blunt, and receiue more bodies then the Oxigones, or Tri-angles, which are ſharpe-pointed, becauſe that the Ambilogones enlarge themſelues the more. But this round, blunt as it is, containeth more place then any other figure.

Sixthly, the other ſolid bodies breake, becauſe they haue an end and beginning of ſharpeneſſe, of folds, of ioynts: the round hath nothing of all this; and conſequently, it is the moſt perfect and moſt firme, as all Aſtronomers, and Geometers with their eye and experience doe confirme.

23. *Chiefely, my* Phaleg, *hither bend thy mind.*] About theſe two ſecrets of Geometry, diuers learned men haue trauelled very much both in their Commentaries vpon *Euclide*, as alſo in diuers other Treatiſes, which are ſeuerally printed. And becauſe this requireth demonſtrations by diſtinct figures, and in number; it hath been impoſſible for me to repreſent any thing thereupon in theſe Annotations. In expectation of ſome better opportunity, let the ſtudious Reader haue recourſe to the learned Mathematicians, or their bookes that are publike. *Nicholas de Cuſa*, *Orontius*, *Cardan* in his worke of Proportions, *Bellitier*, *Clauius*, and the Lord of *Candale*, in diuers demonſtrations vpon *Euclid*, where they haue diſcourſed vpon theſe ſecrets, and others of like quality. The Lord *Ioſeph de la Scala*, not many yeeres ſince, hath publiſhed an expreſſe Treatiſe therevpon. Some others incited by him haue diſputed more amply.

24. *Print euer faſter in thy faithfull braine.*] The Theorems, Problemes, and Geometrical propoſitions, whereupon *Euclide* hath left vs his bookes, are of moſt infallible certainty, and beyond exception, eſpecially amongſt men endowed with reaſon, as his Expoſitors doe prooue. The Sceptiques and Pirrhonians, both Ancient and Moderne, oppoſe themſelues againſt this. But the Poet hath ſimply taken the truth of things, reiecting all Sophiſticall illations, or rather illuſions. In a word, Geometry hath furniſhed the world with infinite inuentions and admirable, and that within the compaſſe of theſe hundreth yeeres.

25. *Hereby the waters of the loweſt Fountaines.*] For prooſe of this laſt point, he maketh mention. Firſt, of Water and Wind-mils. Secondly, of Artillery. Thirdly, of Sailes, Maſts, Helme, and other neceſſary things for a Ship. Fourthly, of Printing. Fifthly, of the Crane or Wheele to lift vp ſtones to a high building, or proper Engines to beate in Piles, or Paliſſadoes, or trees into earth or into water. Sixthly, of the Staffe to meaſure Lands, the Aire, and the Heauens. A man may vnderſtand by this word, thoſe inſtruments which ſerue for the Carpenters, Geometricians, Maſters of Campes, Aſtronomers, and others vſes. Seuenthly, Houre-glaſſes of water or ſand, of Indexes fixed in the Wall, or in ſtone, or in Pillars, the Dials and clocks, ſounding and ſtriking to obſerue the houres of the day and night. Eighthly, the ſtatues and inuentions of Wood, which by the meanes of diuers ſprings, haue pronounced articulate words. Hereunto a man may adde *Architas* woodden Pidgeon, the Eagle and Flye of *Iohn* of *Mount-royall*, the brazen head of *Albertus Magnus*, the Cock of the clocke of *Straſsborow*. Ninthly, the inuention of *Dedalus*, flying in the Aire, which hath ſithence beene imitated by

by ſundry. Tenthly, that of *Archimedes*, who vaunted himſelfe, that if he might haue time, he was able by his feete and Engines to remooue the world out of his place into another. There is not one of all theſe ſecrets, or of the precedent Annotations, that requireth not an exact conſideration. But I ſatisfie my ſelfe onely to report them, without paſſing further for the preſent. Now let vs conſider the third Image, which is Aſtronomy.

26. *Becauſe theſe two our paſſage open ſet.*] The Poet now entreth into the eſtimation of Aſtronomy, and ſaith, that without the knowledge of Arithmetike and Geometry, a man cannot comprehend the excellency of the other, which is moſt infallibly true, as the Aſtronomicall inſtructions do euidently declare.

27. *A ſiluer Creſcent weares ſhe for a Crowne.*] Hee giueth an ornament, agreeable to Aſtronomy, that is to ſay, the Heauens and the Moone for a Crowne, as being the neereſt to vs. And vnderneath, he attributeth to her a Comet, this celeſtiall fire enkindling it ſelfe vnderneath the Heauen of the Moon. The two Carbuncles are the two ſtars. The blue furrow, is the Heauen: the two ſhining bucklers are the two ſtars of the Poles. The azur'd damaske is the circle of the Zodiake. The plumes are the ſtars of the eighth Heauen. A proper deſcription, repreſenting all the doctrine of Aſtronomy.

28. *But what faire Globes, quoth* Phaleg, *ſeemes ſhe thoſe?*] *Phaleg* queſtioneth with *Heber* about the ſignification of theſe two Globes, which Aſtronomy carrieth. *Heber* anſwereth, that, that in her right hand is the terreſtriall Sphere of the World, in which the Sea and Land are diſcouered. And becauſe the Element of the Aire, the Fire, the Heauens, the wandring and fixed Starres, the *Primum mobile*, and the imperiall Heauen cannot be painted, they are repreſented by ten Circles, of which wee will ſpeake hereafter.

And as touching that which he ſaith of the intermixing of the Earth and the Sea, and of their ſituations, we haue heretofore ſpoken of them in the firſt Weeke, vpon the third day.

29. *There ſhall be th' Aire, the Fire, and wandring ſeuen.*] I haue already touched this point: concerning the reſt, the Poet hath ranked and placed very properly the Elements and the Heauens, that is to ſay, the Earth loweſt, the Water aboue it, the Aire more high, the Fire aboue that, then the Heauens of the ſeuen Planets, enuironed with the fixed ſtars, embraced by the firſt mooner, aboue which is the ſeate of the Saints. This is the common opinion of Aſtronomicall doctrine, as all the Doctors both ancient and moderne do teſtifie. Some one, and amongſt the reſt, *Copernicus* hath contradicted them. The Poet followeth the moſt receiued opinion, and that which ſeemeth moſt likely to be true.

30. *Midſt th'ampleſt, Six.*] The terreſtriall Sphere hath ten Circles, whereof there are ſixe great, and foure leſſe. The great are thus named, becauſe they deuide it into two equall parts, and the foure leſſe, becauſe they deuide the Sphere into two vnequall parts. The firſt of the great Circles (mentioned by the Poet) is the Equator, which he calleth Equall-night, and we Equinoctiall. This Circle in all his parts is equi-diſtant from the Poles of the World, deuideth the Sphere into two equall

parts,

parts, and is the greateſt of all the other Circles, by reaſon whereof the Sunne, and the other Planets accompliſh their courſe ſwiftly in it, more then the other celeſtiall bodies. Contrariwiſe, approaching the one of the two Poles, they march very ſlowly. And when the Sunne is vnder the Line, the day and night are equall thorow-out the whole World, by reaſon whereof this Circle is called Equinoctiall. The firſt Equinoctiall is that of the Spring, about the eleuenth day of the moneth of March, when the Sun is vpon the firſt point of the Signe *Aries*, for hee ariſeth aboue the Horizon, at ſixe of the clock, and ſetteth at ſixe. The other Equinoctiall is in Autumne, about the 13. day of the Moneth of September, when the Sunne is vpon the firſt point of the Signe of *Libra*, for at that time he is vnder the Equator, and remaineth 12. houres vpon euery Horizon, and twelue vnderneath, which is the halfe of a naturall day.

31. *The next which there beneath it ſlopely ſlides.*] The ſecond great Circle is called the Zodiake, which deuideth the Equator into two equall parts or points, which are the beginnings of the Signes of *Aries* and *Libra*. The one of the Moities declining towards the North, is called Artike; and the other towards the South, Antartike: the Poles or ſuſtainers of the Zodiake (which are points from which the Ecliptike Line is diſtant in all parts equally) are ſome 24. degrees from the Poles of the World, which are called the Tropiques of *Cancer* and *Capricorne*. As touching the courſe of the Sunne and the Planets in the Zodiake, we haue ſpoken thereof at large in the 4. day of the firſt Weeke.

32. *Th'other which croſsing th'vniuerſall preps.*] The Aſtronomers haue imagined two great Circles, which they cal *Coleures*, which in ſome mens iudgements ſerue the Sphere, but to ſuſtaine the parts of the ſame: and it ſeemeth that the Office which ſome attribute vnto them, to diſtinguiſh the Solſtices and Equinoctials, appertaineth vnto the two Tropiques and the Equator. The Poet exactly deſcribeth the firſt *Coleure*, and ſaith, that it maketh a Line from the one of the Tropikes to the other, to marke the arreſts or ſtops of the Sunne, which arriuing neere to this *Coleure*, paſſeth not on ſo ſwiftly as he is accuſtomed.

33. *Th'other which cuts this equi-diſtantly.*] This is the deſcription of the 2. *Coleure*, marking the equall diſtance of the Equinoxes of the ſpring-time, and Autumne, and the two Solſtices. The word *Coleure* ſignifieth that which hath a taile cut off: but in the doctrine of the ſphere (as *Proclus* ſaith) this name was giuen to two great Circles, the one whereof trauerſeth the points of the Equinoctials, and the other of the Solſtices, which intercut one another in right Spherike angles in the Poles of the World, called *Coleures*, becauſe that alwayes one part of them remaineth hidden vnder the Horizon.

34. *The ſecond Meridian this.*] The meridionall Circle, which we commonly call the Meridian (paſſing by the Poles of the World, and by our Zenith) diuideth the Sphere into two equall parts, whereof the one is Orientall, and the other Occidentall. This circle is called Meridionall, becauſe that alwaies, & as often as the Sun, by the rapture of the firſt Mouer, attaineth thereunto (in what place and time ſoeuer it be) it is Mid-day; & mid-day is no other thing, but the moity of a naturall or artificiall day:

day: whereupon it enſueth that all Cities being vnder one and the ſame Meridian, are equally diſtant from the Eaſt and Weſt. Contrariwiſe, if they approach neerer either the Eaſt or Weſt, they haue diuers Meridiãs. The Arke then of the Equator comprehended betweene the Meridian of the *Fortunate Iles* (to take it from Weſt towards Eaſt) and Meridionall circle of ſome City, or other place, is called the longitude of the City, or of the place, and the latitude of them is the Arke of the Meridionall Circle, deuided by the Equator, and by the Zenith. To conclude, the Poet maketh mention of another great Circle, called the Horizon, which he ſurnameth inconſtant; of which wee made explication in the firſt day of the firſt Weeke, in the interpretation of the 474. Verſe.

35. *For the foure ſmall ones, heere the Tropiques turne.*] Hauing ſpoken of the ſixe great Circles of the Sphere, hee intreateth of the foure ſmall, whereof two are called Tropiques, the one is that of *Capricorne*, or *Hibernall*; this Circle is made, when the Sunne entreth into the firſt point of the Signe of *Capricorne*, which is about the twelfth day of December, which we call the Winter Solſtice, becauſe the Sunne cannot depart further off vs, but from that time forward remounteth towards vs. The Tropique of Summer, or of *Cancer* is made, when the Sunne entereth into the firſt point of the Signe of *Cancer*, which is about the 12. day of *Iune*, which we call the day of the Solſtice, becauſe the ſame mounteth not further vpon our Horizon. Tropique commeth of *Tropos*, which ſignifieth a turning: becauſe the Sunne hauing attained to one of the Tropiques, remounteth or redeſcendeth.

36. *Heer's the South Circle.*] The two other ſmall Circles are the Artique and Antartique, equally diſtant from the Equator, and eaſie to comprehend, in conſidering the Maps, of the vſe whereof the Interpreters of the Sphere intreate very amply. We haue ſpoken thereof in the expoſition of the ſecond day of the firſt Weeke, vpon the fiue hundreth threeſcore and fiue Verſe.

37. *The other Ball her left hand doth ſupport.*] Hauing deſcribed the terreſtriall Sphere, hee commeth to the Celeſtiall, in which are repreſented the Starres of the Artique and Antartique Pole, to which the Aſtronomers haue attributed diuers figures, to expreſſe the diuers effects of theſe Celeſtiall bodies ouer inferiour, and to make vs capable of their ſituations and diſtances.

38. *I neuer ſee their glaunces inter-iect.*] By an elegant compariſon, he toucheth in a few Verſes the principall point of Aſtronomicall knowledge, touching the Aſpects, Influences, and wonderfull efficacie of the fixed and wandring Starres, according to their coniunctions, and diſtances, cauſed by the admirable turning of their Heauens, which haue there particular motions, & are all of them whirled about by the rapiditie and incredible ſwiftneſſe of the *firſt Mouer*. The conſideration of theſe aſpects in triangle, quadrangle, and ſextile, whence the Aſtrologicall diſcourſes proceede, requireth a Commentarie. See the fourteenth Booke of learned *Peucers* Diuinations.

39. *But why, quoth* Phaleg, *hath th' All-faire that frames?*] *Phaleg* (ſuppoſing that God had imprinted in the Heauens, the diuers monſtrous

figures, which are imagined by the Aſtronomers) inquireth the reaſons thereof at *Hebers* hands, who propoſeth diuers vnto him, which are ingeniouſly expounded by the Poet.

The firſt is taken from the conſideration of the Wiſedome of God, who in the diuers proportion of ſo many bodies hath engrauen the teſtimonies of his greatneſſe and Almighty power.

Secondly, that the ancient Aſtronomers (hauing conſidered the powerfull influences and effects of the celeſtiall Signes) gaue them ſuch names as they ſuppoſed fitting, to repreſent their properties. In the explication of the fourth day of the Weeke, vpon the 200. Verſe (intreating of the Zodiake) I haue diſcourſed at large vpon this ſecond reaſon, and therefore I ſhall not neede to reiterate the ſame thing.

40. *But if, my ſonne, this ſuperficiall gloze.*] This is the third reaſon, more ſubtill then the precedents; that is to wit, that God, from all eternity (hauing in himſelfe the *Idea* and patterne of the World) would that the Heauens ſhould containe the models of that which is on the earth, ſo that all that whereof we haue heere ſome view or vſe, ſeemeth to haue beene before-time graued and carractered in the Heauens.

41. *Yea ſurely durſt I, but why ſhould I doubt?*] This is the fourth reaſon, in which the Poet with a well-ſeeming boldneſſe, to fruſtrate the Fables of the Greekes, Arabians and Latines (who by ſo many diguiſed names haue in a certaine ſort diſtained or ſoiled the celeſtiall bodies) maketh *Heber* to ſay, that the names which are giuen to the ſtarres of the two Poles, containe the myſteries of the Church, which he laboureth to prooue by a ſuccinct recapitulation of each of them.

Firſt, hee ſpeaketh of the Starres of the Artique Pole, and ſaith, that the Chariot is that, which carried vp the Seer, or Prophet *Elias*, whereof you haue the Hiſtory, in the ſecond Chapter of the ſecond of the *Kings*. *Boötes* is *Elizeus*, mentioned is the ſame booke of *Kings*, and ſecond Chapter.

As touching the other names (the Reader, though but meanely exerciſed in reading of the Bible) ſhall at the firſt comprehend the Poets intention, and therefore I leaue him to the ſearch thereof, which cannot but breed him both pleaſure and profit.

42. *But whilſt my ſpokſman, or I rather his.*] The Poet hauing made *Heber* diſcourſe ſo amply vpon the reaſons of the figures and names, attributed by the Aſtronomers to the fixed ſtars of the two Poles and of the Zodiaque, addeth now a notable and neceſſary correction of his ſpeech, to auoid two dangerous extremities in this matter. The one of the Stoiques, who haue had for their Prince the Philoſopher *Zeno*, and haue in ſuch ſort tyed the firſt cauſe (which is God) to the ſeconds, that the concluſion of their intent was, that the hap or miſhap of our life inuitably ſhould depend on theſe ſecond cauſes.

Their opinions (touching the neceſſity of fatall deſtiny) haue beene amply refuted by diuers excellent Perſonages, both ancient and moderne, and namely, by Saint *Auguſtine*, in his Bookes of the City of God. The other extremity is of the iudiciall Aſtrologers, vvho ſubiect the eſtate of our whole life, to the vertue and influence of

of the celeſtiall bodies, euen from the beginning till the end thereof. They are refuted by diuers of our time; eſpecially, by the learned *I. Picus*, Prince of *Mirandole*, and by I. *Francis*, *Picus* his Nephew, in his booke *De prænotione rerum*. The Poet then declareth, that he diſclaimeth the opinions both of the Stoikes and Aſtrologers, whom hee ſurnameth Chaldeans, becauſe Iudiciall Aſtrologie was in great vſe amongſt the Chaldeans, as may eaſily be gathered by Hiſtories, and namely, by the bookes of the Prophets, and amongſt others of *Eſay* in his 52. Chapter.

Hee addeth the reaſon why hee buſieth himſelfe in this new Diſcourſe, to wit, to allure, and graciouſly to content diuers, the rather becauſe that our poſterity might ſee the Heauens purged of Idols, which the Pagans haue placed there, by the names which they haue giuen the Starres.

43. *But ſeeke wee now for* Heber, *whoſe Diſcourſe.*] Hee entereth into the diſcouery of the ſecrets of Aſtronomy, touching ſome principall words vſed amongſt the Profeſſors of this Science, which wee muſt interpret briefely.

Perigee and *Apogee* are the greateſt and ſmalleſt diſtance of the Sunne and other Planets; behind the earth, whereof I haue diſcourſed at large in the one and thirtieth Annotation, vpon the fourth day of the firſt VVeeke, where I ſpeake of the Sunne. There alſo is the explication of theſe words, Concentique, and Excentrique, and Epicycle.

As touching the multiplicities of the Spheres of the Planets, ſee the Aſtronomicall Diſcourſes of I. *Baſſantin*, who hath very exactly ſet down the figures, which I content my ſelfe to obſerue in a word. The Poet, according to his accuſtomed faſhion, in a dozen Verſes expreſſeth the ſubſtance of theſe things.

44. *Then takes he th' Aſtrolabe.*] This is a plat and round Inſtrument, a foote in the Diameter more or leſſe, made of braſſe or wood, compoſed of diuers Lines both ſtraight and circular, inuented long agoe by an vnknowne Author (ſome attribute it to *Meſſahala* the Arabian, and others to *Ptolomey*, and ſome to *Abraham*) to know and examine the motions of the Heauens, and the Celeſtiall bodies, and of that, that thereto is appertinent. Some haue called it a Plany-ſphere, becauſe the Sphere is reduced into a plat vpon the *Aſtrolabe*. The word is Greeke, compoſed of *Aſtrum* and *Labium*, as one ſhould ſay, The eare or handle of the Stars. For in holding this Inſtrument by the eare, ring, or handle, it is eaſie for an experienced man to obſerue the worthy ſecrets of Aſtronomicall Doctrine.

As touching the parts thereof: firſt, it hath a wing ſuſtaining the Handle, then the *Aſtrolabe* which hath two faces; that is to ſay, the Forepart, otherwiſe called the Mother, becauſe that in her cauity ſhee may hold diuers Tables, ſeruing for diuers eleuations of the Pole, about the Horizon: the hinder part is called the backe. In it are diuers Lines and Circles, whereof the firſt (that are neereſt the brimme) containe the degrees of altitude, which haue two vſes; for in comparing them with the numbers that are written neere the brinke or

edge, whereof the greateſt exceedeth not ninety, it repreſenteth the degrees of heighths, to know how much the Sunne or Starres are eleuate aboue our Horizon, and other commodities, but addreſſing and comparing them with the numbers(deſcribed vnderneath) which proceed from 30. to 30. they ſignifie the degrees of the Zodiaque, where they are deſcribed with their names and Characters, to finde the true place of the Sunne euery day.

Afterwards there are other Circles added, wherein are deſcribed the 12. moneths of the yeere, anſwerable to the twelue ſignes of the Zodiaque and their dayes, diuided euery one by it ſelfe, or of two in two, with their numbers of fiue in fiue, or of ten in ten, not paſſing 31. which is the quantity of the greateſt moneths. This ſerueth to know euery day, in what degree of the Zodiaque the Sunne is.

There are afterwards two diametrall Lines, which cut one another in the Center of the *Aſtrolabe* by direct angles. The one, called the South line, which deſcendeth from the ring by the Centre below; the other beginning in the Eaſt by the Centre tending to the Weſt, which repreſent vnto vs the Horizon vniuerſally, in the extremities whereof, the degrees of the heighths aforeſaid indifferently beginne. There are after theſe ſixe little lines, in the manner of Arches, and the ſcale *Altimeter*, then the 12. winds, and the Index turning vpon the backe of the *Aſtrolabe*, whereof we will ſpeake heereafter.

As touching the concaue face, or interiour of the *Aſtrolabe*, which is called the Mother, there is firſt of all the Circuit or Border, deuided into 360. degrees.

Theſe degrees repreſent to vs the Equinoctiall, where are meaſured and diſtributed the 24. equall houres, which we call Dyall howres, of which each one containeth 15. degrees, and euery degree is valued at as much as foure minutes, ſo that euery houre is compoſed of ſixty minutes.

The hollow of this face ſerueth to containe diuers Tables, ſeruing for diuers Regions, according to the diuerſity of latitudes, and eleuations of the Pole aboue the Horizon. Vpon the Centre of theſe Tables are deſcribed three concentrike Circles, the leſſer whereof (neere the Centre) is the Tropique of *Cancer*, named in the Sphere, The Summer Tropique.

The middle Circle repreſenteth the Equator, which paſſeth by the beginning of *Aries* and *Libra*, where the day and night are equall thorowout the whole World, when the Sunne paſſeth by them, that is about the eleuenth of March, and the thirteenth of September. Conſequently, the greateſt of theſe Circles neere the brinke, or border of the Tables, is the Tropique of Capricorne, which cauſeth vs to haue the ſhorteſt day of the yeere about the twelfth of December. Moreouer, in theſe ſaid Tables are the *Almucantheraths*, called circles of altitudes, deſcribed aboue our Hemiſphere. The one are intire, the other imperfect.

The firſt of them repreſenteth vnto vs the oblique Horizon, which deuideth the World into two Hemiſpheres, whereof the one is diſcouered vnto vs, and the other is hidden. The Centre of the leſſer *Almucantherath*, noteth the *Zenith*, or verticall point, from which,

vnto

vnto the *Horizon* on euery ſide, are comprehended ninety degrees, traced from two to two, or from three to three, or from fiue to fiue, or from ten to ten, according to the capacitie of the Inſtrument, and the ſpace betweene thoſe *Almucantheraths*, which are made to applant therto the Sunne, or fixed Starres, whenſoeuer a man would take their height vpon the Horizon.

There is after theſe, the *Azimuths*, or vertical circles, which diuide euery *Almucantherath* into 360 degrees, traced from fiue to fiue, or from ten to ten, or from fifteene to fifteene, and that by foure quarters, hauing euery one 90. degrees, diſtinguiſhed the one from the other by two principall *Azimuths*, that is to ſay, the Meridian and Equinoctiall, which paſſe from the true Eaſt by our Zenith, to the true Weſt, where we beginne commonly to count the degrees of theſe quarters, drawing towards South or North, which are made, to know in what part of the world the Sunne and Moone are to bee found, as well in their riſing as in their ſetting. There are after this the vnequall houres (called the houres of the Planets) the names and Characters of theſe Planets, the line of twilight; the line of mid-day, and midnight, the Figures of the 12. Houſes of the Heauens, the line of the Zodiaque; conſequently the *Index*, or hand which turneth about the inſtrument by the brinke. Finally, the hole in the *Aſtrolabe*, which repreſenteth vnto vs the Pole of the World, by which hole, and the naile in the midſt, all the Tables that ſerue the *Aſtrolabe*, are ioyned together: of the vſe whereof, to meaſure all heights, greatneſſe, lengths, breadths, thickneſſes, & depths, *I. Stoſler*, *D. Iacquinot*, and *I. Baſſantin* haue amply diſcourſed in their learned Treatiſes of the *Aſtrolabe*.

45. *Remouing th' Alhidade.*] This is an Arabike word, vvhich the Greekes call, *Diptra*, and the Latines, *Radius*. This is the rule that turneth vpon the backe of the *Aſtrolabe*, in which are two Tablets, otherwiſe called Sights, pierced with two little holes, to take the height of the Sun and Starres, to meaſure bredths, lengths, the heights, and depths of all things, and ſheweth demonſtratiuely that which the Poet hath ſpecified in his Verſe.

46. *Th' ingenious* Phaleg.] Hauing ſhewed the excellency of Aſtronomy, it remaineth to ſhew by what meanes wee came by it. This is that which the Poet doth at this preſent, and ſheweth that which is likelieſt to be true, that is, that from the Hebrewes it came to the Chaldeans, then to the Egyptians, from them to the Arabians, and from theſe to the Italians, and Almanes, whoſe names haue beene gathered and ſet downe by *Henry Ranzouius*, in *his Treatiſe of the excellence of Aſtronomy*.

47. *O true Endymions, that imbrace aboue.*] This is a praiſe of the learned Aſtronomers, and their profeſſion. The Poets haue fained, that the Moone was enamoured with *Endymion*, and that when he was vpon the Mountaines *Latmus*, ſhee came thither to careſſe him, vnderſtanding, and clouding vnder this fable, thoſe that are ſtudious of Aſtronomie, whom the Poet properly ſurnameth the true *Endymions*, and applyeth this fiction of *Endymion* to them, who, according to ſome mens opinion was a famous and learned Aſtronomer. As touching the praiſes of that

that Science, I neede not to expreſſe them. *Virgil* amongſt the Poets, *Ptolomey* in diuers Treatiſes, *Pencer* in his diſcourſe of Aſtrologie, and infinite late writers haue punctually written thereupon.

48. *O diuine ſpirits, for you my ſmootheſt quill.*] Being addreſt to diſcourſe vpon the praiſes of Aſtronomie: he entreth into the deſcription of the fourth Image, which is Muſique, whom he blazoneth with all her ornaments, both in regard of Voice, and various Inſtruments. It is a long diſpute, hard, and difficult to be reſolued, of what forme, or faſhion, the muſicall inſtruments were amongſt the Hebrewes, Greekes, and other Nations, whoſe names onely we finde in Hiſtories expreſſed by the tranſlators in the termes of our tongue, which requireth a whole booke, as alſo the queſtion touching vocall muſique amongſt the Ancients, whereof *Plutarch* and *Boetius* haue intreated. I imagine that the Ancients haue had ſome cunning in making, and handling their muſicall Inſtruments; as alſo yet vnknowne in applying their voices thereto.

49. *A Syren ſweet.*] Vpon the meditation of Muſique, the Poets minde is touched with the conſideration of the harmony of the Heauens, borrowing his diſcourſe from *Platoes* Philoſophy, the ſumme whereof I muſt ſomewhat diſcouer. Hee then ſaith, that terreſtriall Muſique is but a ſhadow of the heauenly harmony, which God hath infuſed into the firſt Mouer; and the other Heauens, which turne continually and haue done for ſo long time, and with a compaſſed ſound, and cadence ſo iuſt, as no ſound or melody is ſo miraculous. Contrariwiſe, it is to bee preſumed, that it is conducted by a directorie and dulceur more excellent (beyond compariſon) then the terreſtriall, which ſhould borrow her perfection from the celeſtiall. And if it be ſo that God hath made all things in number, waight, and meaſure, there is great reaſon that the ſame ſhould bee more exactly in the Heauens then in the earth; theſe immenſe & higheſt aduanced places, being the ſpacious Palace of the glory of the Creator. But to perpend theſe things diſtinctly: The Platoniques ſay, *that God (who is the ſoueraigne Word, which giueth voice, ſound, and harmony to all things high and low) hath lodged an intelligence in euery Heauen (which ſome haue called Soule, and others Angell, and others a quickning motion of the firſt Mouer) which giueth ſuch ſweet notion, and melodious cadence to the heauen which is his, that it is impoſsible to conceiue a harmony more delectable.* For mine owne part, I ſuppoſe that the *Platoniques*, by ſuch diſcourſes (who likewiſe haue ſaid *that God alwaies exerciſeth Geometry*) intended to recommend the perfection of the *Mathematiques*, and principally of Aſtronomie, which is the diuineſt and moſt certaine. And becauſe the Muſicall proportions doe wonderfully delight the ſpirit, and that there are no proportions better gouerned then thoſe of the Heauens, whoſoeuer hath the gift to vnderſtand this well, he enioyeth ſuch a content, as ſurpaſſeth the greateſt harmonies of the beſt Muſique, that humane eares can conceiue, or the world affoord. And to the end that this celeſtiall Muſique might be the better heard; the Poet repreſenteth a compariſon of excellent ſearch and obſeruation; in ſaying, that the Spirit of God giueth muſicall motion to the Heauens, making an harmonious vniſon amongſt them all, euen as a man may obſerue, how by the motion of the Organiſts

niſts fingers, there proceedeth a melodious conſonancy from the inſtrument it ſelfe. Let this be ſpoken by the way, to giue the Reader an occaſion to withdraw his eares from the tempeſts of this world, and to raiſe them towards that conſonance of the heauens, or rather vpon the wings of his faith to mount aboue the heauens, and in company of the Saints, and bleſſed ſoules to hearken to thoſe ſacred ſongs, whereof ſome parts are propoſed to vs in diuers places of the *Apocalyps*.

50. *All this ſweet-charming Counter-tunes we heare.*] Leauing celeſtiall Muſique, hee ſheweth that the terreſtriall likewiſe is incloſed in the humours of the body, in the ſeaſons, & in the elements. The Baſe the melancholy humour, winter, and the earth. The Tenor hath reference to Phlegme, to Autumne, and Water. The Counter-tenor, which inter-mixeth it ſelfe with all the other parts, hath relation to Bloud, to the Spring, and to the Aire. The Treble, to the Cholerique humour, the Fire, and Summer. As touching the other Voices added to Muſike, they accord with one of theſe fore-mentioned parts.

51. *And that's the cauſe, my Sonne, why ſtubborne things.*] He now intreateth of the efficacie of Muſike. The *Platoniques* haue held that mans ſoule was compoſed of numbers and proportions: the excellency whereof is principally in the Heauens. By which occaſion, Muſicall harmony (hauing ſome proportion with the ſoule) refreſheth, reioyceth, and moueth all liuing creatures that are capable of ſounds. The Poet apprehendeth this opinion, hauing reſpect to the Truth, and the ground of this doctrine, taken in his true ſence of numbers, if wee take this word in a ſimple ſignification. But the *Platoniques*, in ſaying that the ſoule is compoſed of Numbers, haue vnderſtood by theſe, ſpirituall ſubſtances incloſed in humane bodies, and harmoniouſly created. Furthermore, he that hath created all things with conſonance and perfect proportion, is pleaſed, that in thoſe who ſeeme to be moſt eſtranged, a loue and reuerence towards harmony ſhould appeare and diſcouer it ſelfe by effect; ſo that I dare bee bold to ſay, that thoſe ſoules that are diſpleaſed with ſweet harmony, are neither well tempered, nor well lodged.

52. *Sweet Muſike makes the ſterneſt men at Armes.*] In twelue Verſes the Poet deſcribeth the efficacie of Muſike, both in regard of Men and Beaſts, whereof there are two notable examples in the ancient Hiſtorians, who make mention of *Tirpander*, *Timotheus*, *Arion*, and others, who by their Muſike haue moued the paſſions of mens minds, at their pleaſure appeaſed the deſolate, healed the ſicke, tempered the amorous, and wrought other wonderfull effects. There are that ſay, that to cure ſuch a one as is enuenomed by the *Phalanges*, the ſound of Muſicall inſtruments is a ſoueraigne remedy. See *Ælian*, *Pliny*, and *Plutarch*.

53. *O what is it that Muſicke cannot doe?*] He paſſeth further, and ſheweth how pleaſing Muſicke is, in reſpect of God himſelfe, which he verifyeth by three proofes. The firſt taken from the tenth Chapter of the firſt booke of *Samuel*, touching *Saul*, who meeting with a company of Prophets with Muſicall Inſtruments, propheſied incontinently as ſoone as he approached them. The ſecond, from the third Chapter of the ſecond of the *Kings*, where *Elizeus* is ſpoken of, who cauſed a player vpon Inſtruments

ments to be brought vnto him: and as the Musician sounded, the Spirit of God came vpon the Prophet. The third, from the effect of such praises as are sung with a liuely Voice to God, whereof wee haue testimonies in the Psalmes of *Dauid*, full of wonderfull efficacie in the mouthes of Gods seruants. Moreouer, the effect of one Prayer, accompanied with the accent of the Voice, is liuely sung by the Poet, who in an elegant similitude describeth to vs the powerfull sweetnesse of Almighty God.

To conclude this discourse, let me adde somwhat of Musike. It is the cõplement & accomplishment of harmony; a Mistresse, that moderateth the affections of the minde; the soule of the world (according to the *Platoniques*:) the president of the spheres; yea, so highly esteemed (according to *Plutarch*) that the ancient Philosophers placed musicall Instruments in the hands of their Gods; for that they supposed that nothing more agreed with their natures, then harmony and concent: She is the rapture of the soule; the Mistresse of affections; the *Genius* of good wits; the type of felicitie; which, if with so much care & diligence it were offered to the hearing, as Nature and Art doe carefully present sauours to the taste, and offer softnesse, to the touch: wee should vndoubtedly know, that shee rauisheth the minde much more by melody, then either *Bacchus* by the taste of Wine, or *Venus*, by the itching pleasures of Lust. This makes me admire Doctor *Dowland*, an ornament of *Oxford*; (whose memory ought to accompany this witty Tract of Musicke;) whose Musicall concent (by reason of the aeriall nature thereof) being put in motion, moueth the body, and by purified aire, inciteth the aeriall spirit of the soule, and the motion of the body: by affect, it attempteth both the sence and soule together; by signification, it acteth on the minde: to conclude, by the very motion of the subtill aire, it pierceth vehemently, and by contemplation sucketh sweetly; by conformable qualitie it infuseth a wondrous delight; by the nature thereof both spirituall and materiall, it rauisheth the whole vnto it selfe, and maketh a man to be wholy Musiques, and for her cause onely his: Thus much in memory of his excellence, and conclusion of this discourse.

54. *But while that* Heber *eloquently would.*] The Poet intending to make an end *of the second Day of the second weeke*, bringeth in *Canaan*, who came vnto them as they were seeking a passage ouer *Iordan*, to enter into the Land which is possest by his successors. And as hee came neere the *Columnes*, he broke off the discourse betweene *Heber* and *Phaleg*.

Heere likewise shall our Annotations vpon this high Discourse of the Poet haue an end.

UNIVERSITY LIBRARY CAMBRIDGE

FINIS.

THE FIRST TABLE CONTAINING ALL THE MEMORABLE POINTS OF PHILOSOPHIE, HISTORIE, MITHOLOGIE, AND OTHERWISE IN THIS BOOKE.

A.

AEolus, *and his postes, the Windes.* Folio 3.
Antartique, *what it signifieth.* fol. 14.
Alarbes, *what they are.* fol. 15.
Atlas, *and his Historie.* fol. 23.
Apelles, *a Painter.* 22
Artimedes, *that builded* Mansolus *tombe.* ibid:
Auster, *winde.* 23, 233
Angels, *what they are.* 29
Ammon, *an Oracle, & the strange delusions therin.* 31
Ambrosia, *what it is.* 32
Amalthea, *and the Storie.* 40
Achelois, *and the Historie.* 42
Amphitrite, *and her Historie.* 51
Aire, *and his situation:*
The nature thereof. 51, 53
Antiparistasis, *what it is.* 56
Alecto, *a furie.* 73
Acharon, *a Riuer.* 75
Academy, Plato's *Schoole.* 82
Ammonian *fountaine.* 108
Arabian *fountaine effects.* 109
Andrian *spring.* 110
Antichthons, *what they are.* 118
Alcmena, *and her rape.* 128
Angelica, *Herbe, and Roote.* 129
Aconite, *poisonous.* 132
Aragon, *a Mountaine of Salt.* 137
Arsenic, *what it is.* ibid:
Antimony. 138
Agate, *precious Stone.* 140
Aurethist, *precious Stone.* ibid:
Adonis *Story.* 149
Alcestes, *what she was.* ibid:
Æsculapius, *what he was.* 175
Adonis, *what he was.* 215
Amia, *fish.* 222
Atropos, *one of the three Parcæ.* 227
Arion. 228
Attila, *King of Hunnes.* 244
Amphitheaters, Arsenals, Arches, } *what they be.* 253
Anatomy *of Mans body.* 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287
Architus *a Pithagorist, his admirable cunning.* 296
Androgine, *what it signifies.* 298

B.

BIas, *and his resolution.* 7
Bucephalus. 47
Bacchus, *what he signifieth.* 61
Burning-beame, *what impression it is.* 71
Bowe, *the Raine-bowe how it is made.* 76
Bandau *Iles, and the wonderfull Tree growing therein.* 126
Burnet *herbe.* 129
Betony *herbe.* 132
Brasse, *whence it consisteth.* 138
Boreas *his Epithites.* 145
Bishop Fish. 212
Belus, *King of* Assyria. 225
Birds, *See their names, descriptions and qualities.* 235, 236, 237, 238, 239, 240, 241, Strange Birds, 242, 243
Beasts, *and their properties.* 256, 257, 258, 259, 260, 263, 264, 265, 266
Busiris, *his birth and breeding.* 266
Bones *in Man, three hundreth and sixe.* 269
Backe *of Man, hath three score and fiue bones, together with the Brest.* 269
Briareus *puzzled with* Archimides *engines.* 296

The Table of the first VVeeke.

Blessings of Marriage. 298
Boötes, what it is, and what it signifieth. 299
Barnacles, a wonder of Ireland. 299

C.

CHaribdis, what it is. 11
Chapharean Well, what it is. 11
Chaos, what it is. 16
Ctesiphon, an Architect. 22
Cancer, the fourth Signe of the Zodiaque. 23
Clymats, what they are. 24
Cuma, or Sibill. 31
Chilus, what it is. 42
Caligula, his inhumanitie. 43
Cathay, where it is. 51
Chus, what it is. 57
Comet described, with the causes: 70
And why so called. ibid:
Circle, or Halo. 76
Caucasus, a Mountaine. 78
Carinthia, where, and what. 78
Cymbres, what they are. 80
Christalline Heauen, what. 87
Castile, the third. 102
Causes of the Ebbe and Flow of the Sea. 104
Cophis admirable effects. 109
Corona's wonders, 109
Columbus, Nauigator. 119
Cyrenian Deserts, where. 128
Cotton, where it growes. 135
Cocos discouered. 136
Copper, whence made. 137
Christall, whence it is. 139
Chalcedony stone. 140
Carbuncle, precious. 141
Ceres inuented Tillage. 144
Card, how vsefull. 144
Copernicus refuted. 162
Crowne. 174
Cassiopeia Starres. 176
Cepheus his Historie. ibid:
Crow, Constellation. 178
Centaure. ibid:
Crib, what it signifieth. 199
Cirque, what it signifieth. 201
Cassagale, a Citie in Quinsay. 205
Calfe fish. 212
Calamary fish. 215
Cyclops, what it signifies. 215
Chimæra, a Mountaine. 216
Citharæa, an Iland. 216
Cuttle fish. ibid:
Crab fish. ibid:
Cantharus. 220
Callicrates and his Art. 244
Colosses, or Statues, to what end erected. 254
Cirques, a Romane exercise. 254
Cammel. 255
Canibals, what they be. 265
Cyclops, who it was. 266
Chilus, what it is in Phisicions opinion. 285
Cirus, excellent in memory. 293
Caineas, wonderfull memory. ibid:
Calpe, a Mountaine in Spaine. 295

D.

DEmocritus, and what his opinion was. 5
Dianis, essence, what it signifies. 9
Deuils, and their power. 32
Death, with his Epithites. 48
Dew, his matter and cause. 58
Dragon, a Meteor. 71
Doctrine gathered from the Meteors. 77
Deluge, what, when, and how. 89
Darien, a Riuer in India. 101
Dodone Fountaine. 110
Dates, where they growe. 116
Dictamy described. 131
Diamond, precious. 140
Dragon constellation. 174
Dolphin, what. 175
Dionysius: why Bacchus is so called. 192
Double motion of the fixed Starres. ibid:
Democritus Abderite mocks the world. 202
Darius, last Persian Monarch. 217
Delos Ile. 218
Damon, faithfull. 222
Dolphin fish. 227
Dragon. 254
Delphique Twinnes, what they were. 267

E.

EVrus, a Winde. 8
Embrion, what it is, and how applied. 16
Ephimerides, what it signifieth. 20
Elements, and the dispute vpon them. 42,50,81
Earth, why called the lowest Element. 52,53
Electra, and her Story. 70
Erebus, what it is. 74
Erithrean gulfe, where. 100
Euphrates, whence it falleth. 101
Eurimenus, what floud. 108
Elusinian Spring, what. 109
Earths situation, figure, firmnesse, fauours to man, greatnesse. 121
Emerauld, precious Stone. 140
Epicure, erronious. 144
Earth commended. 145
Eagle, what. 175
Effects of certaine Starres. 197
Enion Bellona, his Story. 198
Ecliptique, what it is. 204
Elephant Fish. 212
Eoë, what it signifies. 217
Eabular fish. 218
Eagle, and his Story. 247
Elephant, combating the Dragon. 254
Euripus, the Ile of Negrepont. 310

F.

FAther, often by the Poets applied to their gods in their Inuocations. 4
Faustine, and her Story. 39
Feuer, and her description. 44
Fire, an Element. 50
Fountaines admirable. 80.81
France counselled. 81
Fountaines killing with laughter. 112
Frankincense. 126

Finger-

The Table of the firſt VVeeke.

Fingerferne *deſcribed.* 131
Foure *ſorts of* Terra ſigillata. 145
Flora, *a Harlot.* 149
Firmaments, *how vnderſtood.* 163
Fiſh-*Mariner.* 224
Fez, *a Country bounded.* 232
Flies *diſtinguiſhed.* 244
Friendſhip *betwixt the Wren and the Crocodile.* 263
Fortune, *how to be accounted of.* 307
Wittily diſcourſed one. 368

G.

God, *his Nature, Eſſence, and Attributes.* 6.9
Ganges, *a Riuer, and the courſe thereof.* 21
Gold, *of what it conſiſteth.* 138
Guinea, *where it is.* 205
Gibar, *a Whale.* 218
Gaping *fiſh.* 221
Gold-eie *fiſh.* 222
Ganimede, *why Frigian Cup-bearer.* 233
Galen, *famous in Phiſique, his birth.* 289
Gordian Knot, *what it was.* 295
God *is to be ſerued in holineſſe.* 297
Gods *prouidence approued.* 305
Gods *Children happy in aduerſitie.* 310

H.

Hell, *why firſt made.* 7,8
Hierogliphickes, *what they are.* 14
Horizon, *what it is.* 23
Hecuba, *and her Story.* 39
Heauens, *and what they ſignifie.* 41.82
Hectique feuour *deſcribed.* 45
Haile *deſcribld, with admirable euents thereof.* 63
Hebrus, *a Riuer.* 101
Hipolytus *Hiſtory.* 127
Hags *of Theſſaly.* 129
Helibore *bearbe.* 132
Hemlock. 134
Harpies, *what.* 148
Harpe *conſtellation.* 174
Hare *conſtellation.* 177
Hulke *conſtellation.* 177
Hydra *conſtellation.* ibid.
Hymen, *how taken.* 198
Hyades *ſuccula.* 200
Heraclitus *Epheſian.* 202
Hemiſphere, *what it ſignifieth.* 204
Hog-fiſh. 211
Horſe-fiſh. 212
Hammer *or Mallet-fiſh.* 213
Hare-fiſh. 217
Hermite-Fiſh. 225
Hiper boreau diu, *what.* 233
Himette, *a Mountaine.* 245
Helle *and* Phrixus *ſtory.* 247
Herculean *Pillars.* 248
Hirable, *what beaſt it is.* 255
Head *of man hath 70. bones.* 269
Herophilus *learned, but ouer-ſubtill.* 289
Heauen *of glaſſe.* 296

I.

Idea, *what it is.* 8
Infinity *how it ſhould be vnderſtood in the creation* 12
Ice, *his matter and cauſe.* 59
Strange ſtories thereof. ibid.
Iewes, *their vnhappy eſtate.* 8
Iordan *Riuer.* 1
Iewes *religious Riuer.* 168
Ile *of Iron.* 110
Iriſh fountaine *killing beaſts.* 111
Iet, *what it is.* 137
Iron, *whereof it conſiſteth.* 139
Inkehorne-fiſh. 213
Iaffa *in* Syria. 225
Ionas. 231
Inſtructions *for fathers.* 242
Ichneumon *deſcribed.* 262
Imaus, *a part of Caucaſus.* 295

K

Kid, *an exhalation.* 71
Kings, *louers of agriculture.* 146,147
Knife-fiſh. 214

L

Licauthropia, *what it is.* 7
Latona, *what it ſignifieth.* 13
Leucippus, Zenoes *Scholler.* 19
Light, *and the opinions thereupon.* 25
Lucrecia, *and her ſtory.* 40
Liuer, *and his deſcription.* 43
Lais, *and her ſtory.* 49
Launce, *a fiery impreſſion.* 71
Lightning, *whence.* 76
Leucania, *what Country.* 79
Leſtrigon, *a cruell Nation.* 80
Lycæum, *what it was.* 82
Lucinaes *trauels, what.* 126
Leade, *whence it conſiſteth.* 138
Loadſtone, *his vertues.* 242
Lucrecius *praiſed.* 143
Libra, *a Signe.* 203
Latonian *Lampes what they are.* 209
Lyon-fiſh. 211
Leucothia *her ſtory.* 214
Lamprey-fiſh. 219
Luſitania, *what country.* 225
Lobſter, *Sea tumbler.* 228
Laconia *in* Greece. 228
Leander *his Hiſtory.* 247
Loues *Epithite, Paphian Archer.* 247
Leſtrigon, *a cruell Nation.* 267
Lethe, *what it is.* 267
Lithargie, *what it is.* 306
Lincæus, *one of the Argonautes.* 306
Lupercales, *what they be.* 311

M

Maze *or Labyrinth, and by whom inuented.* 12
Memphiſtes, *what they ſignifie.* 17
Matter, *what it ſignifieth.* 48
Miſt, *his matter and cauſe.* 58
Megara, *what ſhe is.* 73
Manat, *a Fiſh.* 89
Maraigon, *where and what.* 102
Marke Paul, *Nauigator.* 119
Mugwort, *Hearbe.* 128
Moone-wort. 131
Mais *deſcribed.* 135
Mariners *Needle inuented.* 144
Mecænas *deſcribed.* 148
Moone, *her roundneſſe, brightneſſe, motions, changes.* 190,191.
Microcoſme, *why man is ſo called.* 201
Monke-fiſh. 212
Mars. 218
Mullet-fiſh, *faithfull.* 221
Sea-Mullet. 221
Meſſenian *Syrens.* 228

Monstrous *Fishes.* 229, 230, 231
Minse, *a Riuer.* 245
Mans *body hath three things to bee considered in it members, humours, and spirits.* 269
Memory, *what it is.* 293
Man *was created the sixth Day, and God made man in the sixth Age.* 305
Milkie *way*, Galaxia, *what it is.* 310

N.

Neptune *described, and what the description signifyeth, 2. whence his name is deriued, and how diuersly it is taken.* ibid.
Nothing, *how it is to be considred in the Creation.* 15
Nature *and her significations.* 19
Nile, *whence it descendeth.* 21
Nectar, *what it signifyeth.* 33
Niphates *described.* 101
Naturall *Bathes admirable.* 115
Nettle-fish *described.* 211
Nerue, *what it signifies* 280
Nourishment, *what it is,* 288
Nice *distinction of mans estate.* 297

O.

Oreb: *what it is.* 19
Orithia, Boreas *Wife.* 56
Ocnotria, *why so called.* 79
Olympus, *his Blasphemies.* 8
Ocean: *what.* 85
Originall *of Fountaines.* 103
Oleander. 134
Oromene *a Mountaine of Salt.* 137
Opale, *precious Stone.* 140
Orion *constellation.* 176
Chesil, so called for inconstancy. 199
Oyster. 217
Ozena *Fish.* 221
Orgies, *what they be.* 311

P.

Pole-starre, *or* Beare. 11
Parrhasius. 22
Parian *Tombe, in the Ile* Pharos 22
Ponent, *whence it is deriued.* 54
Poles, *what they are, and their places* 64
Persephone, *what it meaneth.* 72
Pluto, *and his History.* 75
Parelies, *what they are.* 77
Pallas *described.* 78
Prodigious *Raines.* 78, 79
Parthians, *what Nation.* 79
Panchaian *Odour, what.* 90
Persian *gulfe: where.* 100
Parana *described.* 101
Polish *Fountaine, deadly.* 111
Pirenean *Mountains, whence they tooke their name.* 157
Plants *memorable.* 131. 132, 133.
Parnassus *Hill where it is.* 155
Perseus *constellation.* 176
Planets *what they signifie.* 179. *of the situation of their circles in Heauen.* ibid. *of their diuers motions* 180. *of their names.* ibid. *of* Saturnes *heauen.* 181. *of* Iupiters. 181. *of* Mars. 182. *The Sunne.* ibid. Venus, ibid. Mercury. 183. *of the Moone.* ibid.
Phlegon *a Horse of the Sunne.* 203
Pomona, *what she signifies.* 204
Pinnes *Fish.* 213
Pincers. 213
Panopæa: *what she was.* 214
Portuna, *what he was.* 215
Pigmey, *what it is.* ibid.
Poulp-fish *described.* 216
Porus, *giant Indian.* 217
Prisle *Whale.* 218
Pearle-fish. 224
Pompile. 224
Phœnix.
Prometheus *and his Story.* 289
Piransta, *liuing in fire.* 299
Pandoras *Story.* 311
Phebe, *why so called.* 313

Q.

Quil-*fish.* 213

R.

Raine, *what it is, and what strange kindes haue been* 60
Rha *Riuer, whence it falleth.* 101
Riuers *running by day, and not by night.* 115
Rush *of* Chus *causeth sleepe.* 148
Rauen *Starres.* 178
Ram-*fish.* 211
Raisor *Fish.* 213
Remora. 225
Rhinocerote *wilde-Elephant.* 254

S.

Scipio *his disgrace and retirement.*
Spirit, *how it ought to be vnderstood after* Moses. 18
Scopas *a Statuary.* 22
Satan, *what it signifieth.* 30
Sunne *and his effects.* 55. 187
Scythias *situation.* 56
Snow, *her description, & the strange Histories thereof.* 62
Spire, *an exhalation.* 71
She-goate, *an exhalation.* 72
Seraphins: *what.* 86
Sea, *the names, limits, parts, &c.* 95
Silarus, *what floud.* 108
Salonian *fountaine inebriateth.* 109
Sotissa *Fountaine cureth wounds.* 112
Succory *an Hearbe.* 128
Sowbred *an Hearbe.* ibid.
Saffron *Hearbe.* 128
Syrenes, *what they were.* ibid.
Sagapene, *where it groweth.* 134
Serian *Forrests bearing Silke.* 134
Slate, *whence ingendred.* 137
Siluer *what it is made of.* 139
Sardonix *precious stone.* 140
Sardanapalus *dissolute.* 149
Starres, *their substance, motion, number, names, &c.* 156, 157, *&c.*
Swanne, *constellation* 175
Solsticiall *and Horcentricall distances.* 189
Stoiques, *a Sect, why so named.* 200

Their

The Table of the firſt VVeeke.

Their errours. 201
Spit *fiſh.* 213
Sith *fiſh.* 214
Satyre *deſcribed.* 215
Senedette *Whale.* 217
Salmon, *his nature.* 219
Shad. ibid.
Sturgeon. 219
Sea-*weede.* 219
Sargus *fiſh.* 220
Scolopendra *fiſh.* 221
Sea-*Fox.* 221
Sparlings *deſcribed.* 223
Spungeſpy *fiſh.* 224
Soule *defined & debated vpon.* 290,291.292,293
Seneca, *excellent in memory.* 292
Siluer *Heauen.* 297
Sinne *is no ſubſtance, but a defect.* 304
Saturnals, *what they be.* 312
Sabbath, *what it ſignifieth.* 312

T.

Thule, *and his ſituation.* 20
Timanthes, *a Painter.* 22
Twinnes, *what they are.* 55
Tiſiphone, *what ſhe is.* 74
Thunder, *the cauſes and effects.* 74
Tanais, *a Riuer.* 100
Tagus *deſcribed.* 101
Temes. ibid.
Thule, *where it is.* 111
Typhis, Iaſons *Conductor.* 119
Tamarisk *hearbe.* 132
Tynne, *whence it is.* 139
Topaze, *precious ſtone.* 141
Therſites, *a boaſter.* 149
Triangle *conſtellation.* 176
Triton, *whoſe ſonne.* 214
Tortouſe *fiſh.* 217
Tonny *fiſh.* ibid.
Torpedo. 221
Theſeus *Story.* 223
Triones, *whence deriued.* 233
Theaters, *whence deriued.* 253
Three *conſiderations in mans body: matter, ſtature, Reſurrection.* 268

V.

Vapours, *what they are.* 57
Veſputius *Nauigator.* 119
Vrchin deſcribed. 211
His policy. 224
Venus *Epithites* 245
Venemous *beaſts.* 260,261,262
Vaine *loue of an Athenian.* 296
Vulcan *taken for terreſtriall fire.* 298

W.

Windes, *their generation, number, qualities, effects, and extraordinary forces.* 65, 66, 67, 68, 69
Wondrous *fountaines.* 113, 114, 115
Why *God diſpoſed the Sea about and amidſt the earth.* 120
Woad *Hearbe.* 129, 192
Willow-woort *Hearbe.* 132
Whale *conſtellation.* 176
Whelpe. ibid.
Woolfe *conſtellation.* 178
Whale *fiſh.* 223
Wonderfull *birds.* 246
Woodden *Eagle flying.* 296
Why *God, in the Creation before man, ſaid he ſaw that they were good: and when man was created, he ſaw they were very good.* 304

X.

Xanthus, *a flood.* 109

Y.

Yeerely *courſe of the Sun, what it effecteth.* 202
Yoake-*fiſh.* 214

Z.

Zeuxes, *a Painter.* 22, 295
Zenacharib, *and his Hiſtory deſcribed.* 33
Zenith, *what it meaneth.* 57
Zebud, *what Ile.* 136
Zodiaque, *what.* 164

Errata of the firſt Weeke.

PAge 3. *line* 21. *for* Noct. *reade* Noel. p.4. *l.* 6. *for* deficere, r. *defigere* p.6. *l.*41. *for* aime and, r. *ad.* p.8. *l.*19. *for* Euening, r. *enſuing.* p.31. *l.*43. *for* with, r. *which.* p. 44. *l.*38. *for* diſpoſſeſt, r. *diſpoſed.* p.48. *l.* 44. *for* proceede, r. *precede* p.57. *l.*39. *for* heauens, r. *beauneſſe* p.58. *l.*5. *for* malice, r. *matter* p.61. *l.* 33. *for* graſſe, r. *groſſe* p.97. *l.* 1. *for* abuſeth, r. *abaſeth* p.115. *l.* 37. *for* repaſt, r. *repoſe.* p. 138. *l.* 44. *for* Pomphilia, r. *Pompholyx* p.144. *l.*28. *for* trying, r. *trimming.* p.164. *l.* 23. *for* cauſe, r. *ceaſe* p.192. *l.*31. *for* eius, r. *Euius* p.235. *l.* 4. *for* imitateth. r. *intimateth.* p.239. *l.*19. *for* early, r. *eaſily* p.273. *l.*38. *for* ſences, r. *ſeames* p.275. *l.* 38. *for* departed, r. *diſparted* p.276. *l.*16. *for* and, r. *as is.* p.285. *l.*14. *for* ſupermaticall, r. *ſpermaticall* p.295. *l.*5. *for* Diues, r. *Viues* p. 295. *l.*6. *for* haue, r. *hath.*

THE SECOND TABLE CONTAINING ALL THE MEMORABLE POINTS OF PHILOSOPHIE, HISTORIE, MITHOLOGIE, AND OTHERWISE IN THIS BOOKE.

A

Alchimie *discoursed on.* folio 12,13
Ambrosia, *whence derived.* 15
Adam, *for what cause hee was transported into the Garden.* 21
Accord *amongst creatures before sin.* 22
Acharon, Stix, Periphlegeton, Cocithus, *what they signifie and imply.* 57
Adams *reply to God, what it inferreth.* 63,64
Astræa, *what she was.* 79
Ambre *and the straw sympathized.* 81
Antipathy *betweene Heauen and Earth.* 82
Aire, *armed against man for sinne.* 83
Apium, *described as it is poyson, which is* Apium risus, *moueth contractions.* 86
Aconite, *his poyson and effects.* ibid.
Arsenic, *deadly poyson, the remedies.* 88
Auernus, *a Riuer in Italy, which killeth those birds that flye ouer it.* 92
Apoplexie *defined, and from whence deriued.* 98
Amaphrosis *described.* 101
Astma *described, deriued: the causes.* 102
Anorcaia, *what it is: the causes.* 106
Ages *Diseases.* 117
Adam *and his race the inuentors of Sciences.* 138
Adam *immortall and mortall.* 141
The seuen Ages *of the World described.* 144,145
The Arke: *where it rested according to the opinion of sundry Authors.* 157
The Arke *capable, and of quantity great enough to containe all the Creatures in it.* 159,160
Agriculture *proper to long life.* 162
The Antiquity *of the Almane or Cimbrique tongue confuted.* 174
Adam, *profound in wisedome.* 186
Adam *before his reuolt, more eloquent then any since.* 186
Assur *gaue the name to* Assyria. 207
Araxes *described.* ibid.
Arphaxad, *why surnamed learned.* 208
Arabian *language deriued from the Hebrew.* 193
Asia *assigned to* Sem. 204
Antiquity *compared to a Forrest.* 220
America, *so named of* Americus Vesputius. 228
Africans *effeminate, vnfit for generation.* 235
Armies *neuer but two famous, heard of in the South,* Hannibals *and* Abderames. ibid.
Adam *and his sonnes receiued certaine instructions of Astronomy from God.* 243
Astronomy *very properly described.* 255
Astrolabe, *what.* 259,261
Azimuthes, *or verticall Circles described.* 261

B

Bayes, *why called immortall.* 5
Bonarets, *and their History.* 33
Balme-tree *described.* 35
By *what meanes men challenge superiority ouer their Wiues.* 66
By *nature we are the children of wrath.* 71
Boulinos *described with the effects.* 106
Bradepsia, *what it signifieth, described: the causes.* 107
Bowels *described.* 109
Beasts *happier then man, in regard of sicknesses.* 121
Beasts *find their remedies by naturall instinct.* ibid.
Bacchus *Priests described.* 143
Boccace, Petrach, Ariasto, *and* Tasso, *most commended for the Italian tongue.* 192
Bisnagar *where situate.* 205
Babylon *called* Bagadel. 206
Berosus *the Chaldean, now falsified.* 212
Benzo *the Florentine liued forty yeeres in the West Indies, his relation thereof.* 129,130
Brasilians, *men-eaters.* 233

C.

The Table of the second VVeeke.

C

Cerathus, *a Riuer, where it is.* 4
Celestiall *and terrestriall Paradise.* 6
Foure seuerall opinions touching it. 6,7
Chimicks, *what they are.* 12
Chimia *of two sorts.* 13
Cause *of dreames.* 25
Ctesibes *rare Engines.* 32
Cerbas, *a wonderfull Tree.* 35
Couchenel *described.* 36
Chermes, *what it is.* 36
Considerations *in the condemnation of* Adam *and* Eue. 1. *The comming of God into the Garden.* 60. *The estate wherein* Adam *and* Eue *were, at that time, &c.* 60
Cherubin, *what it signifieth.* 72
Carpase, *strangle man.* 85
Cerberus, *what the Poets write of him.* 93
Cacos, *what it is, whence it is deriued.* 97
Conuulsion *or* Crampe, *the three kinds thereof, the causes.* 100
Cataracts, *what they are, the causes, the signes.* 101
Collique, *how it commeth.* 109
Cankers, *what tumors they are, with their Signes.* 112
Cain, Adams *first child;* Abel, *the second, the one a Husbandman, the other, a Shepheard.* 132
Cham *a prophaner and a mocker.* 155
Clement Marot, *commended.* 194
Constantinople, *vpon the Euxine Sea.* 206
Chiorze, *abounding in Buls and Elephants.* 207
Concritan, *a great Desart.* 208
Cham *shared* Africa. 208
Description of a strange Caue *or Den.* 224
Cabala *hereditatry, what.* 246
Coluri, *what.* 256

D

Democritus, *why called Pentathlus.* 19
Detractor *and idle find-faults iustly taxed.* 21
Dreames *naturall.* 26. Deuilish. 27. Extraordinary. 28. Diuine. 29
Deuill, *how tearmed in Scripture.* 46
Deuill *was in the Serpent, as the soule in the body.* 50
Dæmons, *attributed to euill spirits.* 51
Dodone, *his Oracle wonderfull.* 51
Delphian *Oracles answere.* 52
Diuell, *what he is in diuers men, and of what forme.* 54
Difference *betweene Satan,* Adam *and* Eue. 65
Dodonean *Tree, the Oke.* 82
Dearth, *a plague for sinne.* 93
Dog-hunger, *the definition, causes in part.* 107
Dropsie 3. *kinds, what part suffereth.* 109
Dissentery *described, the causes thereof.* 110
Diabetes, *what it is, whence it proceedeth*
Defectiue *venery, what and how.* 111
Diarrhea, *a summers disease.* 117
Diuers *remedies learned from beasts.* 122
Descending *of God to see the City and the Tower, &c. expounded.* 171
Diuersity *of tongues, from whence they proceede.* 187, 188
Drunkennesse *more dangerous then death it selfe.* 163,164
Drunkennesse *condemned by sundry Authors both diuine and prophane.* 164
Desire *of superiority, cause of many dispeoplings.* 214
Cham *and his race, their peopling and proceedings.* 225,226
Diametrall *lines.* 260

E

Eden, *whence it is deriued.* 1,2
Elisium *of the Poets, what it is.* 3
Eccho, *and the description thereof.* 5
Elixir, *what it signifies.* 11
Euguſtromith, *what he is.* 52
Elme *and Vine sympathized.* 82
Enion, *why so called.* ibid.
Earth *armed against man for sinne.* 84. *In earthquakes venemous hearbes.* ibid.
Ephemeris, *the effects thereof.* 87
Empiema *described, the accidents and causes thereof, opinions thereupon.* 103
Epilepsie, *whence it is deriued, what it is, how knowne.* 120
Enuy *detested by Saint* Augustine. 123
Eloquence *admirably described.* 189
Earth *lost part of her force since the Deluge.* 162
Eldegab, *an elegant Arabian Poet.* 193
ELIZABETH, *Queen of* England *commended.* 194.
Euphrates *and* Tigris, *fall both into the Persian Sea.* 206
Europe *first possest and peopled by* Iaphet. 209
Europe, *how so called.* 228
The Mountaine of Emeralds, *hauing neither grasse, hearbe, nor Tree.* 232
Eight *composed of two Cubes.* 251
Equinoctials *described.* 256
Endimion, *a famous Astronomer.* 261,262

F

Foure *reasons why the Diuel assumed a body to tempt* Eue. 48
Fauin *gaue answere by night, and their deriuation.* 53
Free *will in man, how vnderstood.* 69
Feuer *deriued, denominated, defined, the kinds.* 105
Feare, *sadnesse, ioy, couetousnesse, what enemies they are to man.* 122
Fire *inuented and found.* 131
Foure *ages of the world described.* 145
Foure *the chiefe Greeke Authors commended for their language;* Homer, Plato, Herodotus *and* Demosthenes. 191
Foure *the chiefe ornaments and vpholders of the Latine tongue,* Cicero, Cæsar, Salust *and* Virgil. 192
Frenchmen *described.* 238
Foure *reasons why the Earth should be peopled with Inhabitants of diuers conditions.* 238
Foure, *the number so reuerent of the Pythagorians, that they swore by it.* 251

G.

The Table of the second VVeeke.

G

Goropius *subtilty touching the Tree of life.* 16
Gods *mercy and iustice appeared in the fall of man.* 45
Gote *and Sargon sympathized.* 87
Gorgons, *how represented by the Poets.* 92
Gonorrhæa, *what it is, the differences, the causes.*
Gouts, *their descriptions and causes, their kindes.* 113
Giants, *what they were, and when.* 148
God *feasteth man after the Deluge, with flesh and wine.* 162
Gasper Peucer *commended.* 193
Grecians *tooke their name about the time of* Iosua. 290
Gothes *first abode, the Ilands of the Baltique Sea.* 216,217
Gaules: *how discended, wherein inhabiting, their trauels, transmigrations & conquests.* 217.218,219
God *infinitely wise and good, as appeares in his works.* 236
Geometry *artificially described.* 252,253,254

H

Henry *of* Burbons *birth and praise.* 2
Hebe, *Cup-bearer to the gods.* 14
Hesperides *Garden.* 15
Hippocrates, *how long he liued.* 20
How Adam *saw God in Paradise.* 29
Diuers opinions of his Happinesse. 30
Houre *when God appeared in the Garden.* 60
The different opinions thereupon. ibid.
Heauen *armed against man after sinne.* 83
Henbane *described, with the symptomes.* 84
Hemlock *described, his poison.*
Horses *first broken by* Cain. 135
How *God appeared to diuers.* 142
Henoch *walked with God, and how.* 147
Hebrew *tongue commended from many reasons.* 178, 179,181,182,185
Hebrew *tongue, so named of* Heber, *and when hee liued.* 187
Henoch *and* Elias *taken vp or translated, and how.* 147
Horse, *how named in Hebrew.* 185

I.

Idlenesse *iustly taxed.* 21
Incommodities *of the taking of Poppy.* 85
Iuie, *his poysons and symptomes.* 87
Incubus Ephialtes, *how deriued, defined, signes precedent.* 105
Iaundise *described, the causes, the differences.* 108
Illiaque, *what it is.* 110
Infants *diseases.* 117
Immoderate *ioy, what a plague.* 124
Iabal *first inhabited Tabernacles.* 136
Iubal *inuented the Viol and the Organs.*
Ianus *reputed the Patriarch* Noah. 163
Iaphet *and his off-spring retired themselues into the North.* 203
Iaphet *and his seuen sonnes, what countries they first inhabited.* 210
Idea *of the world with God, from all eternity.* 258

K

Kings *Euill, what it is, whence it proceedeth.* 112
Kings *and Princes mortally troubled with Lice.* 116
Kingdome *of France much commended.* 240

L

Loadstone *and Iron sympathized.* 80
Lithargie, *what it is: the causes thereof, the difference.* 99
Lamech *first Author of Polygamy.* 146
Lyon *of the Hebreawes, called by three names.* 185
Lybia, *so called of* Lybis, *the third sonne of* Cham. 209
Lombards *originall, doubtfull amongst Authors.* 215
Lampes *composed of combustible stone, long vsed in the World.* 247

M.

Mirtils, *why called amarous.* 4
Mummia, *where it is found.* 10
Moli *an Herbe against inchantment.* 15
Man *considered in himselfe, is ignorance it selfe.* 20
Morpheus, *what he signifies.* 24
Melt *described.* 36
Man *considered in three kinds.* 41
Mountgibel *what it vomiteth.* 47
Miserable *effects of mans Apostacy.* 61
Mathiolus *his admirable Loadstone* 81
Monkshade *or* Napel, *the venemous effects thereof.* 86
Mandragora *causeth astonishment.* 87
Mania, *a capitall sicknesse armed against man, described.* 96
Messala Coruinus, *an infant, and obliuious by sicknesse.* 106
Metempsacosis, *what it is.* 120
Mens *first rayment.* 131
Murther *hath his misery.* 135
Men *know things to come by their causes.* 141
Moses, Dauid, Salomon *and* Elay, *the sonne of* Amos, *the foure chiefe ornaments of the Hebrew tongue.* 190
Mesopotamia, *now called* Aram. 208
In Mexico *euery day more then* 60000. *buyers and seller: See more thereof.* 231
The great Multiplication *of men in the first times, with the causes thereof.* 234
Mathematikes *made mention of, to become mechanicall Arts.* 247
Meridionall *circle described.* 256,257

Mu-

Muſike *celeſtiall and terreſtriall deſcribed and diſcourſed.* 262,263,264

N.

Nectar, *whence it is deriued.* 14
Nepenthe, *her effects and ſignification.* 15
Neroes *cruelty.* 53
Nacre *and the Sea-ſhrimp ſympathized.* 87
Noahs *faith, exerciſe, patience and conſtancy in the Arke.* 154,155
Nembrot *or* Nimrods *gouernement after the floud, and the manner thereof.* 169
The Nature *and Eſſence of God incomprehenſible and inuiſible.* 29
New *World infinite in Treaſures.* 229
Northerne *and Southerne people of ſundry differences.* 236,237
Nine, *a ſacred number.* 251

O.

Ob *or* Oby *deſcribed.* 205
Orpheus, *what he was.* 5
Orion, *what.* 39
Oedipus *his ſtory.* 40
Obſeruations *in Gods demands.* 63
Opthalmie *defined, with the cauſes.* 101
Oedemus, *what tumors, their cauſes.* 114
One, *Two and Three, how dilated vpon, by the Pythagoreans.* 249,250

P.

Pyrrhous *irreſolute reſolution* 19
Paris, *the City fitly deſcribed.* 22
Pſillium *or Flea-wort, & the ſtrange effects thereof.* 87
Poeticall *conceptions of* Heber. 90
Phlegeton, *whence it is deriued.* ibid:
Phrenſie, *a capitall ſickneſſe deſcribed.* 96
Palſie, *complete and imperfect, the cauſes.* 100
Ptiſique, *what in generall, what in particular, by the Phyſicians deſcribed, with the ſignes and cauſes.* 103
Peripneumonia *deſcribed, the accidents thereof.* 103
Pleureſie *defined, with the cauſes and prognoſtique.* 103
Pica *deſcribed, with the cauſes.* 107
Phlegmous, *what inflamations.* 114
Phthiriaſis, *what it it, whence ingendred, &c.* 115
Prouinciall *ſickneſſes.* 116
Piles *and infirmities of the Spring.*
Pox, *a contagious diſeaſe, whence it came, how ſpred.* 118
Peace, *prayſed.* 129
Poets, *what decorum they ſhould vſe.* 154
Princes *good and bad diſcourſed of.* 167,168
Pſammeticus *inuention to find out the firſt tongue or language.* 175,176
Confuted as fabulous. 179
Philoſophers *or Alcumiſts ſtone, what* 11
Peroſite, *what and where ſituate.* 205
People *driuing out one another, illuſtrated by three examples.* 213
Preſter-Iohn, *ſurnamed the great* Negus, *raigning in* Æthiopia. 226
Peru, *called* Andes *by the Spaniards, read more thereof in* folio 233

Q.

Queſtions *ouer-curious.* 39
Quick-ſiluer *and gold ſympathized.* 8
Quinzit *or* Quinzey, *hath twelue thouſand ſtone Bridges.* 207
Neere Quinzay *few Inhabitants.* 230

R.

Rhea *deſcribed* 34
Reaſons *why* Adam *and* Eue *could not dye, had they remained in Paradiſe.* 40
Reſolution *as touching the ſubſtance of the Angels.* 73
Reaſons *of Antipathy and Sympathy, as yet vndiſcuered.* 80
Ring-wormes *whence they proceede.* 115
Rainbow *in Heauen.* 161
Rio di la Plata, *rich in Pearle, Siluer, and other precious things.* 233

S.

Socrates *and his Apophthegms.* 18
Sleepe, *whence it commeth.* 23,24
Sea-Okes *deſcribed.* 35
Shame-faſt *Tree.* 37
Seuen *curious queſtions touching the eſtate of* Adam *and* Eue. 38
Satans *Etimologie.* 39,53
Science *of the Diuell without charity, and therefore damnable.* 51
Speaking Pidgeons. 52
Science *of good and euill, what it importeth.* 28
Sinne, *the cauſe of Antipathie.* 83
Seas *armed againſt man for ſinne.* 83
Serpents, *Wormes, Beaſts, armed againſt man.* 89
Stix, Acharon, Phlegeton, Corcythes, *what they ſignifie.* 91
Squinſay, *what it is, the part affected, the cauſe.* 101
Stone *and Strangury, what they are.* 111
Schirrus, *what it is, whence it commeth.* 114
Sciatica, *what it is.* 117
Suffocation *of the mother, what it is, the cauſes.* 119
Sinne *engendred neceſſity.* 130
Sacrifices *of* Cain *and* Abel, *and their acceptance.* 133
Sacrifices, *teſtimonies of mans miſerable eſtate in* Adams *fall.* 161
Sumatra, *where and what.* 206
Scithians *at this day* Sclauonians, Muſcouites *and* Tartars. 210,211
Sems *poſterity, how they peopled* Aſia, *and of their Colonies.* 222
Seſtos *and* Abidos, *now the Turkes Garriſons, ſee more.* 225
Seuenty *perſons in* 400. *yeeres multiplied to the number of fiue hundred thouſand.* 234
Sixe, *the number Analogique.* 251
Sybilla Cumæa. ibid.

T.

Trees *of life, and good and euill, what they were, and what they ſignifie.* 8,9,10
Trees *of knowledge, ſo called for* 3. *reſpects.* 16,17

The Table of the ſecond VVeeke.

Tiuoli, *a pleaſant City in* Italy. 32
Trapezuntius *by ſickneſſe became forgetfull.* 106
Tetters, *whence they grow.* 115
Tubal *inuenter of* Iron. 137
Time *paſt, preſent, or to come, is one and the ſame time to God.* 142
Three *ſorts of apparitions to Gods ſeruants.* 142
Theologians *opinion touching* Noahs *malediction promiſed vpon* Cham *&* the Cananites. 163,164
Towre *of* Babel *fabulized by* Ouid, *and other Poets.* 171
Towre *of* Babel *ſtill in building in the World.* 172
Taprobane *oppoſite to* Malaca. 206
Tetragrammaton, *how taken amongſt* Theologians. 250
Tropiques, *what.* 257

V.

Vandalouzia, *ſo called firſt of the* Vandals. 214.
An Vnity *or One, called by many names, with the reaſons thereof.* 248

W

What *fruit it was* Adam *taſted.* 31
Why *Apollo was called Pithius.* 47
Why *Satan entred into the body of a Serpent.* 48
Wonderfull *Image of braſſe.* 52
Why *Satan addreſſed himſelfe to the woman.* 54
Womans *ambition.* 56
Wolfe *and Sheepes antipathy.* 82
Whale *enemy to man after his fall.* 89
Warre, *a plague of ſinne.* 94
Whence *it commeth that weake parents bring forth ſtrong children.* 119
Worlds *firſt buildings.* 131
Worldling *from* Cain, *deuout men from* Abel. 134
Why *thoſe of the former world liued longeſt.* 139
Whale *called* Leuiathan *in Hebrew.* 185
Weſt *Indies or new World, how firſt peopled.* 227,228
World *compared to a great City.* 238,239

Y

Yew, *the effect thereof.* 88
Youths *diſeaſes.* 117

Z

Zeilan *in* America, *plentifull in Pearle.* 206
Zaliſco, *rich in ſiluer, waxe and hony.* 231
Zenu, *a City, Riuer and Hauen very commodious.* 232
Zaratas, Pythagoras *Maſter.* 249

Errata of the ſecond Weeke.

Page 14. Line 24. *for* ſtinketh, *reade* ſticketh. *pag.* 15. l. 21. *for* Heſperuſa, *reade* Heſperia. *pag.* 27. l. 4. *for* preſſe at, *reade* preſent. *pag.* 33. l. 4. *for* Planets, *reade* Plants. *pag.* 33. l. 43. *for* Gentry, *r.* Country. *pag.* 57. line 23. *for* pithy *r.* pitchy. *page* 86. line 38. *for* wholly and, *r.* wholly. *pag.* 96. l. 24. *for* ſent, *r.* ſence. *pag.* 98. l. 25. *for* doe *r.* Dor. *pag.* 101. l. 44. *for* impoſture, *r.* impoſtume. *pag.* 111. l. 41. *for* lying, *r.* tying. *pag.* 130. l. 47. *for* void, *r.* had. *pag.* 135. line 27. *for* diſpoſt, *r.* deboſt. *pag.* 139. line 46. *for* curroded, *r.* corroded. *pag.* 142. line 10. *for* contatecat, *r.* concatenate. *page.* 178. l. 4. *for* his *r.* her. *pag.* 194. l. 13. *for* deſerued-chaſed, *r.* deſeruedly purchaſed. *pag.* 233. line 37. *for* of the Weſt, *r.* of the Eaſt. *pag.* 250. line 33. *for* Tros *r.* Teos. *pag.* 258. l. 42. *for* int was, *r.* intent was.

In the Summary to the Impoſture, *page.* 2. *for* excuſe, *r.* accuſe. In the generall Argument vpon the two firſt dayes of the ſecond Weeke. *pag.* 2. l. 14. *for* Ruptures, *r.* Raptures. *pag.* 4. l. 28. *for* apperſed *r.* appeaſed.

FINIS.